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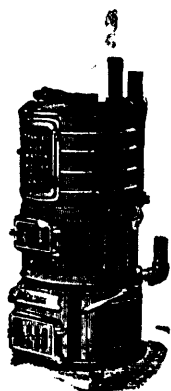
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HEALTH AND HOUSEHOLD HINTS.

A sink, or other home drain should be thoroughly washed out with boiling suds at every weekly wash day.

If breakfast bacon or ham is to be served for breakfast, the fat that is drawn out in cooking, should be used for frying its accompanying hominy or Indian mush.

English Rhubarb Tart: Prepare the fruit as for using when stewed, fill a pudding dish with the prepared fruit, cover with family pie-crust or puff-paste, and bake; serve with sugar and cream.

A crumb of bread need not be wasted, but dried, pounded, and put away in a tin box, ready for breading codfish balls, rice croquettes, etc. Remains of cooked vegetables should be saved for soups; not even a leaf of cabbage need be thrown away.

A Fig Pudding: One cup molasses, one cup chopped suet, one pint figs chopped, one teaspoonful cinnamon, half teaspoonful grated nutmeg, a little salt; mix together, then add a teaspoonful of soda dissolved in boiling water; fill the cup with milk and add two eggs, well beaten, and three and a half cups sifted flour. Boil five minutes.

Escalloped Potatoes: Slice raw potatoes into a greased pudding dish, after you have a layer, season with salt and bits of butter. Fill the dish with potatoes, seasoning each layer. Pour nearly a cup of milk on top, cover and bake half an hour, then uncover and cook fifteen minutes longer. Wipe the dish and set on a plate on the table. Serve while hot.

To judge of an oven's heat, there are no better rules than Gouffe's. "Try the oven every ten minutes with a piece of white paper. If too hot, the paper will blaze up or blacken; when the paper becomes dark brown (rather darker than ordinary meat pie crust), the oven is fit for small pastry. When light brown, (the colour of really nice pastry), it is ready for vol au vent tarts, etc. When the paper turns dark yellow, you can bake bread, large meat pies, or large pound cakes; while if it is just tinged, the oven is just fit for sponge cake, meringues, etc.

In view of the many accidents caused by people's clothing catching fire, and the importance of instant action, the following suggestions furnished by one of the most eminent hospital surgeons of America, should be remembered by all: Quickly lay the person whose clothing has caught fire upon the ground. This prevents the flames from rising to the face and nostrils. Seize a rug, carpet, blanket, or other article of clothing, and wrap it about the person. By commencing at the head and shoulders, the hot air will be kept from entering the lungs, but see that the person can breathe freely. Act promptly and don't lose your head. If a physician is within easy call, do not dress the burns with any home remedies. They frequently prevent him from applying something much more suitable, and also from making a careful examination of the injuries.

THE CHOLERA SCARE.

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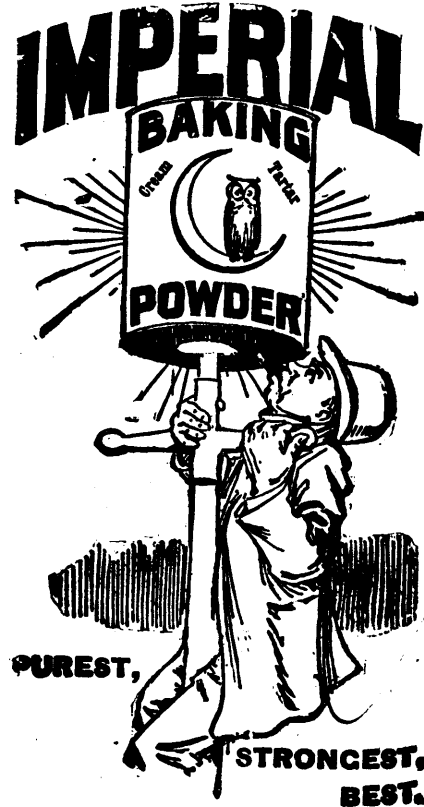
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, JUNE 7th, 1893.

No. 23.

Notes of the Week.

A Presbyterian Church House is proposed for Belfast, which would be a rallying point for Presbyterians visiting the city.

The statement going the rounds of the press that Dr. Briggs is in favor of the Sunday newspaper, is contradicted by authority, and the words imputed to him are "a pure invention."

The McAll Mission in New York city was established twenty-one years ago. It now has 135 mission halls, 3,000 children in Sabbath school, and 23,000 meetings were held during the year.

Dr. Rainsford, of New York, some time ago, remarked that "it took God one hundred thousand years to make an ape." "It doesn't take you five minutes to make an ass of yourself," said some ill-bred wit in the audience. The Pittsburg Methodist Recorder says the remark is apropos in view of Dr. Rainsford's recent proposals that the churches shall run the saloons.

News has been received of the death of a Canadian lady missionary in Africa, Miss Clarke, daughter of the Rev. W. F. Clarke, the well known agricultural writer, of Guelph, Ont. The letter also contained the intelligence that a missionary at a neighboring station, Mr. Lynn, died on the same day. Miss Clarke was sent out by the Congregationalists of the Dominion and was a most estimable Christian lady.

Germany is still the paradise of the book-maker and the book-reader. The Leipzig Board of Trade reports that during the year 1891 no fewer than 21,279 books were published in Germany. The increase of the literary activity of the Fatherland can be judged from the fact that in 1871 the publishing houses reported only 10,664 books. Germany published more books than England, France and the United States together.

Financial disasters in Australia continue. The Bank of North Queensland, Brisbane, Australia, has suspended. Its capital stock is \$80,000,000, one-half of which is paid up. The deposits last December amounted to \$42,500,000. The Commercial Banking Company of Sydney has also suspended. This is one of the oldest banking institutions in Australasia, having been established in 1834. Its capital is \$3,000,000, and it is said to have a reserve of \$50,000.

The British Home Secretary, Mr. Asquith, has drafted a bill which adds another to the experiments in the care of drunkards. It empowers magistrates to order, that drunkards whose conduct shows that they are not responsible for their actions, shall be detained in curative asylums. The main difficulty, in the opinion of the N. Y. Independent, would be in finding out when they are cured, unless Dr. Keeley will take the job and agree to warrant a cure.

A dispatch from the Hague says that Wilhelmina, Queen of Holland, is developing rapidly symptoms of consumption and that the Queen Regent, who is now in the country with her and the royal physicians, fear the worst. In case of her death the Nassau-Orange dynasty would become extinct. This would lead to complications the Dutch statesmen apprehend, which might end in the annexation of the Netherlands by Germany or the accession of them to France as compensation for the loss of Alsace-Lorraine.

The argument in the Behring Sea Court has been continued through the week by Sir Charles Russell. He has held to his line that there could be no property in seals outside the territorial limit, and that the United States has no right to arrest British ships in the open sea, there being no crime of piracy. There have been a good many charges by Mr. Carter, of misrepresentation by Sir Charles of his argument, and of the position taken by the United States Government.

Scotland, Ireland and Wales have already the benefits of a law prohibiting, to a certain extent, the sale of strong drink on the Sabbath day. Legislation on this question is not so rigid as that to which we are accustomed in Canada. It is, however, effective and has proved of great value in curtailing the evil of Sunday drunkenness. Lately the Central Association for stopping the sale of intoxicating liquors on Sunday memorialized Mr. Gladstone in favor of a similar law for England. The reply given by the Prime Minister was that the subject is now engaging the attention of Her Majesty's Government.

The New York Independent says: The difficulty in learning the exact facts in regard to the treatment of the Jews in Russia is illustrated by the contradictory telegrams that appear. Last week the statement was made that the government had decided to call a conference with the rabbis; this week the news comes that a new ukase has been issued, expelling them from the Asiatic provinces of the empire. The peculiar hardship of this last act is that it affects a large colony who fled for Russian protection from the persecutions of a neighbouring Moslem ruler. It is all very cruel; but taking all things into consideration, it does not appear that we can say much so long as the Geary (Chinese) Act is in force.

But for the efficiency of the Columbian secret service men, the world might have been startled by a stupendous robbery. A carefully planned and partially effected plot to loot the treasures exhibited by the watch manufacturers in the Swiss section was discovered just in time. Had the robbery been successful the booty would have been worth \$2,500,000. Under the floor occupied by the Swiss exhibition the thieves built a platform, and had actually begun cutting through the floor, when one of the secret service men made the discovery. For two nights armed officers lay in the back cellar beneath the great floor. They finally obtained sight of the robbers, and in the attempt to effect their capture several shots were fired, but the rascals managed to escape.

Francis Edward Smiley says in the Missionary Review: In the city of London, where are to be found the darkest spots in darkest England, the herculean efforts of the churches to rescue the perishing are as astounding as the gigantic evils to be grappled with. There are literally hundreds of organizations, employing thousands of missionaries, colporteurs, Bible women, nurses, Scripture readers, deaconesses and teachers, who are striving night and day, on the streets and in the tenements, to raise from the mire the souls and bodies of the "submerged tenth." In no city in the world is there exhibited a more aggressive Christianity, or are more evangelistic agencies effectively organized, or more money spent for philanthropic purposes, than in so-called "heathen London."

PULPIT, PRESS AND PLATFORM.

Religious Intelligencer: The members of a church all claim to be Christians. That is why they are banded together. They claim to take Christ as Lord and Master. They are working, they say, to honour Him and to extend His principles in the world.

Canon Farrar: Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the threads of gold which, when woven together, gleam so brightly in the pattern of life that God approves.

Dr. Alex. Whyte: O patient mother! what peace she keeps in the house, just by having peace always within herself. Paul can find no better figure wherewith to set forth God's marvellous patience with Israel during her fretful childhood in the wilderness, than just that of such a nurse among her provoking children.

The Interior: Creation's height: A Christian gentleman; a man who keeps his body pure as for the indwelling of his Maker, whose Christ-heart and father-heart make him the delight of children, whose strength and tenderness make him the refuge and admiration of women, whose power and comprehension are the glory of God.

Mark Hopkins: Everywhere the tendency has been to separate religion from morality, to set them in opposition even. But a religion without morality is a superstition and a curse, and anything like an adequate and complete morality without religion is impossible. The only salvation for man is in the union of the two as Christianity unites them.

Christian Observer: When a country deliberately repudiates a national debt, it brings upon itself a stigma which may not be effaced for a generation. While there may be in some cases apologies for repudiation, there can be no possible excuse for this deliberate violation of contract, which reflects so seriously upon the integrity of the representative men of Chicago, who are responsible for this action.

Canon Wilberforce: In the old days total abstinents were scoffed at, and we almost had to apologize for drinking water; now we find constantly people murmuring something like an apology for drinking wine in our presence. The change is coming slowly and steadily, and when we are beginning to be disheartened in our individual efforts, we must look to the change that is taking place all over the world, take courage, and thank God.

United Presbyterian: Man's first need is knowledge of God, of Christ, of sin, of salvation. The Gospel meets this need, for Christ "was made unto us wisdom." But more than knowledge is necessary. It reveals sin, but it does not deliver from its power. So Christ was made unto us "righteousness." But the atonement does not make us holy. So Christ was made unto us "sanctification." But there are trials, infirmities and death before us, and from them all we must be redeemed. And so Christ was made unto us "redemption."

Mid-Continent: The revision project has been defeated. We cannot refrain from saying that the result is, personally, very gratifying to us. In point of fact, there never was a popular demand for revision. The interest in the movement was

largely manufactured. The old Confession stands as the symbol of our faith, and we sincerely trust it will continue to occupy that proud position. The revision and new creed business is buried; let each be locked in its tomb, and the key given to the Sadducees, who believe there is no resurrection of the dead.

Sunday School Times: Character will show itself in the outer man. If the character be deteriorating, it will gradually give signs of this in the expression and features. If the character be making progress Christward, it will steadily suffuse the face, and glow in the very form and bearing. A man may deceive himself as to the direction of his moral movement, but God has so ordered nature, that a man cannot permanently deceive his fellows on this point. The light or the shade of his inner character will, sooner or later, be manifest in a man's exterior.

The Interior: The age of chivalry is not yet passed. Braver far than plumed knight of song or story, is he who cheerfully denies himself the love of a true woman, the joys of fatherhood and the cheer of his own fireside, that he may comfort and support a widowed mother or dependent sister; or, he who faithfully remains in the old home, to lift the burdens of debt from an aged father's shoulders, while others find fortune in distant fields; or, he who abides "until death," the gentle, tender lover of youthful days toward the invalid wife through years of suffering.

Christian Leader: It is the fate of every theological school to educate men for a particular service, and then see them enlist for a different, sometimes for a hostile, service! In all such cases, what is equitable? In case the student finds, as he approaches the end of his course, that he cannot honestly work for the people whose money has educated him, he has no option—he must seek affiliations where he can preach and toil with a self-approving conscience. But in case he becomes able to refund the money, that has been given for a purpose which he cannot make good, what is his duty? Well, ask self-respecting business man.

Christ's teachings are full of blessings upon the peace-makers. Christ's last prayer was for the unity of His disciples. "Follow after peace" is the formal injunction and the constant spirit of the Bible. And yet there are churches that are distracted by differences which threaten to tear them in pieces, and which make religion the merriment of the ungodly. The disgrace of such a state of things is evident and most sad. Members who ought to be brothers avoid speaking to each other, but are most free in speaking of each other. The prayer-meetings are ruined, and the work of Christ not merely is at a standstill, but goes backward.

Dr. T. L. Cuyler: Perhaps there is now a "shy, solitary, serious thought" in your heart about becoming a Christian. If you let it alone, it may fly away like a bird through a cage door left open, and may never come back. Or else a crowd of business cares and plans, or perhaps a host of social invitations will flock in, and the good thoughts be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now, and the great bells ring out, "Now is the accepted time; behold, now is the day of salvation." No soul was ever yet saved, and no good deed was ever done, to-morrow. Be careful, dear friend, lest to-morrow shall find you beyond the world of probation!

Our Contributors.

SOME SUGGESTIONS ANENT THE GENERAL ASSEMBLY.

BY KNOXIAN.

Eighteen General Assemblies have come and gone since the union of 1875. It goes unsaid, that they were not all alike. They would not have been alike had they been composed of the same men, for the best of men vary in humour. They were not composed of the same men, they did not meet under the same conditions, each had a new docket of business, and, naturally, each Assembly while resembling the others in its main features, had some characteristics of its own.

Several Assemblies transacted business with a fair degree of despatch, several wasted time in the earlier days of the meeting, and put things through with a rush towards the end, and at least one distinguished itself by laying business over until next year. The tone and temper of the Supreme Court varies almost as much as its business capacity. The temper of some Assemblies has been genial as the sunlight, all the way through; some showed a little temper in spots, and one rasped more or less from beginning to end.

What are the factors that, for the most part, make the tone and temper of an Assembly meeting? Largely they are physical. Heat, impure air, overwork, loss of sleep, want of exercise, unstrung nerves, and impaired digestion, will spoil the best meeting ever held in the Church below.

Bad acoustics, and bad elocution do much to make deliberative bodies irritable. It is not in human nature, even, when partially sanctified, to sit patiently for long, and look at a man mumble who has not interest enough in his own speech, nor respect enough for his audience, to speak so that he can be heard. Why should four hundred bearded ecclesiasties, sit quietly while some man stands with his back to them, and mumbles to the Moderator. Their first duty is to put an end to the pantomime.

The kind of business under discussion has, of course, something to do with the temper of a meeting, but, as a rule, the business produces an effect exactly the opposite of what many people suppose. The popular theory is, that great questions cause great strain, and that under the strain the seamy side of human nature is very likely to become visible. As a matter of fact, our Assembly is distinctly at its best on an important question, and painfully at its poorest on trifling issues. Confusion is far more likely to arise about striking a standing committee, than about founding a college or appointing a theological professor. Adding a hundred dollars to the salary of an underpaid official would perhaps bring out more of the old Adam than a heresy trial would bring. Discussing the way in which something is to be done, often takes more time than the doing of it. A man who spent a week in an excited discussion as to the mode in which he would travel from Toronto to Hamilton, and then went up by train in an hour and ten minutes, could scarcely expect to be called a modern Solomon.

The fact is, the Court is too big to deal quickly with little items of business. Quite often such items come up unexpectedly, and have to be dealt with on the spot. Nobody in particular has thought about them, and half a dozen members give extempore opinions, which are just as likely to be wrong as right. To its honour be it said, the Canadian Assembly has rarely, if ever, failed to deal with an important issue in a calm, dignified, and fair manner, and, for the most part, its decisions on important questions have satisfied the reason and conscience of the Church. The waste of time and the fun come in when the big Court wrestles with small items of business or questions of order.

Undoubtedly the time and temper of an Assembly are effected, to a considerable degree by the spirit and business ability

of its presiding officer. If a strong man, he unconsciously influences the Court. The quality of the impression he makes will, of course, depend on the quality of the man.

The tone of the men who bring business before the Court has also a good deal to do with the tone of the Court. If a number of conveners and movers and seconders bring in their business with a snarl, the chances are greatly in favour of a snarl all round before long.

Time is up, however, and we must leave our mild suggestions about improving Assembly business until next week.

STILL WORSE.

Mr. Editor: In an editorial in The Presbyterian of May 31st, mention is made of two facts, in connection with which I would say a word. One is that of ladies knitting and crocheting during debates in the Scotch General Assemblies. The other is that of Donald Fraser, and some other students, reading the Edinburgh Witness, while the Clerk was reading the minutes.

At one of the meetings of the last Presbyterian Council, I saw a delegate reading a newspaper while a psalm was being sung. Whether he was so engaged during the prayer which immediately followed, I cannot say. But while the next psalm was being sung, there he was again, sitting and devouring his newspaper. He might just as well have been so employed during prayer, for praise is as much an act of worship as prayer is. Others took notice of him as well as I.

Woodbridge, Ont. T. FENWICK.

CANADA'S NATIONAL PARK, BANFF ROCKY MOUNTAINS.

Everyone who travels over the Canadian Pacific Railway should stop off at Banff, one day at least if he cannot afford more time, longer if circumstances will permit. The Canadian National Park is well worth a visit, and no one who goes there should come away disappointed.

Eight or ten years ago an Act was passed by the Parliament of Canada, setting apart a rectangular area, 26 miles by 10, and containing 166,400 acres, as a park reserve. It was the intention originally to reserve only one square mile, to include the hot sulphur springs, which make the place famous. The reserve was made with the idea, doubtless, that it would ultimately become a health resort. Mr. Stewart, the present superintendent of the park, was sent out to make survey, but perceiving that it was too limited, recommended its increase to his chief, Hon. Thos. White, Minister of the Interior. Mr. White saw at once the future possibilities of the place, and ordered an extension of the reserve to its present dimensions. The lands included were withdrawn from sale, any sales which had been made were cancelled, and parties who had pre-empted the springs were induced to relinquish their claim for a consideration.

The park contains within its boundaries, a variety of mountain scenery unsurpassed in the world. As it lies well within the chain of the Rockies, it includes a number of important peaks, which tower so high as to be clad with everlasting snow. The principal mountains within the park are Cascade, Mount Rundle with its twin peaks, 5,000 feet above the valley, the Devil's Head with its singular rock top, the great Sulphur Mount from which issue the hot springs, Saddle Mount, the Saw Back, Vermillion and Bourgeau ranges, Stony, Squaw and Tunnel Mount. The latter, though only about 1,000 feet above the valley, occupies a commanding position, and from its summit, which can be reached by either a bridle or foot path, a magnificent view is obtained in all directions. A carriage road around it affords the finest drive in the park. In a valley hemmed in by Mount Rundle on one side and by the Bow River on the other, is another beautiful drive, and to Lake Minnewanka, some six miles from the station, is still another, no less picturesque.

Of course, grand as is the mountain scenery, without water it would be incomplete. The Vermillion Lakes, the home of the wild fowl; Lake Minnewanka or

Devil's Lake, 12 miles long, by 2 wide; fifteen miles of the Bow River, nine of which are navigable by small steamer or canoe; six miles of the Spray, a tributary of the Bow; the Ghost and Cascade rivers, and Forty Mile Creek, are within the park boundaries, besides other small streams and ponds. All of these abound with trout, and it is the desire of the superintendent that he should be given control of a number of small lakes without the park, from which those streams flow, that he may be able to preserve the fishing from being destroyed by poachers.

Among the points of interest in the park, besides those already mentioned, are the Corkscrew, a clever piece of engineering on the road around Tunnel Mountain, the coal mines at Anthracite, and the Hoo-Doos, great statues of hard, cream-coloured conglomerate, nearly 100 feet high, which stand like spectre watchmen on the bank of the Bow. The Spray Falls, where the Bow tumbles about 70 feet over rocks curiously tilted on edge, are extremely picturesque. But the most curious and interesting feature, is the hot springs. They are eight in number and form three groups. The two largest issue from the centre of Sulphur Mountain, 80 feet above the Bow. The principal one has a discharge of one and a half million gallons daily. Over one of the springs is a dome-shaped roof, nature's handiwork, and, approached by an underground passage, a bath in its waters is both novel and invigorating. Bathing houses, with obliging attendants, have been provided, so that one may take a dip either in the cavern, which is lighted by a small hole in the roof, through which the stream escapes, or in an open pond close by. The temperature of the water ranges from 95 degs. to 120 degs. In the cave cold water drips from above, so that a hot plunge bath and a cold shower bath may be enjoyed at the same time.

A small pool of the hot sulphurous waters, where it issues from the mountain side at one place, swarms with small fish, whose existence in such a place, as well as the species to which they belong, is a puzzle to the naturalists. When removed to fresh water or when that in which they are found cools, they die, though experiments made in overflow ponds further down the hillside, demonstrate that they can be acclimatized to colder water, and that in it they attain a larger size. Their existence in such surroundings, is one of those freaks which Dame Nature sometimes plays to the discomfort of the laws which she has already established.

Parliament has voted about \$150,000 in all for park purposes. Of this sum about \$10,000 was spent on surveys, and most of the remainder on roads. Much remains to be done, though Mr. Stewart, the superintendent, deserves great credit for what he has already accomplished. The plans for the future comprise a number of dams to convert marshes into lakes, thereby promoting the healthfulness of the park, the establishment of Aquaria and a museum, besides further improvements in roadmaking and the removal of dead timber and underbrush. As a health resort it is sure to attract attention more and more every year, both for the curative effects of the waters and the pure mountain air. Dr. Brett, one of the pioneer settlers and a member of the North-West Legislature has established a private hospital and sanitarium with a hotel in connection, and the Canadian Pacific Railway Company's hotel, in a commanding site between Mount Rundle and Sulphur Mount, open in summer only, affords excellent accommodation.

Though no one is allowed to reside permanently in the park without permission from the Government, quite a little village has sprung up. Building sites are leased to those who desire to make it their home. A detachment of the mounted police preserve law and order, an easy task, for no intoxicating liquor is allowed to be sold, except to guests at the hotels, and this law is very strictly enforced.

With the Baroness Macdonald, Banff has become a favourite resort, and she has a cottage there where she spends a por-

tion of her time every year. Others will, in course of time, follow her example. Canadians have every reason to be proud of their National Park, and, as it becomes better known, the advantages of having such a health and pleasure resort for the people, will be more fully appreciated.

Let me add, as being no more than what is deserved, that those who travel over the Canadian Pacific Railway to reach Banff will find it in all respects a well equipped and carefully managed road.

J. JONES BELL.

THE PASTOR OF COOKES CHURCH.

The current issue of The Golden Rule contains the following, along with an excellent portrait:

The subject of this sketch, Rev. William Patterson, is pastor of Cooke's Presbyterian Church, Toronto. He is an earnest worker in the Christian Endeavor cause, has spoken twice at our International Conventions—at Minneapolis and New York—and is trustee of the united society of Christian Endeavor, representing the Canadian Presbyterians. He is a native of Ireland, and was born in Maghera, County Derry, in 1858. Having come to Canada he entered Knox College, and after devoting six years to the study of arts and theology, received his diploma in 1886. During his college course he engaged zealously in mission work, and a month after he was graduated he was licensed by the Toronto Presbytery, and a week later received a unanimous call from Cooke's Church, to become their pastor. Mr. Patterson began his work there with a membership of about one hundred. At the close of his first year's ministry the old church was remodelled, and a new lecture room, with other improvements, added at a cost of nineteen thousand dollars. This building which was capable of seating over a thousand, soon became too small for the immense crowds that flocked to hear. Hundreds were turned away, and it became necessary to erect a new church, with a seating capacity of over two thousand five hundred. It was opened in June, 1892, by Dr. John Hall. It was there that that distinguished body, the Pan-Presbyterian Council, met last September. Mr. Patterson has now for seven years been pastor of Cooke's Church, and during that time the increase in attendance and spiritual results have been almost unprecedented. There have been added to the membership roll 1,427 names, and last year the revenue from all sources amounted to over sixteen thousand dollars. His preaching is intensely earnest and spiritual, and scarcely a sermon is preached without known results. He preaches to win souls. God gives him the desire of his heart. So many anxious inquirers press around him on Sabbath evenings for spiritual direction that seldom is he free before ten o'clock. "What is the secret of his success?" has often been asked by critical observers. He does not announce popular subjects. He does not entertain by anecdotes and the like. People are not attracted by star singers of the opera. Mr. Patterson is distinguished by great originality both in the composition and delivery of his sermons. These are interspersed with illustrations from every-day life, studded with Bible gems, delivered extempore, and uttered with all the warmth and energy of a man who feels the power of the truth. His figures are always beautiful, chaste, and becoming. He has all the wit characteristic of his countrymen. He has a marvelous memory, capacious, retentive, and accurate. Whole-souled earnestness is another characteristic of the man. He is a man of eminent piety and deep humility. He lives in touch with God, and draws deeply out of the hidden reservoirs of His grace. And then, he preaches Christ crucified, and believes that His gospel is the power of God unto salvation. All our readers will join with this great congregation of Christian people in praying for their honored pastor, that God may still more abundantly use him for His glory.

Thousands admire Christ who never become Christians.—Drummond.

PRESBYTERY MEETINGS.

The Presbytery of Owen Sound met in Knox Church, Owen Sound, May 22nd, 1893, and was constituted. Mr. Rodgers reported that he had moderated in a call to Mr. Little in Latona. The call, signed by 161 communicants and 106 adherents, was laid on the table, along with the guarantee for \$800 as stipend with manse and glebe, and promise of vacation for four weeks. Messrs. F. Boyle and J. McCullum were presented in behalf of the congregations. The call was sustained, accepted, and ordination service fixed for June 6th, at one p.m., in Latona, Mr. Somerville to preside, Mr. Jamieson to preach, Mr. McAlpine to address the minister, and Mr. P. McNabb, the people. Mr. Yeomans reported that he had visited Tobermory. The report was received, but no definite action taken. Mr. Forrest was appointed to visit Townsend Lake and inquire regarding the opening of a station there. Presbytery will meet for Conference on life and work in Knox Church, Owen Sound, June 26th, at two p.m., and for business, June 27th, at ten a.m. Meeting was closed with the benediction.—J. Somerville, Clerk.

The Presbytery of Barrie met at Guelph, with leave of the Synod of Toronto and Kingston, on May 10th. A call from Hillsdale and Craighurst, to Mr. William Galloway, of the Lindsay Presbytery, was sustained, and arrangements were made for his induction at Hillsdale on Wednesday, 31st May. A call from North Bay, to Mr. James McMillan, of Alvinston, was sustained, and transmitted to the Presbytery of Sarnia. The Presbytery of Orangeville conferred with this Presbytery, with the object of considering the expediency of Rosemont and Mulmur being transferred to the Barrie Presbytery, or otherwise, of transferring Everett, a newly-formed mission station, to Orangeville Presbytery. After lengthened deliberation, it was agreed that both the Courts apply to the Synod for leave to make such transfer as may appear best in the interests of the Church. The regular meeting of Presbytery was held at Barrie on Tuesday, 30th May, and was well attended. Mr. Ross in the chair. It was agreed, that in future the meetings will be held at 10.30 instead of 11 a.m. A resolution was adopted, expressing pleasure at the honour of Doctor of Divinity being conferred on Dr. Grant, of Orillia, by the Senate of Knox College. Resolutions were also adopted of sympathy with Messrs. G. Craw and J. B. Duncan, on account of the impaired health of the former, and the recent bereavement of Mr. and Mrs. Duncan. Messrs. W. R. McIntosh, B. A., and Neil Morrison, B. A., graduates in theology, were taken on public probationary trials for license, which, when furnished, were sustained with most cordial approval. The Moderator, Mr. J. W. Ross, B. A., conducted the licensure, and then gave suitable counsel to the licentiates. Dr. Gray intimated that he declared the pulpit of Gravenhurst vacant on the 23rd April. It was agreed to make claim of grants from the Home Mission Committee, at the rate of \$8.00 per Sabbath, on behalf of the two students who laboured during the winter in the mission field, with the purpose of taking the summer course of study in Manitoba College. It does not appear to this Presbytery that the deliverances of Assembly of last year provided an increase of stipend only for students labouring during winter in the Manitoba mission field. It is thought, that if it were so, the mission work in Ontario during winter would be at great disadvantage. Circulars from Presbyterians, intending to apply to the General Assembly for leave to receive ministers of other Churches, were received from Kingston, Halifax, Ottawa, Calgary, Quebec and Brandon. Leave was granted to Mr. John Hunter, of Guthrie Church and Mitchell Square, to be absent from his charge for three months, in order to his visiting Scotland. The Presbytery expressed its wishes for the safety of Mr. and Mrs. Hunter, and for their enjoying health and pleasure during their absence.

Mr. Cochrane's resignation of the charge of Townline and Ivy was left over again to next regular meeting. Deputies from the congregations expressed their strong desire that he should remain with them. A Commission of Presbytery was appointed to visit the Ivy congregation in the meantime, W. McLeod, Chairman. Resignations of Commission to attend the General Assembly were received from Mr. D. D. McLeod, and from two elders, Messrs. W. Goodfellow and J. G. Hood. Dr. D. L. McCrae, on ballot being taken, was elected instead of Mr. McLeod, and Messrs. M. V. Brown and J. A. Mather were elected by nomination. It was agreed to procure a typewriter for use of the Superintendent of Missions, in carrying on his very extensive correspondence. The committee appointed to consider the practicability of disuniting St. Andrew's Church, Nottawasaga, from the other congregations of the charge, and uniting it to Banks and Gibraltar, or other stations in the vicinity, reported that no change seemed immediately practicable. The committee was reappointed to have the matter under their care. In the evening the Presbytery met at Allandale for the ordination of Mr. W. D. McIntosh, B. A., as missionary. A large congregation gathered. Mr. D. D. McLeod, president, Dr. McCrae preached an excellent sermon. After ordination, Mr. Moodie addressed the missionary, and Mr. Findlay counselled the congregation. It was a pleasant meeting.—ROB. MOODIE, Pres. Clerk.

NONE THE LESS.

Is the age sordid, impotent, and cold?
None the less sweetly shrill the thrush's call,
None the less swiftly snowy blossoms fall
On slim young grasses and buds manifold,
Where kingcups raise their chalices of gold,
As tender breezes drift the hawthorn's pall;
None the less milky sway the chesnuts tall;
Or royally are large white clouds enrolled,
Where up the azure mighty branches climb.
On eyes that see and hearts that contemplate
No shadow fall of days degenerate—
They reckon but by season's change the time;
Here the vain babblings of unlovely hours
Cringe into silence before holier powers.
—Macmillan's

SWEET SMELLING FLOWERS.

A very charming idea, if well carried out, says a writer in *Cottage Gardening*, would be that of forming a garden of sweet-smelling plants. One of the sweetest things in summer is the night-scented stock. The seeds may be sown in April in the border, and it flowers from June onwards. It grows a foot high, and the flowers vary between white and pink. They are scentless in the daytime, but in the evening and at night they are delightful. *Nicotiana affinis* is another sweet thing that may be sown in April; but, as it is tender, it will be better sown under glass, and pricked out afterwards. It grows about two feet high, and has white flowers. Sweet peas and mignonette are indispensable, and so are the German ten-week and the Brompton stocks. The wallflowers, the blood red and the yellow, are beautiful in spring. Carnations, plectes, and pinks are, or ought to be, everybody's flowers, and may be raised from seeds sown in spring, though the plants so raised will not flower until the following season. I like the old British plant, woodruff. It is common to cottage gardens, and has a pleasant smell of new-mown hay when taken in the hand. Some people say that, if placed in rooms infested with moths, it will banish them. It has white flowers, and grows about a foot high. Musk, both the common and Harrison's, are indispensable in a garden of sweet-scented flowers; so also are the primrose and violet in spring, and the hyacinth, daffodil, and lily of the valley. No garden of the kind would be complete without a collection of thymes and other sweet-smelling herbs, with lavender and rosemary, in large bushes; the sweet scabious, lilies of various kinds, the fraxinella, with its spice scent, and phloxes, in many varieties and colours; the winter heliotrope (*Tussilago fragrans*), and the common heliotrope. A garden furnished with only those plants enumerated would be very sweet. Trees and shrubs, especially those which flower in spring, are, in many instances, very fragrant. The thorns, jasmynes, honeysuckles, clematis, lilacs, philadelphus (mock orange), and the wistaria are familiar to all who visit gardens, and should help to form the framework of the garden of scented flowers.

Our Young Folks.

FATE OF THE ILL-NATURED BRIER.

Little Miss Brier came out of the ground; She put out her thorns and scratched everything 'round.

"I'll just try," said she,
"How bad I can be;

At pricking and scratching there's few can match me."

Little Miss Brier was handsome and bright.

Her leaves were dark green and her flowers were white;

But all who came near her
Were so worried by her,

They'd go out of their way to keep clear of the Brier.

Little Miss Brier was looking one day At her neighbour, the Violet, just over the way.

"I wonder," said she,
"That no one pets me,

While all seem so glad little Violet to see."

A sober old Linnet, who sat on a tree, Heard the speech of the Brier, and thus answered he:

"Tis not that she's fair,
For you may compare

In beauty with even Miss Violet there.

But Violet's always so pleasant and kind,
So gentle in manner, so humble in mind;

E'en the worms at her feet
She would never ill-treat,

And to Bird, Bee and Butterfly always so sweet."

The gardener's wife just then the pathway came down

And the mischievous Brier got hold of her gown.

"O dear, what a tear!
My gown's spoiled, I declare;

The troublesome brier has no business there.

Here, John, dig it up; throw it into the fire."

And that was the end of the ill-natured Brier.

—Mrs. Anna Bache.

STORIES ABOUT ROYAL PEOPLE.

In the Young Man of a recent date, there is a good story of Prince George, the eldest surviving son of the Prince of Wales, told by one of the young man's most intimate friends. While commanding the Thrush, the Prince observed a young bluejacket who was being conveyed to undergo sentence for the last of many offences on another ship. Prince George, seeing seeds of good in him, took the young man on the fulfilment of his punishment, on to his own ship, put him in the first class for leave, and gave him a clean sheet as regards his past offences. He exacted no promise as to future behaviour, but cautioned the young man as to the consequence of further offending. Then giving him a sovereign, because his pay had been stopped, he concluded his speech with "God help you to do the right and keep you from the wrong." The young bluejacket changed his ways and became a good and honest man. Prince George as commander of the Thrush, was in the habit of conducting prayers and Sunday services. His favourite hymns were those he had been accustomed to sing at home with his brothers and sisters, to his mother's accompaniment on the piano.

The London Daily Telegraph tells a story, the leading personage in which is supposed to be the Duchess of Teck. As a costermonger was beating his donkey near Barnes, so the story runs, a smart equipage, containing two ladies, drove up from an opposite direction. One of the ladies instructed the coachman to pull up, and after vainly expostulating with the costermonger commanded her footman to descend and take the stick from him. The footman obeyed and the lady then lectured the brutal donkey driver. The man became abusive, declaring that he would summon the coachman for assault, and also the lady for aiding and abetting. In an insolent tone he demanded the name of the woman, and on learning that she was the Princess he fell on his knees and implored forgiveness, declaring "so help his taters" that he would never ill-use his donkey again.

Give what you have. To some one it may be better than you dare to think.—Longfellow.

Christian Endeavor.

OUR YOUNG LIVES FOR CHRIST.

REV. W. S. M'TAVISH, B.D., ST. GEORGE.

JUNE 11.—Eccl. 12: 1; 1 Tim. 3: 15; 1 Tim. 4: 12.

It is a fact that a child may be converted at a very early age. (Let the distinction between regeneration and conversion be kept clearly in mind. Regeneration is the work of the Holy Spirit, and may take place while the child is as yet unconscious of it; conversion is the conscious turning from sin to holiness, from Satan to God). What we affirm, then, is that children may be converted at an early age. Many have been. Men who have had large experience have testified to this. Dr. Richard Newton says, "I do believe in the early conversion of children." Mr. D. L. Moody says, "I fully believe in the conversion of children." Pres. Chadbourne says, "I have full faith in the conversion of children." Pres. Edwards testified that Phoebe Bartlett was converted when she was only four years of age. Dr. John Todd once said, "When can the conscience be reached if not in childhood? When has God promised that the soul shall find Him if not when He is sought early? When will the Holy Spirit impress the heart which you are labouring to subdue, if not when it is the heart of a child?"

1. It is reasonable that young lives should be devoted to Christ. What claim has Satan upon the love or labours of any one? What has he ever done to improve the physical or moral condition of mankind? It is surely most unreasonable that one should spend the greater part of his life and the best part, too, in the service of the wicked one, and then consecrate the last few, and comparatively worthless, years of life. How unjust on the part of a child to refuse to devote himself to the Saviour who has done so much for the world in general and for children in particular!

2. Those who dedicate themselves to God in early life generally make the best Christians. The late Rev. C. H. Spurgeon once said, "My conviction is that our converts from among the young are the very best we have. I should judge them to be more numerously genuine than any other class, more constant, and, in the long run, more solid." Rev. Dr. Todd once wrote regarding those converted early: "They were like the early small stars of evening, very small, very pure and bright and beautiful. They held on their way, too, gloriously. I do not fear that a converted child will dishonour religion, so much as I do that the aged sinner, who has lived in the iron habits of sin for half a century, will do so. With him it is the work of life and death to break off those old habits . . . but pety in the child gushes up like the breaking out of a new spring, making its own channel, growing, widening and beautifying as it flows." It is encouraging to remember that the martyr, Polycarp, was converted when he was only nine years of age, Isaac Watts when he was nine, Matthew Henry when he was eleven, and Jonathan Edwards when he was but seven.

3. Children, however young, who have made a profession of their faith should seek to do something for Jesus. The work, of course, should be suited to their age and experience; nevertheless, they should enter upon it as soon as possible after they have been received into the full fellowship of the Church. Dr. Cuyler says, "If a young convert does not open his lips in some devotional meeting during the first thirty days he is apt to remain tongue-tied for life. If he or she is not called into some sort of service, then doth he or she become a drone in the hive." Let young converts, then, become Active Members in the Christian Endeavour Society, and let them at once enter heartily into the work undertaken therein. Then they will be able to say:—

"And yet I would not live in vain by earthly pleasure cloyed,
Or render back to God again my talents unemployed."

Pastor and People.

GOLDEN GRAIN BIBLE READING.

BY REV. JAMES R. DICKSON, PH.D.

THE FEAR OF GOD.

Key Text: "Fear God." 1 Pet. 2.17.

- I. *It is required.* Deut. 10.12., Micah 6.8., Deut. 6.13.
- II. *What it is.* Deut. 10.12
Prov. 8.13. Hate evil.
Ecc. 12.13. Keep commandments.
- III. *What it does.*
Perfect holiness. 2 Cor. 7.1. Submit to one another.
Ephes. 5.21.
Keeps from sin. Neh. 5.15. Above want. Ps. 35.9
Secures fellowship. Mal. 3.16. Leads to worship.
Ps. 57.
Secures teaching. Ps. 25.12. Leads to wisdom.
Ps. 111.10.
Secures blessing. Ps. 112.1,3, Ps. 128.1. Leads to
praise. Prov. 31.30.
Secures God's good pleasure. Ps. 147.11. Gives con-
fidence in dark hours. Isai. 5.10.
Other blessings. Prov. 10.27., Prov. 14.26., Prov. 14.27.,
Prov. 15.16., Prov. 22.4.
- IV. *How does it exist?* Indifferent measures. None.
Rom. 3.18.
Greatly. Ps. 89.7. Above many. Neh. 7.2. With
all his house. Acts 10.2.
Comfort of Holy Ghost. Acts 9.31.
- V. *How is it cultivated?*
1 Sam. 12.24. Considering great things done for us.
2 Chron. 19.6.7. God sees.
Prov. 2.1-5. Seeking knowledge.
Heb. 12.28. " grace.
Deut. 14.22,23. Obedience.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

"What guarantee have I," asked the merchant, "that your heirs will comply with your order?"

"In the land of the Raba Khita," replied the dying man, "you need no guarantee; an order is sacred, and their word is as good as their bond."

Yosuno felt disposed to smile at this, but he accepted the commission on chance, and when his old acquaintance died, prepared to carry out his contract to the letter.

The merchant had known Sanfosi in his lifetime as a cunning old trader, ever ready to take advantage of his fellows, to give worthless guarantees, to adulterate and misrepresent a man with as little conscience as himself, so that it struck him as very strange that he should express such faith in the Raba Khita people. There was an old saying that dying men speak truth, but he hardly felt like trusting the last words of Sanfosi. No, he would keep to his own word, and carry the body home, but he would leave his own caravan and all his belongings in the land of the northern Mongols under the Altai mountains, and enter Siberia with nothing to lose but his liberty or his life. Oh, if only there were such a country as the old trader wanted him to believe in, a country in which peace reigned, and where truth was spoken and acted, what a paradise that would be! How gladly would he rest his weary brain and heart in such a place as that for the remainder of his days! He was so tired, so weary and heavy laden with the constant struggle and the load of perpetual anxiety. As he gained the Mongol and Yeniseian frontier, he saw no more warlike bands. No robber hordes descended from the lofty hills to threaten; no solitary midnight pilferers entered the camp to steal. Even their Mongol enemies seemed to be at peace with the quiet Raba Khita. So, greatly wondering and greatly rejoicing, he made his people build a fortified camp of earth and stone under the Altai shadows, and left his caravan there, in the most trustworthy hands he had, to await his orders or his return. Then he crossed the barriers with the caravan of his old acquaintance Sanfosi, and stood within the bounds of the Yenisei kingdom.

The customs officers stopped him and enquired into his business, but with civility and with no approach to the rough, overbearing conduct of such people in other lands. They examined the caravan, and, although he saw plainly that they had but a small opinion of the honour of the dead Sanfosi, they allowed him and his attendants, the camels and their burdens, to pass through, merely warning him that, before he could trade in the Khita land, he must have the license of its king Sekata. At Minusinsk, he found the heirs of Sanfosi, and gave over to them the caravan, the embalmed body, and the dead trader's order. At once, without any suspicious questions, or haggling, or demand for commission to themselves, the heirs showed Yosuno his new property, and even offered to send it to the place which he should name. As he knew no safer place than their warerooms, he left his goods there, only asking for a receipt which was promptly given him. At his request, Sanfosi's eldest nephew took him, next morning, to the palace of the king. For him this was no trial, as more than half the monarchs of Asia knew him, and he was no stranger in their palaces. But such a king as Sekata he had never seen before. Plainly but becomingly dressed, with a single gold ornament about his neck, was he who sat in a gilded chair with a writing table before him, flanked by venerable officers of the court, and stalwart soldiers armed

with sword and spear. He was himself of more than middle size, and bore with royal dignity his well built frame that showed no pound of superfluous flesh. His forehead was high and broad, his eyes black and piercing, his nose and chin firm and resolute, and his mouth a double curved opening for gracious words. The merchant had seen no such king before. He had seen stout, sensual voluptuaries with little beads of greedy eyes peeping and blinking out of rolls of fat. He had seen large, muscular warriors, snorting arrogance and flashing and breathing cruelty out of eyeball and lip. He had seen lean little misers, sharp of nose and chin, shifty in glance and prevaricating in speech, eager to extort to the last farthing all they dared to take. But never, never before, had his eyes rested on so humane and kingly a man as Sekata of the Raba Khita.

At last it was his turn to be presented, and the nephew led him forward. While the merchant prostrated himself, his name was announced, and the king with a pleasant smile, bade him rise. "We have heard of you," Sir Yosuno, he said; "indeed who has not heard of the greatest merchant of the east. In the name of our people, we bid you welcome to our dominions." Then Yosuno bowed again and thanked the gracious king, who handed a small written scrap of parchment or something like it to an attendant. The attendant withdrew, and soon returned with a small bronze plate stamped in relief with Khita characters the same as those in use on the Obi and at Lake Baikal. This the king presented to the merchant, and bade him read it, if he could. Yosuno read the words which were these: "King Sekata grants this permit to the great merchant Yosuno, to buy and sell and get good in the land of the Raba Khita." He waited for a while to learn what he would have to pay for this privilege, but the king did not speak nor did any officer ask a reward from him. So, bowing his acknowledgments, he retired with the nephew, and sent word to his caravan to come forward. He had nearly lost his caravan, for those in charge, seeing their master was absent in a strange land, were preparing to take it back to Bokhara and keep it for themselves, when a messenger from Sanfosi's heirs arrived and stopped them. "Be careful what you do," he said; "your master will soon belong to the king's country, and, as perhaps, some of you know, King Sekata protects his people in the possession of their property." This frightened the thievish leaders, so that, when Yosuno's own messenger arrived, they obeyed his summons, and brought the caravan on to Minusinsk.

The first duty of Yosuno was to send a present to the king, and others to his two chief advisers, the head of the priests and the commander of the army. They had not demanded tribute or blackmail, or even hinted at a recompense for his good reception; but the merchant was not born yesterday, he knew perfectly how to deal with people of that kind. Gems and vessels of gold he sent to King Sekata, jewelled swords and a comparisone Arabian steed to the general, silken robes and costly incense to the chief priest. To his great amazement, the gifts were all returned to him, and he was invited to appear at the royal palace. Yosuno trembled, as he obeyed, and presented himself before the king. He wondered if his gifts were not large enough or if his servants had blundered and handed them over in too public a way, but, when the king spoke, he wondered more. "Sir Merchant Yosuno," he said in his calm, pleasant voice, "we have received your costly gifts, and so have our general and our chief priest. We unite in thanking you for remembering us so kindly, but, at the same time, we have been compelled by our laws to send them back again. A gift takes away the eyes, and turns aside right judgment. Some day, you may appear before us to plead your cause against another who has made us no presents. You might not expect us to judge unfairly, but the remembrance of your gifts would be with us and tempt us to decide in your favour and against the claims of justice. Therefore, while we regret if it offends you, we are bound by the law to return your offerings." The merchant mumbled something about the permit he had received, and his desire to do something in acknowledgment of the king's goodness in granting it to him, to which King Sekata replied, "The king is on the throne not to rob his people but to do them good. Go then, Sir Merchant, wherever you will throughout the country to buy and sell and get good in the land of the Raba Khita." Yosuno went home stupefied, like a man in a dream. He had seen and heard strange things in his time, but never anything half so strange as what had met his ears that day.

He bought warehouses and stored his goods, sending to the heirs of Sanfosi for the furs they had, which belonged to him. He examined them admiringly, and began to think of the best markets for them, countries, with cold winters, that have few fur-bearing animals of their own. What a price they would bring, and all for something that was neither trouble nor expense to him, but really a means of great gain, as it had introduced him to a land in which the king judged righteous judgment. What a strange king he was, a king who refused a gift! He himself was no king, though, had his wealth remained, he might have been richer than most rulers in Asia. He was only a merchant, and, as such, it was his duty to make all the money he could. Yet, for the first time in his life, he had a mean feeling about keeping these furs. His awakened conscience said to him, King Sekata would not do such a thing, he would send them back to the heirs. He reasoned with himself that the thing was right, but all in vain.

So he determined to wait until his old mercantile spirit returned to him, and, in the meanwhile, had the skins carefully packed with camphor and other things that drive away moth worms, and stored in a corner of his warehouse. These furs alone troubled him. No sharpers tried to cheat him, no thieves came about his property by night or by day, no powerful prince or rude soldiery extorted money for pretending to protect him. Those of his servants whom he found to be unfaithful he discharged, and filled their places with men of the Raba Khita who could be entrusted with untold gold. His mind was at peace through the day, and he slept restfully all night long, for he found the country he had hardly dared to hope for. The change was a wonderful one, and the wonder aroused new thoughts in his mind and new emotions in his breast.

All the people of the land were not like the king and the merchant's faithful servants, else had there been no need for courts of justice. A trader sold Yosuno a horse one day for a hundred pieces of silver, a handsome beast apparently well worth the money, but, after the bargain was concluded and the stable boy had rubbed the new purchase down, there appeared several defects which the use of dyestuffs had concealed. The merchant went to the trader and taxed him with his perfidy, a thing he would hardly have dared to do in any other land. The man laughed at him, saying that a bargain was a bargain. Yosuno cited him to appear before the district judge, and the trader knew better than to refuse. The judge listened to the case, and then asked Yosuno whence he was. The merchant answered that he was a stranger from the south country. "And where are you from?" asked the magistrate of the horse trader, and he replied, "I belong to the land and nation of the Raba Khita." Then the merchant thought there was no hope for him. "The Raba Khita speak truth," said the judge. "Even so, excellency," answered the trader. Lower and lower fell Yosuno's hopes. "Like our king, they are kind to the stranger and the lonely one," the judge continued. "As all the world knows, excellency," the horse dealer echoed. "You say that horse is worth the hundred pieces Sir Merchant Yosuno paid for it?" He replied, "A hundred, excellency! The horse is worth at least a hundred and twenty, and a bargain at that." "It is well," said the judge. "You will pay the merchant a hundred and twenty pieces of silver and he will give you the horse back again. The Raba Khita speak truth, and the strangers who seek our king's protection do not wish to rob his people." Yosuno received his money, and yet did not dare to offer anything to the judge. He went home stupefied, for he had never seen anything done in this fashion before.

Away towards Lake Baikal dwelt the Pety, a wild and numerous people who traded with the other Khita, bringing for other commodities their ores of silver and lead, of zinc and antimony, of iron and quicksilver, out of their rocky mountains. The merchant took a caravan there, with many beasts of burden carrying valuable loads of goods to exchange for metals, but he had hardly begun to trade when some rude chiefs from the hills fell upon his encampment and took away his merchandise. They allowed him and his people to escape with their lives. Sorrowfully he made his way to Minusinsk, and soon it was known all over the city what the Pety had done. King Sekata sent for Yosuno and listened to his pitiful tale. Then he comforted the merchant, saying all would yet be well. That very day soldiers, both horse and foot, set out for the shores of Lake Baikal, and after some time they returned with all Yosuno's property and a large quantity of valuable ores to recompense him for his troubles and loss of time. The merchant thanked the good king, who had employed all the strength of his kingdom to save the wealth of a stranger who had never done anything for him. The very night his goods came back, he went into the wareroom where the furs were stored and ordered that they should be taken back to the heirs of Sanfosi, with a letter which said, "The merchant Yosuno has got good in the land of the Raba Khita, and begins to do justice by returning what he has no real right to possess." That night he had a very pleasant helpful sleep, and dreamt he saw King Sekata and the dead Sanfosi extending their hands to bless him. He now began to be kind to his servants and workpeople, not only for profit sake, but because they were faithful and honest, and he began to love righteousness, until they loved him in return and were proud of their master, the great merchant Yosuno.

Wherever he went throughout the whole country he saw the works of King Sekata. At first he had laughed at them in his mocking, sceptical way, asking why the king should trouble himself with schools for making children clever rogues, with hospitals for useless sick people who would be better dead, with reformatories for criminals that ought to be hanged, and with walks and gardens and artificial lakes for lazy people to idle in when they should be at work. Now he loved to think of these and visit them. He gave money to build new schools, and send cots and clothing to the hospitals, and bought at a good price the articles made in the reformatories, and set up statues of the king in the gardens, and sent far off for strange fishes and beautiful pleasure boats for the lakes and ponds. There were no newspapers in Minusinsk or the other towns to tell of all the great merchant had done, but King Sekata found it all out, and often invited Yosuno to sit at the palace table with the great ones of his court. But the

merchant went to other tables too. Sanfosi's heirs were proud to have him with them, this great traveller over half the world, and every great house in Minusinsk and elsewhere was open to him. All the people in town and country knew him, and now he was no more gruff or heedless of their salutations, but saluted them back again and spoke kind words to all. The little children whom he once thought so useless came about him in the parks and he had many a little present for them. When he journeyed, he no longer slept in public inns or in his pitched tent all alone, but entered at sundown some house by the way with some gift for the mother and father, when the young people flocked to his knee and he told them wonderful stories of other lands and nations till it was time for them to run away to bed. Then the old people wanted stories, too, far into the night. A very great event in the lives of the simple-hearted Raba Khita was the coming of the great merchant Yosuno.

Everybody saw he was a changed man, and nobody knew it better than himself. "I have got good," he said, "in the land of the Raba Khita." He believed in his fellow-man now, in women and in children, in king and in slave, and so he came to believe in God too. He had seen the works of King Sekata and loved him for them, and his eyes were opened to see the works of God and to love the great Giver of all good. When he saw any desirable object his first thought was not how much money will it cost but how much happiness will it bring. Even when he met with rogues and hard, unjust men he was not severe, as some were, towards them, for he said in his heart, "I was the prince of rogues and the hardest of hard, unjust men myself once." All honest people and those who knew nothing about the values of things loved to trade with him because they knew that in both buying and selling he would act fairly by them. Those who had great wealth and possessed articles of great price entrusted them to his care, satisfied that they were perfectly safe in his hands. He no longer cared to gain money for its own sake but for the sake of the good it would enable him to do, and he thought that day was lost in which he had not helped to make somebody happy. Strangers visiting Siberia, who had known him in the old days, hardly recognized the man whose name had been a household word all over Asia in him who had got good in the land of the Raba Khita. They asked him to go and visit his old haunts and the places where great wealth might be gained, but he took out of its special pocket the little bronze plate he had received from King Sekata, and said, when he found another monarch who would give him a permit like that, he would visit his dominions, but not before. Then the strangers read it, and saw that it was "to buy and sell and get good in the land of the Raba Khita," and were silent.

All the people loved the king because he loved them so well, but the Yoba Khita who dwelt westward on the Obi river did not see much of him, although he was their ruler. So, when the Pety, angry because his army had compelled them to give up their plunder, send messengers to the Yoba princes asking them to rebel, they gave heed to them, and promised, while the Pety invaded the land on the east, they would rise in rebellion and attack the king's forces on the west. Yosuno was travelling then on the banks of the Obi. The Pety came flocking down by thousands from the rough mountains about Lake Baikal and the army had gone to meet them. With his own bodyguard, King Sekata, little suspecting treason, journeyed to the Yoba country to get the help of his western subjects against the enemy. All unknown to Yosuno, he had encamped not far from his caravan. The merchant had left his camp to wonder out on the plain at sundown, there to look upon the beautiful colours of the western sky. He walked about among the named sepulchres of former generations, thinking about the life away beyond the grave, and feeling that he was getting to be an old man now, with not very many years before him in which to do good and redeem his long wasted time. The stars came out as he lingered and filled the blue vault of heaven, but there was no moon to light him on his way. The landscape was dark and he was lost. The dews fall heavily there in the summer nights, so that he was glad of a shelter of large stones that made three sides of a small square and roofed it over, which he stumbled upon. There he gathered his robe about him and lay down to sleep till morning light should guide him on his way.

He was awakened by voices without and within, but the former were far off, and the latter were mere whispers in the dark. He listened, and found that four men were in the stone shelter in front of him, men of the Yoba Khita and soldiers, talking of the Pety and of the tyrant Sekata. They were waiting for morning to join their many thousand companions and fall upon the king's guard, and, at the same time, on the caravan of the rich merchant, for they had been spying upon both. When at last they lay down for a little rest, he half rose on hands and knees and tried to get past them, but his robe was under one of the conspirators, so he tripped and fell, and at once the four were upon him. The dawn was just breaking, and by its faint light they saw who their prisoner was. "Ha, ha!" said one, "a prize and a noble and unexpected one, the rich merchant Yosuno." Then the leader, a Yoba noble, said to him, "Come and live in our land, which will be free from tyranny before the sun goes down, and you shall be one of us to buy and sell where you will. If you will not we shall take all you, have and your life beside." Yosuno

pleaded with the nobleman not to rebel, spoke of King Sekata's goodness, threatened him with the strength of his victorious army, and told how the Raba Khita loved him, but all in vain. The outside voices were coming nearer, and from different sides. They called, "Where are you now, Master Yosuno?" and he knew the voices of many faithful servants. The leader said, "Go out to the side of the shelter and call to your men to go back at once and bring your caravan here with speed, while you remain. If you utter another word, you die." So the merchant went out, his feet bound so that he could walk slowly but could not run, and behind him crouched the rebels. At the next hail he answered, "I am here. Go back at once with speed and bring the caravan—to save King Sekata." Then he fell with four daggers in his back. The conspirators fled, for some of the seekers did not obey but spurred their horses on, and dashing up to the stone hut, saw one lie whom they knew, and four hasten away. They caught up with the fugitives and cut them down; they came back and raised the prostrate merchant. "He lives and breathes," said one. Yosuno spoke. "Why are you not with the king? Leave me to die, and warn him that the rebels are upon him." Two darted off after those who had already gone, but three refused to go.

One dismounted and, with the help of the others, placed the wounded merchant on his horse. They dared not touch the daggers lest the life blood should flow, but the man who had dismounted held Yosuno in his place while the others led the horse gently forward. When they reached the caravan, they found a litter and gently placed him in it on his side. The king had been alarmed, and, with his bodyguard, was on the way to the Raba Khita border, whither the caravan followed. In a short time many thousands of loyal subjects were under arms, and, when the merchant's people entered the camp, it was the camp of an army. They carried the wounded man into the royal presence, and right sorry was King Sekata to see him thus. The blood oozed from his lips as he told the tale of treachery in few words. "How can I ever reward you, Sir Merchant?" asked the king, and at once sent for his chief physicians. "I am rewarded already in that these wounds are mine, not yours, my king," he answered. Then to the doubting surgeons he said, "Remove the daggers that my face may meet the sky." They withdrew them quickly, mercifully, and the life blood flowed fast as he turned himself upon his back and gazed heavenward. "I have got good in the land of the Raba Khita," he said; then smiled upon his faithful servants and the king, his last smile on earth, his first in heaven. The Pety were driven back and punished. The Yoba, finding their plot was known, returned to their allegiance. The king and his guards went home with a sorrowful burden. Then on a set day, a great procession of princes and nobles, of priests and generals, merchants and humbler lovers of the man who died to save the king, followed his bier to a great mound in the burial plain. They placed the bier in its stone chamber and covered it over with earth for the grass and flowers to grow upon in the spring time of the following year, and on the summit the king himself had a lofty carved stone raised, which bore these words: "Yosuno, the great merchant of Asia, who died to save King Sekata." But when the king learned that next to his heart he bore the bronze plate which had given him authority to buy and sell and get good, and that it was buried with him, he commanded to add these words, "He got good in the land of the Raba Khita."

A word spoken in due season, how good is it! The words on the bronze plate saved Yosuno. They came to the man just when he most needed them, and when his weary, faithless, unhappy heart was most ready to receive them. Rebukes and reproofs may sometimes be spoken in due season, but harshness and angry complaints are always unseasonable. The kind heart dictates the seasonable word. The words on the permit alone would have had little power had they not had at the back of them the good king's character, his daily life and conduct. So, if our seasonable words are to have a permanent effect, they must have lives worthy of them to give them reality. The words of God, declared by prophets and apostles, and above all by the Lord Jesus Christ, are words of value because they reveal to us our Father's character. His words are the good seed of the Kingdom of Heaven, which is like leaven that spread through the whole lump, and the grain of mustard seed that becomes a tree, on whose branches the birds of Paradise may sing their songs of happiness. So, our words, given to our hearts and not to our lips only, by the Holy Spirit, may come home, like those of the little bronze plate, as a tiny germ of faith and love towards God and man, to grow into a ripened Christian character, glorifying to our Father, and useful to the world. It does not need a great preacher to speak such words or any preacher at all. It needs one who loves, who is not selfish, one who seeks not his own things but the things of others, one who is honest and true and whom people can trust. God has sometimes blessed good words when spoken by bad men, but that is not God's general way. He blesses words that are lived as well as spoken, and men think much of a word that is confirmed by a life. Many boys and girls, yes and very little children too, have spoken artless, guileless words, and lived honest, loving young lives that have made sinners think, and doubtless come to faith, and Christians rise to a truer knowledge of God. The world needs words spoken in season, for there are so many harsh words, so many selfish, so many thoughtless ones, and it is full of men and women and children that are unhappy and perplexed, discouraged, disappointed, and soured. Help them with a word that reflects God's grace in you, so that some one, however humble, may be able to say of what you have told him "how good it is."

(Conclusion.)

Teacher and Scholar.

June 18th,
1893.

MESSIAH'S KINGDOM.

Mal. iii.
1, 12.

GOLDEN TEXT.—They shall be mine saith the Lord of Hosts, in that day when I make up my jewels.—Mal. iii. 17.

Of the personal history of this prophet nothing is known. The word Malachi means "my messenger" and has been thought by some to be simply an official designation. More likely, however, it is a proper name. The prophet's words are directed against abuses prevalent among both priests and people. The people were withholding the proper offerings, and the priests were conniving with them by accepting blemished animals for sacrifice, and in other ways proving unfaithful to their duties. Inter-marriages with aliens were taking place, and a sceptical spirit was somewhat strongly asserting itself. This condition of matters corresponds to that which Nehemiah found on his second visit to Jerusalem (Neh. xiii. 6f.), and it is very probable that Malachi's warnings were uttered shortly before that event. The lesson is an answer to the questioning, unbelieving spirit, which sprung from seeing innocent and guilty seemingly involved in common disaster and which found expression in such words as—where is the God of judgment? ch. ii. 17.

I. Certainty and issue of the Lord's coming.—The people's complaint arose from ignorance of the moral issue of God's coming, and consequent failure to realize their unpreparedness for it. A preparatory work is needed that they may be in a fit state to receive Him. This is to be accomplished by His messenger who will come in the spirit and power of Elijah (ch. iv. 5), the representative of the prophetic order, and will seek to prepare the people by hearty penitence and zealous return to the law. The figure is suggested by the eastern custom of preparing a path in advance when a high dignitary is travelling (Is. xl. 3). The messenger was realized in the person of John the Baptist (Matt. iii. 3; xi. 10; Mk. i. 2, 3; Luke i. 76.) When the way is thus prepared then He who is Lord over the temple, whose advent they profess to desire and seek, will come to it suddenly and unexpectedly. The people delight in the coming of the messenger (or angel) of the covenant, in whom God is felt to speak and act. But this was because they thought the mere fact of his coming would make their affairs prosperous, and failed to realize the testing, purifying issue of his appearing, Matt. iii. 11, 12. As the refiner's fire burns out the slag and leaves only the clear metal, as the vegetable lye of the fuller eats all impurities out of the cloth, so will the Messiah separate between the righteous and the wicked. In the righteous also His presence will separate impure elements. As the refiner sits by the purifying pot anxiously watching the molten mass of silver ore, till his face is reflected with the glowing metal, so will He continue this purification until He makes thorough work of it. It must commence with the sons of Levi, who specially represent the holiness of God, and have charge of the worship of His house, that through them the offerings of the people might be acceptable. It extends, however, to all the people. The God of judgment will proceed against all the actual sins, which pollute the community.

II. Explanation of delay in realizing God's promises.—The reason of delay is in the people themselves, not in Jehovah, to whose unchanging purpose that Israel should be a delightful land, the sons of Jacob owe it, that His judgment has not already consumed them for their sins, v. 5. His purpose of mercy still stands although repeated generations have turned aside from Him. He is waiting to return, if they in penitence will return to Him. But they bar the way. In their insensibility they do not recognize that they have strayed and need to return by rendering God His dues. They do not consider that by withholding the tithes and offerings due they are defrauding God. Because of these things a curse rests upon them. God challenges them to bring this to the proof. Let them acknowledge Him by contributing every prescribed tithe, and then will they see how in place of a curse, a blessing suited to their needs will be poured down upon them in such abundance that room for it will fail. The land will yield its increase, destroyed neither by devouring swarms nor untimely seasons, and all nations shall recognize that a blessing rests on the people. It would be a mistake to insist that prosperity is always immediately proportional to liberality, nor would that be a true liberality which was prompted by the hope of this connection; but God honours them that honour Him, and the offerings of a true heart become channels, down which heavenly blessings flow.

Ours is a religion little in its demands but how infinitely prodigal in its gifts! It troubles you for an hour and repays you by immortality.—*Bulwer Lytton.*

Show me the man you honour. I know by that symptom better than by any other what kind of a man you are yourself, for you show me what your ideal of manhood is, what kind of a man you long to be.—*Carlyle.*

Thou art not the more holy for being praised, nor the more worthless for being dispraised. What thou art, that thou art; neither by words canst thou be made greater than what thou art in the sight of God.—*Thomas à Kempis.*

Head-knowledge is our own, and can polish only the outside; heart-knowledge is the Spirit's work, and makes all glorious within. Nothing is well done in our spiritual building, but what is done with prayer and God's help. Fight and ray; flee and pray.

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The Canada Presbyterian

WEDNESDAY, JUNE 7TH, 1893.

Bad enough from the beginning, the Briggs case waxed worse as it came near its close. The constitutional points raised by the professor and his friends did not hang well together. Their main contention was that an appeal could not be made against a verdict of acquittal. With the same breath, they contend that the case should have been sent to the Synod of New York, and vehemently demand that it be sent there. If no appeal can be taken from a verdict of acquittal, it is difficult to see how an appeal to the Synod would be any more orderly than an appeal to the Assembly.

A document placed in the corner stone of a new church in course of erection in Wick, Presbytery of Lindsay, will tell posterity that the late Dr. Black, of Kildonan, and the late Rev. John Smith, of Erskine Church, Toronto, laboured there in their student days, and did much in the way of giving Presbyterianism a good start in that community. Dr. Burns was the first Moderator of Session; and the late Mr. John Gunn, of Beaverton, was one of its members. These were days of magnificent distances. Two of the members of that Session lived about seventy miles apart. And still the work must have been well done or Presbyterianism in that community would not be what it is to-day.

No Church can long survive the decay of family religion; but the Presbyterian would suffer first from a calamity of that kind. Presbyterianism is thoughtful or nothing. It cannot live, much less thrive, on the heated atmosphere of the late meeting. From time immemorial the Presbyterian Church has drawn its strength from the quiet, intelligent home with the family altar. To expect it to grow or even live on any other kind of constituency, is to expect an absurdity. Anything that lowers the tone of family life threatens the very existence of Presbyterianism. Others may live on late meetings and excitement; Presbyterians cannot. They must have order, and intelligence, and the family altar at home, or cease to be Presbyterians worthy of the name.

One of the humorous facts of current Disruption literature, is that Dr. Candlish preached five years as a probationer, and never got a call. A highly esteemed Canadian pastor, who knew Scotland well during the Disruption period, used to give amusing descriptions of some of the men who were preferred to Candlish. It is, we believe, an undoubted fact that Candlish had an appointment to Dundas, but was prevented by circumstances from coming to Canada. If we rightly remember, Dr. Marcus Dods had probationary experience a good deal like that of Dr. Candlish. Such cases should not altogether destroy one's confidence in the Presbyterian method of forming pastoral ties; but they do suggest that the ways of some congregations in the matter of calls are utterly incomprehensible.

Mr. Dalton McCarthy condemns the Gerry-lander of 1882 in severe terms, and is reported as having said that a repetition of such acts would justify rebellion. A Cabinet Minister replies that "if there was one man more than another who drafted the Gerry-lander of 1882, and put it upon the people, it was Dalton McCarthy himself." Even supposing that were true, it might be replied that Mr. McCarthy con-

fesses the wrong and seems to be doing all in his power to make amends for his part of the business; while his former political associates have never expressed a single word of regret for passing a law, the repetition of which, Mr. McCarthy admits, would justify rebellion. A good man, like Mr. Foster, who used to take so much interest in the moral welfare of his fellowmen, should not be afraid to confess his sins.

The appeal against the decision of the Presbytery of New York, in the Briggs case, has been sustained, and the Professor finds himself suspended from the ministry. Nobody who knows the tone of the American Presbyterian Church, and the habits of the American people, ever expected any other result. Our neighbours bear long and take much from an offender, either in church or state; but when they do act, no complaint can be made about lack of earnestness and energy. Dr. Briggs has himself to blame. His inaugural was bad, and he made it worse by his rasping, insolent treatment of everybody who dared to say anything about it. He and his friends seemed to think that because they lived in New York, and occupied high social and ecclesiastical positions, they could say and do pretty much as they pleased. They know better now. There is no man in any Presbyterian Church big enough to beard it.

In his admirable pastoral letter, Principal Caven says:—

In families that fear God, His worship will be established. Neither public worship or private devotions can take the place of family worship. The members of the family—of the household—are a unit for the purpose of worshipping God. The family has a life of its own, and those so closely united in interest and affection should join, in their own home, in praising God, reading His Holy Word, and supplicating pardon, guidance and comfort. Can there be a truly Christian household without a family altar? Will not the heart of pious parents, or heads of families, demand that God should be honoured and worshipped in the precincts of the home? How can those who love and trust in God, and also love their families, allow children and domestics to enter upon the duties and temptations of the day, without seeking to have them covered with the shield of divine protection; or allow the day to close without devout and grateful acknowledgment of family mercies received? The families that call not upon God's name, will surely be visited by His displeasure.

The day is too often allowed to close in this way. The father, and, perhaps, the mother, are at a late meeting of some kind, and the children fall asleep, and are tumbled into bed. The heads of the household remain at the meeting until near eleven o'clock, perhaps listening to silly or stupid speeches, and family worship is crowded out.

Presbyterians, might, if they would, do something practical in the way of carrying out the suggestions of Principal Caven's pastoral. How would it do for every Presbyterian minister to make a resolution not to speak at any meeting after ten o'clock, unless under very special circumstances. A more effective remedy would be, for the Presbyterian part of every meeting to rise at ten o'clock, and leave if there is no evidence that the meeting will be wound up quite soon. It would not be necessary to apply this drastic remedy more than once in any community. The collection is usually taken up at the close of the meeting. In most meetings the absence of Presbyterian money would soon bring about a reform.

Just as we go to press the following notice reaches us from the Moderator of the Montreal Presbytery:

Montreal, 1st June, 1893.

Dear Sir,—At the request of the necessary number of members of Presbytery, Messrs. Dewey, Nichols, and Paul, I hereby call a pro re nata meeting of Presbytery, to be held in Erskine Church, Montreal, on Monday the twelfth day of June, at 10 a. m., to consider what action, if any, should be taken in regard to certain statements reported to have been made by Rev. Professor John Campbell, L.L.D., a member of this Court, in a recent lecture delivered by him entitled "The perfect Book or the perfect Father."—WM. R. CRUIKSHANK, Moderator.

AN EPOCH-MAKING BOOK—II.*

BY REV. JOHN BURTON, B.D., TORONTO.

The first part of the work summarized in our previous article was a succinct survey of theology in the Christian Church, from the Apostle's days until the present, indicating the influence exerted upon the successive schools by the surrounding habits of thought and practice. Frequently was it found, as the enquiry proceeded, that the visible Christianity was a strange admixture of philosophy, jurisprudence and paganism, with the simple gospel. We also remark that in the process of reconstructing theology upon the one foundation, the student has a clearer vision of the historic Christ and of His theology by being enabled to put on one side, or estimating at their true value, the notions which through the centuries, have been made to inhere in the Christ as presented to us traditionally. This task accomplished, we may follow our guide as he proceeds to point out the foundation, and to construct thereon.

The opening sentence of the first chapter in the second part, appears to us to have special weight, wherein it is stated that the New Testament is a series of coordinate, rather than successive attempts, at an interpreting of Christ; in other words, that the contemporary Christ is presented from different standpoints, not in a series of ideals or in the process of mythical development. The many-sided view is the complete picture of the true historic Christ. The Pauline Epistles antedate the synoptic gospels in their book form, yet presuppose the history, and in them the term "Christ," which in the gospels appear as an office, is used as a personal name. Jesus is not merely the Christ, He is Christ, the divine Son, the Second Adam, the Saviour. Similarly in the anonymous Epistle to the Hebrews, in which the Pauline Judaism, which was after the Scribe, becomes the Levitical, which law Christ fulfils rather than abrogates. In both, however, Christ is supreme, to whom is the glory forever. Amen.

Our author, following in this particular Luther, does not place a very high estimate upon James, which is rather an ethical treatise rather than a revelation in Christology; to Peter, Jesus is emphatically "both Lord and Christ;" while in the Apocalypse, Jesus is the Eternal, the first and the last, the unbeginning and the unending. The gospels now come under review, and Christ's declarations concerning himself are considered. The details we cannot even summarize, but some weighty and general conclusions must be noticed. In revealing Himself Christ revealed God, hence we are brought to the Christian conception of godhead. Latin theology has been too forensic, Greek, too metaphysical. The godhead, thus presented, too remote. Christ revealed God in an eternal relation; He Himself being Son, there must of necessity be an eternal Father. Hence, Dr. Fairburn would drag out the Trinity from the gloom of mere dogma, and make it a fundamental revelation of God. God is not first Sovereign, and then Father; but Father first, and because Father, ruler; "the King must be construed through the Father, the Father cannot be deduced from the King—the Fatherhood neither limits nor contradicts, but qualifies and determines the Sovereignty." And in the mind of Jesus, Father and Son, were conceived as forming a unity over against man. The relation the Father had to Him, He had to no other; the relation He had to the Father, no other person had." God as the "Unconditioned," has, it will be seen, no place in Dr. Fairburn's system; for being Love, there must ever have been a moral universe, on which love could exercise itself, the material universe could only be the instrumentality by means of which love could thus manifest its exercise. God, thus through the Son is known as a Father, and to thus know

*Christian Modern Theology. A. M. Fairburn, D. D., Mansfield College, Oxford. Charles Scribner's Sons, New York, John Young, Bible House, Toronto.

God, is to come into true relationship with Him as a Son. But Christ presents himself in a double sonship; He is also Son of Man; as Son of God He interprets God to man, as Son of Man He makes real the interpretation of man to God. "His kingdom is but the multiplication of Himself, the realization of the double sonship in a common brotherhood."

There is a touch of daring speculation in parts of this construction which will have a charm for some minds; the real value of the whole, is the strong hold taken upon the Fatherhood of God, made manifest in the Son and realized by the indwelling Spirit; the quickening of the Nicene formula into a loving motive power. The conception of God therefore is ethicized, but the conception does not stay here; the universe, as God's universe, will therefore be permeated with as much of good as it is able to bear, or His moral creation willing to receive. God cannot be to His universe other than He is to Himself. "Quantitatively, there is no more of the love of God in heaven than in hell, but qualitatively, the loves differ as much as hell and heaven. The love of the good is complacency, but the love of the evil is pity or compassion." The fatherhood is not destroyed because the child becomes a prodigal, nor can the father's house be ever remorselessly closed to a returning penitent child. "God will never be reluctant, though man may for ever refuse." This last clause suggests a reverent turning to the corrected reading of Mark 3:29, "guilty of an eternal sin."

In treating of sin as existent in the creation of a Father, confessedly is met the great problem which ever baffles. Our author does not evade it; not that he essays to do more than soften some of its hard lines; "only through the possibility of sin could God have sons, and it may be that only through the actuality of sin could the sons know God." In discussing the character of sin some fine distinctions are made: "Evil may be collective and common; vice is personal and private; crime, personal and public; but sin is at once individual and collective, a thing of nature and of will, common to a race, yet peculiar to a person. . . . Sin signifies that man has missed the end for which he was made; that he is not in character and state, in idea and reality, in act and in function, what he was created to be; and that he himself is the cause of this failure"; and inasmuch as thereby the right relation to God is perverted, there is, as the older theologians taught, something infinite in sin.

The fatherhood of God, moreover, bears directly upon the collective aspect of sin. If men are children of God, then they constitute a family, and the relations represented by Adam and Christ are great realities. Science, too, has followed with leaden foot and unquiet eye in the track of faith, and through biology and language and history discovered the unities which religion had found through its belief in God." So far, therefore, from the fatherhood of God putting aside the federal headship, properly construed, that headship becomes a necessity.

But here we must stay; the teachings on the Atonement, the immanent presence of God in man, through the Holy Spirit, on Revelation, Inspiration, and the Church, are too close and condensed for further abbreviation; a thought, or two must close our very inadequate notice of a remarkable work. The work is not revolutionary as to matter, but assuredly is as to method. No fundamental doctrine of our common Christianity is assailed, nor essential omitted. We are, however, made to look upon them from a standpoint at least novel to our older theologians; to begin systematizing from other fundamentals than those which art our current systems. Christ revealed to us the Father, and on that basic truth all our conceptions should rest. The Father is king; our sin is against the Father; that Fatherhood underlies, over reaches, all relations. And in its light alone shall we truly see light. Much of the future relations of the Church to theology will depend upon its attitude towards the teachings put forth in "Christ in Modern Theology." Our study of the work is only begun.

THE ASSEMBLY AT WASHINGTON.

Mr. Editor: The General Assembly of the Presbyterian Church in the United States, North, now meeting in this city is attracting attention, not only in the United States, but in our own Church in Canada. Their great work of Home and Foreign Missions, their work among the seven millions of freedmen of the South, and along other lines, into all of which they are throwing themselves with a grand and growing energy, is in itself an inspiration.

Permit me a few words on a point in which, though small in itself, our own Assembly might copy them with advantage, and that is, in the manner of conducting each morning their opening services. A standing complaint with us is the difficulty of getting members to attend the opening of devotional exercises. These services in this Assembly are a free open meeting. Each morning a new chairman, not the Moderator, gives out a verse of a hymn, reads a few verses, perhaps adds a word, and then the meeting is thrown open, and for half an hour, from nine o'clock to half-past nine, brief volunteer words of prayer, address or song follow in quick succession, making a brief stimulating service. At half-past nine the Moderator takes his place, offers a brief prayer, and business begins. May I be pardoned the suggestion that it would add to the interest of the opening services in our Assembly, thereby inducing a larger attendance and giving a still more healthy stimulus to the work of the day, if the simple change were made of having the opening half hour a brief volunteer service. It is a very simple matter, but I have been deeply impressed by it and have taken the liberty of mentioning it.

An all-absorbing subject has been the "Briggs case". Edinburgh has the reputation of being interested in discussions before the General Assemblies, but Washington does not lag behind. The galleries for visitors are thronged with men and women while many are unable to get in. After one session spectators often keep their seats through two hours' recess in order to have their places at the opening of next session.

The case came before the Assembly by appeal from the decision of the Presbytery of New York, which had acquitted him of false teaching, and there were two points to be considered.

The first question was,—"Shall the Assembly entertain the appeal?" or remit it to the Synod of New York. Dr. Briggs wished for the latter and was heard patiently for nearly five hours as he read a careful and elaborate argument in support of his plea. The appellants occupied about half that time, the Assembly deliberated for four hours, in ten minute speeches from every side alternate, and then, as the matter would in any case have to be finally decided by the Assembly, as there is so much of unrest in the Church, and as there is nothing to be gained by prolonging the unrest for another year, decided by a vote of four hundred and nine to one hundred and forty-five to entertain the appeal and proceed with the case.

Having thus decided, the next great matter is the consideration of the case on its merits. It was begun this morning, and is to be conducted along the following lines: The appellants to have four and a half hours to present their case, Dr. Briggs to have seven hours in his defence, the Presbytery of New York to have two hours, the Assembly two hours and then the vote is to be taken. At the present writing, Monday evening, Dr. Lampe, on behalf of the appellants, has presented the charges in a very able document, and Dr. Briggs is replying.

The vote on entertaining the appeal was a remarkable one, five hundred and fifty-four commissioners answering when their names were called, only five or six failing to respond. The case will probably take end by Wednesday evening.

The Assembly is characterized by marked ability and by a fine spirit, calm, judicial, earnest, with kindly courtesy toward Dr. Briggs and at the same time an earnest stand for the truth. The appellants closed their case this afternoon by the frank declaration, in substance as follows: "Dr. Briggs has the fullest liberty to proclaim his teachings to the world, but the Church has her liberties also, and while he has the fullest liberty to teach, she should not be compelled to be responsible for that teaching by his doing so in the name of the Presbyterian Church."

E. SCOTT.

Washington, D.C., Monday, 29 May '93.

THE BRIGGS CASE.

As an expression of "outside opinion," the following editorial in last Saturday's Globe-Democrat will be read with interest:

The real purpose of the proceedings in the case of Prof. Briggs, is aptly stated by Col. McCook, is to enforce a contract, or to determine whether the contract has been maintained in all its integrity. This point has been evaded and ignored on the Briggs side of the controversy from the start. The country has listened to the defenders of the distinguished clergyman only to be told that he was being prosecuted like a criminal, when in fact there is no justification for such a view. He is in the service of the Presbyterian Church, employed to do certain things in a certain way, and it is contended that he has not lived up to the terms and conditions of the contract. When he assumed the position he agreed to teach the doctrines of the organization that gave it to him, and it is insisted that he has not done so, but has taken the liberty to substitute his own opinions for given features of the schedule of belief which he promised to uphold and enforce. There is no question about his right to think and speak what he pleases; but there is a question about his right to remain in the service of a Church after he has renounced his allegiance to it in certain particulars, and assumed the privilege of departing from its system of faith and forms of instruction at his own discretion. That is the vital issue in the case, and all other considerations are purely technical and artificial.

It is not necessary to discuss the merits of Prof. Briggs' form of theology, so far as the pending trial is concerned. Granting that his views are sound and wholesome, the fact remains that he is not authorized to teach them as a representative of the Presbyterian Church if they antagonize the doctrines of that Church. He is free to go elsewhere and identify himself with some other religious body, or preach the Gospel as he understands it in an independent way; but he is surely not free to stay where he has ceased to be a full believer, and where he can not consistently and conscientiously perform the work required of him by his contract. The matter is a very simple one when looked at in this light. It does not involve the idea of persecution, but only that of justice and propriety. Prof. Briggs stands in the attitude of trying to compel the Church to accept doctrines and interpretations of Scripture that are contrary to its established creed, and to retain him in its service, notwithstanding his violation of the conditions upon which that service logically depends. It is understood that he does not claim to be in accord with the prevailing Presbyterian faith and sentiment; and is equivalent to an admission that he belongs somewhere else, or, at least, that he is occupying a false position as an accredited teacher of Presbyterian principles and opinions. The people have respect for any man who severs his relations with a religious denomination because he cannot honestly continue to entertain and advocate its doctrines; but when a man asserts the right to be a law unto himself in such case, and yet to maintain those relations, he invites distrust of his motives and forfeits much of the sympathy that he would otherwise receive.

The Atlantic Monthly. This old and long-established favourite is always welcome, and is never disappointing. No other American magazine can be compared with it for variety, solid merit and genuine literary flavour. The June number has less of fiction than usual, but this is more than compensated for, as many will think, by the numerous and admirable short essays that it contains.

The Canadian Magazine: The June number of this recent claimant for popular favour fully maintains the high character of its previous issues. Several of the articles are of distinctly Canadian interest—"The Aorta of North American Commerce" by Chauncey N. Dutton, "Aspects of Lake Ontario" by John Hague, "The Nickel Region of Canada" by H. A. Hilyard and "The Behring Sea Question" by L. A. Lash, Q. C., and all of them are well written and on attractive themes. Mr. Lye has another of his "Tales of Wayside Inns" and two other short stories make up the fiction of the number. The poems are by Duncan Campbell Scott, Arthur J. Stringer, Gertrude Bartlett and Blanche Bishop. The illustrations are very fair, if we except the portraits, which are as bad as they well could be.

Books and Magazines

SISTER CONSTANCE. By K. M. Fitzgerald. Edinburgh and London: Oliphant, Anderson and Ferrier. Crown 8vo, cloth.

A story without any startling incidents or profound reflections, but a plain, unvarnished tale, quietly interesting and wholesome withal.

TWENTY MINUTES LATE. By Pansy (Isabella M. Alden). Toronto: Wm. Briggs.

The Pansy stories require no commendation. They are always interesting, wholesome and helpful; and Twenty Minutes Late will be found in no respect unworthy of its popular predecessors.

HENRY CAREW, FLORIST. By J. A. Taylor. Edinburgh and London: Oliphant, Anderson and Ferrier. Small Crown 8vo, paper.

A love story, with the uncertainties, disquietudes and perplexities usually incident thereto, but pleasantly told in an easy, straightforward, unpretentious fashion that will commend itself to the sensible reader.

VISITS TO CALVARY. A Series of Sacramental Meditations. By Rev. T. Jeffrey, M.D. Glasgow: James Maclehose and Sons.

The author of this volume is Minister of the Caledonian Road Church, Glasgow, and this collection of sermons is published by special request as a memorial of his Ministerial Jubilee. The very appearance of the book invites to perusal, and in the matter of it the reader finds an abundant reward.

INDUCTIVE STUDIES IN THE MINOR PROPHETS. Wilbert W. White. Chicago: Young Men's Era Publishing Company. 1893.

The title of this little book indicates its scope and character. It is, we are told, "the outcome of two ten-day courses of Bible study at the Lake Geneva (Wisconsin) College Student Conferences of the Summer of 1892," and will doubtless prove exceedingly helpful to Bible-class teachers and Bible students generally.

FISHIN' JIMMY, and other Stories. By Annie Trumbull Slosson and Imogen Clark. Edinburgh and London: Oliphant, Anderson and Ferrier.

No. 7 of the publishers' handy "Pocket Novels" contains three capital short stories, "Fishin' Jimmy," "The Las' Day," and "Aunt Liefy," adorned with numerous striking but rather weird looking illustrations. The size and shape of these novels make them admirably adapted as companions for holiday excursions.

HIRAM GOLF'S RELIGION; or, THE SHOEMAKER BY THE GRACE OF GOD. New York: E. P. Dutton and Company.

This anonymous little work is well printed and very tastefully bound; and it has what we too seldom find in so-called religious books—a distinct literary flavour. Hiram Golf's life was hard and humble, but it was happy, and the account of his religion here presented is full of lessons for the pew and hints for the pulpit. It is a simple, earnest and exceedingly attractive presentation of the Christian life. The book abounds in bright, crisp, quotable sentences, and within its pretty covers may be found suggestive topics for a score of practical sermons.

AFLOAT FOR ETERNITY: A PILGRIM'S PROGRESS FOR THE TIMES. By Jas. B. Kennedy, B.A. Toronto: William Briggs.

Mr. Kennedy has been fairly successful in applying Bunyan's methods to the conditions of modern life, and this account of the ship "Ever-Onward" with its aptly-named crew and passengers on its eventful voyage to the Port of Eternity, deserves to have a large and appreciative circle of readers. Messrs. Hunter and Crossley, who furnish a brief introduction to the work, say: "No person can tell from reading the book to what

Church the author belongs, though some might think that the character, "Mr. Hockfast," leaned a little towards Calvinism, and attempted to solve some few questions that are inexplicable.

PEOPLE'S DICTIONARY OF THE BIBLE. Describing Persons, Places, Countries, Customs, Birds, Animals, Trees, Plants, Books, Events, and many other things in Holy Scripture. Edited by E. W. Rice, D.D. Philadelphia: The American Sunday School Union.

A compact, handy, concise, and inexpensive Bible dictionary for the Sunday school scholar and teacher, the Bible student and the household, has long been needed, and this volume of some 220 pages. The price 25c, brings it within reach of everyone who requires such an aid for the more intelligent study of the Bible.

ONTARIO'S PARLIAMENT BUILDINGS; or, A CENTURY OF LEGISLATION. 1792-1892. A Historical sketch by Frank Yeigh. Illustrated. Toronto: The Williamson Book Company (Ltd.). 1893.

We cordially welcome Mr. Yeigh's useful and interesting contribution to the historical literature of Canada, and regret that the demands on our space will not permit us to give it the extended and critical notice it deserves. Since it to say that Mr. Yeigh has given us a bright, readable and authentic account of the various homes of our Legislature from the rude structure at Niagara, in which the first Parliament of Upper Canada assembled in September, 1792, to the magnificent pile in Queen's Park, in which the Ontario Assembly has recently, for the first time, conducted its deliberations. We may add that the book is embellished with handsome photogravure portraits and numerous other illustrations.

CAMPAIGN ECHOES. The Autobiography of Mrs. Letitia Youmans. Introduction by Miss Frances E. Wildard. Toronto: William Briggs.

This compact volume of over 300 pages should be in the hands of every temperance worker in the Dominion. Mrs. Youmans' long, earnest and unremitting labours for the suppression of intemperance and the promotion of temperance legislation, are more or less known to most of our readers; her voice has been heard in every Province of the Dominion, in many States of the Union and in the principal cities of Great Britain. Seized, some five years ago, with inflammatory rheumatism, she is now a helpless invalid, deprived of the use of her limbs and confined to her bed. Unable to use a pen she has, at the invitation of the White Ribbon Women of Canada, dictated this interesting story of her useful, self-sacrificing life, the sale of which, it is hoped, will provide a maintenance for her declining years.

The June Century is a magnificent number in letter-press and illustrations. We can only name a few of the prominent features at this time. Probably the paper of most general interest is the record by Jonas Stalling, a Swede, of his experience "With Tolstoy in the Russian Famine," in which the reader obtains a graphic idea of the condition of the Russian peasantry, of the difficulties with which Tolstoy had to deal, and of other phases of Russian life now attracting so much attention in various countries. "The Death of the Prince Imperial," by Archibald Forbes, gives new materials relating to this event, about which the great war correspondent writes most graphically. "Writing to Rosina," by William Henry Bishop, is concluded. In the editorial department are an article commending the project of a national board of health, and giving suggestions regarding it, a discussion of the question, "Has Gold Appreciated in Value?" and a second article on "The Disappearance of the Apprentice System," which presents a striking, not to say surprising, state of affairs among the labour-unions. In "Open Letters" are articles relating to "Women's Work and Wages," to the education of "Specialists in Church Music," and to "The Australian Registry of Land Titles," on which subject Prof. T. Stuart Patterson replies to Mr. Edward Atkinson, who makes a brief rejoinder. There are several poems in this number, all of a high order of merit.

Choice Literature.

AFTER RAIN.

Clouds rifted, seaward drifted like white sails,
A silver rain upon the tangled grasses,
A sweet wind on the mountain where it passes
We'll follow sunward by the lichened rails.

Within the grey, thin shadow of the beeches,
By white pools sleeping in the yellow sun,
On fountain slopes where sparkling shallows run
Beyond the meadows into piney reaches—

Your hand, dear, so—I'll guide you where the flowers
Are new-blown, blue, and golden, where the drumming
Of some lone partridge sounds and brown bees' humming—
Into the silentnesses of dim bowers.

Helen M. Merrill in *The Week*.

SIR WALTER SCOTT.

The demand for novels and the production of them during the last century have been enormous, but are now greater than ever. Probably there are few more lucrative trades, especially since the passing of the International Copyright Law, than that of a popular-novel writer. The rush into it, accordingly, is great, and, the old love-tale having been pretty well used up, ingenuity is tasked to find new subjects and fresh stimulants. We have sensation novels, detective novels, idyllic novels, moral novels, libidinous novels, theological novels, political novels, social novels, local novels such as those of Miss Murfree, and antiquarian novels such as those of Ebers. Yet of all this multitude that no man can number, Scott remains the king. No imagination has yet appeared so vivid and creative as that which dwelt in the high-peaked head and beamed in the kindly Scottish face, with its shaggy eyebrows and blue eyes. Some of the later novelists have had a good deal more philosophy, and have analyzed character more profoundly, but they have not written such tales.

Scott's reputation perhaps feels the ravages of time most in that part of his works which formed the original essay of his genius and first made him the delight of his contemporaries. He probably knew more of the middle ages, as well as felt a more passionate interest in them, than any other man of his time. But a great deal more is known about them now than we knew, and the weaknesses of his representation are apparent. The stucco of his Gothic edifice has crumbled. Even his descriptions of castles and of sieges show that he antedated Viollet-le-Duc. The Knights on guard at Branksome, who "drank the red wine with helmet barred," would scarcely pass muster with the antiquaries of the present day. Moreover, chivalry has been vulgarized by melodrama and the circus, both of which are unpleasantly recalled to our minds as we read his romances of chivalry. Boys may still delight in 'Ivanhoe' and 'The Talisman'; the mature taste can delight in them no more. In the metrical romances we are carried along by the unflagging vigour of the verse, the spirit of the narrative, and the frequent occurrence of passages of high poetical beauty, such as the well-known lines on the Last Minstrel, the description of the camp at Edinburgh, the scene in the Abbey at Holy Isle, the introduction of Margaret in the "Lay," the tolling of the convent bell heard far off by the stag, in "Marmion," the laying of the shepherd's body in Marmion's tomb. Then there are the charming songs. Above all there is the genuine spirit of the soldier in all the battle-pieces and military pictures. If Scott had not been lame, he would very likely have been a general of cavalry. They are right who say that the most Homeric things in English poetry are his battle-pieces. Moreover, verse itself helps the imagination and disarms the critical faculty. But when it comes to reproducing in prose the life, ideas, and language of people separated from the writer by a gulf of seven change-

ful centuries, the result can hardly be success. What is produced is sentiment and thought really modern under an exaggerative travesty of ancient phraseology and costume.

The 'Talisman' is to a painful extent melodramatic and hippodromic. Nothing carries an adult reader at the present day through these tales, but the liveliness of the action, and the genuine sympathy of the writer, with the age which he is trying to call out of its grave.

The infirmity extends to the other historical novels, 'Quentin Durward,' 'The Fair Maid of Perth,' 'The Abbot,' 'The Monastery,' 'Kenilworth,' 'The Fortunes of Nigel,' 'Peveril of the Peak,' and 'Woodstock,' in a degree lessening as the subject approaches the writer's time. These tales show, it is true, careful study of history and keen historic insight. Their principal characters are painted in the main with historic truth and justice, as well as with artistic force. Much knowledge of history may be gathered from them in a pleasant way, notwithstanding the audacious anachronisms of 'Kenilworth' and the still more audacious fabrications of 'Woodstock.' Still, they are more or less desperate efforts to reproduce the unreplicable. In all, recourse is inevitably had to the exaggeration of antique language, fashions, and costume. All savor of the stage or the fancy ball. The euphuism of Sir Pierce Shafton in 'The Monastery' is a palpable travesty; and not less so are the tortuous and unctuous harangues put into the mouth of Cromwell in 'Woodstock.' To a student of history the historical novel altogether is somewhat unpalatable; he always feels that it is a falsification, and the mixture of fact with fiction affects him like a mixture of gaslight with daylight.

It is in the novels of which the subjects belong to Scott's own time, and in which his creative genius has full play over its legitimate field, that unimpaired delight is, and will always be found. 'Waverley,' 'The Antiquary,' 'Guy Mannering,' 'St. Ronan's Well,' 'The Heart of Midlothian,' 'Rob Roy,' 'Old Mortality,' 'The Bride of Lammermoor,' can die only with human nature or the English tongue. We include 'Waverley,' 'Old Mortality,' and 'Rob Roy' because the Covenanter and the Jacobite were so near to Scott in the Scotland of his day, as to be fairly within the grasp of his imagination. Nor is there any fault to be found with the slight background of pretty recent history in 'The Bride of Lammermoor.' The weakness which has been often pointed out, is the general insipidity of the heroes and heroines. The Master of Ravenswood is about the only one of the heroes for whom we much care; and even in his case the interest is rather that of circumstances than of character. Effie Deans touches our hearts, and Diana Vernon is charming in her way. But for the most part, the heroes and heroines are little more than the figures which set the plot in motion, and about which the other figures revolve. This may be in some measure a legacy from the romance of chivalry, in which the hero could only be a knight sans peur et sans reproche, and the lady could only be a queen of beauty—both of them colourless, and interesting only on account of the feat of arms which the knight performed for the lady's sake. But it is not easy to throw much character into a number of pairs of figures alike destined to love, to cross in love, and to an early marriage. Scott himself was quite conscious of the weakness. "I am a bad hand," he said, "at depicting a hero properly so-called, and have an unfortunate propensity for the dubious characters of Borderers, Buccaneers, Highland robbers, and all others of a Robin Hood description." Elsewhere he says: "My rogue always, in spite of me, turns out my hero." It is of little consequence, however, what the nominal hero or heroine is, so long as Marmion, Dugald Dalgetty, Caleb Balderstone, Dirk Hatteraick, Dominic Sampson, Meg Dods, and the rest of the characters, nominally minor, delight us as they do.

The position which 'Waverley' holds at the head of the list is rather traditional than justified by intrinsic merit. This

tale was the first of the series, and it took the world by storm. But it opened what was then a new world of beauty and a new field of romance, the Scotch Highlands and the life of the Highland clans. Before Scott's time, people had spoken of the Highlands with a shudder, as a region of bleak hills, bogs, and mists, amid which wandered breechless savages and thieves. Ossian had done little to expel the idea; in fact, Gibbon cites him in confirmation of it, remarking that on every hypothesis he was a Scotchman. Walter Scott lifted the curtain, and the world was entranced at the sight, not suspecting that, as far as Highland character and life was concerned, the show owed a good deal to the showman. Now, the Highlands swarm with tourists, and at the door of each British tobaccoist stands the figure of a Highlander in full costume, taken to be native, though in its present elegant form it is really the device of a Hanoverian tailor. The first chapters of 'Waverley,' describing the hero's family and education, are heavy. The structure of the plot is by no means on a level with Scott's best. Col. Talbot is too palpable a deus ex machina; the pedantic learning of the Baron of Bradwardine, though amusing at first, is overdone, and the characters of Fergus MacIvor and his sister are tinged with melodrama. As to the hero, Scott himself said of him that he was a "sneaking piece of imbecility," and that "if he had married Flora, she would have set him up upon the chimney-piece as (the dwarf) Count Borowlski's wife used to do with him." He is, in fact, a nonentity.

Scott's style is loose and too often prolix, though there is always a genial glow which makes you kind to the faults. He wrote too much, and too fast to write with care and finish. The idea, however, that he extemporized his matter as well as his language, is absurd and baseless. He tells us that he gave days to thought and invention. Of 'Marmion,' a great part he says, was composed on horseback. The looseness and prolixity, of course, increased when he was producing volumes as rapidly as he could to work off his financial embarrassments. A third of the page might sometimes be struck out with advantage to the rest.

Historically, Scott belongs to the era of the Revolution, and his works form a part of the vast literature to which that great stirring of thought and feeling gave birth. But he belongs to the back-stream, not to the cataract. The cataracts of history have their back-streams; that of the Reformation was neo-Catholicism; that of the Revolution was the conservative reaction which showed itself in literature as well as in politics, and makes itself felt in the mature works of Wordsworth and Southey. The Puseyites prized Scott as one who had turned the eyes of men to the past. Ecclesiastical reactionists, however, could hardly claim Scott as a precursor. There was nothing ecclesiastical about him, still less was there anything ascetic. There was even something decidedly anti-ascetic, as the guard-room song in 'The Lady of the Lake' shows. He thought a boon companion "worth the whole Bernardine brood." His passion was for the military and social, not the religious, Middle Ages. With him the priest is little more than chaplain to the knight, pattering a hasty mass while the knight's charger is waiting. His abbots and friars are jovial rather than saintly, and much addicted to the flagon. Even for the church architecture he seems to have had no very strong feeling. There is a famous passage on the ruins of Melrose, in his "Lay," but his language about the Cathedral of Kirkwall would have scandalized Pugin or Newman. "The church," he says, "is as well fitted up as could be expected. Much of the old carved oak remains, but with a motley mixture of modern deal pews. All, however, is neat and clean, and does great honour to the Kirk Session, who maintain its decency." An old church was to him a place where warriors were buried. He cared little for Dante; much for Ariosto. Of Roman Catholicism he spoke as of an effeminate and contemptible superstition. This is the more remarkable as he belonged to

the Episcopal Church of Scotland, which cherished high Anglican doctrine and ritual in opposition to its Presbyterian foe.

In politics Scott was a strong Tory, and had a hand in the literature of his party, and refrained during the greater part of his life from actually mingling in the fray only because his party was securely dominant. When radicalism raised its head, and Tory principles were in peril, he came prominently forward, and among the latest incidents of his life, was his maltreatment by a mob for opposing the Reform Bill. His reverence for monarchy was a religion. He was overwhelmed by his feelings at the coronation of George IV., about as farcical a piece of pageantry as was ever enacted, and he describes the whole performance, especially the embrace of those two particular scamps, George IV. and the Duke of York, as unspeakably solemn and impressive; though an antiquary and a horseman, he could not help observing that the champion was rather too much "assisted," did not display his horsemanship as he might, and, instead of the triangular shield of a knight, carried a round target which he could not possibly have used on horseback. When George IV. visited Scotland, Scott was the rapturous master of ceremonies, and dressed up his obese sovereign in a Highland costume, which he strangely chose to regard as national, though by most of the spectators, as Macaulay says, it would be regarded as the dress of a thief. He begged as a precious relic, the glass out of which his health had been drunk by Sacred Majesty in the national whiskey, and put it into his coat pocket, which he carefully held before him. However, soon afterwards, he met Crabbe, and in his delight, forgetting what he had in his coat-tail, sat down upon the glass, with consequences which would have been worse had he not, most improperly, worn trowsers under his kilt. How strong must the artist have been in the man who, when he took up his pen as a novelist, could completely lay aside political sentiments so fervid, and treat with impartial sympathy Cavalier and Roundhead, Jacobite and Whig High Churchman, Puritan and Dissenter! There is not in Scott's novels a trace of anything polemical, or even didactic. Those who like their theology, their politics, and their fiction respectively neat, will prefer to drink of this cup.

The novel-readers of to-day have become so much used to the strange Circean stimulants to which, from the exhaustion of natural and wholesome subjects, novelists are fain to resort, that it is doubtful whether they would be drawn back to Scott by an assurance of his eminent healthiness. Eminently healthy, however, he is. On everything that he writes is impressed the character of a true and noble-hearted gentleman, clean, though not fastidious in spirit, as well as so sound in mind that we almost wonder that he should have taken to writing works of imagination, in the authors of which there is generally discernible something of mental or moral disturbance, something which has led them to take refuge from the real in the ideal. In his coronation raptures, and the homage which he pays to George IV., laughable as they are, there is not a bit of the lackey. He is simply worshipping the embodiments of principles and institutions which he loved; and we are sure that he would have been incapable of saying an ignoble word, or doing a base thing to win the personal favour of a whole dynasty of kings. If he speaks with hyperbolic respect of a Duke of Buccleuch, it is not because he cringes to rank, but because the Duke is the chieftain of his clan. So the eagerness to increase his estate, for which Carlyle is inclined to censure him, and which brought an avalanche of misfortune on him in his latter days, is no sordid love of money; it is the desire of realizing his social ideal in a baronial Abbotsford. He was a practical poet and romancer. In adversity his fortitude, his patience, his magnanimity are most noble and touching. Nothing, indeed, in biography is more touching than the diary of his later and darker years. His temper is never soured; it is hardly even ruffled by harsh treatment. When his creditors generally are forebear-

ing, one miserable usurer refuses to show mercy. Scott lets fall an angry word, but at once recalls it, and finds an excuse for the wretch in the rules of the trade.

At the opening of the essay which Carlyle wrote apparently in a mood of reaction against hyperbolic obituaries of Scott, he glances at the question whether Scott was a great man, but at the time puts it by as a mere question about words. Afterwards he takes it up seriously. It is surely less than a question about words. There is no sense in it whatever. Scott was not a great philosopher, statesman, general, or violinist. But he was a great novelist—probably the greatest of them all. "The 'Waverley Novels,'" says Carlyle, "are not profitable for doctrine, for reproof, for edification, for building up or elevating in any shape. The sick heart will find no healing here, the darkest struggling heart no guidance, the heroic, that is in all men, no divine awakening voice." Their author did not attempt or undertake to furnish men with a theology, a moral philosophy, or a series of homilies for their spiritual guidance and consolation. What he undertook, was to set flowing for them a well-spring of pure delight, from which even the "sick heart" may drink, if not "healing," at least forgetfulness of sorrow. This he did, and the well-spring will flow forever.—The Nation.

LORD ROBERTS' DEPARTURE FROM INDIA.

The Allahabad Pioneer says: Lord Roberts has won the highest distinction that it is possible to achieve in India short of the Governor-Generalship, and the honours he has won shine with the greater lustre, inasmuch as he has gained them solely in the military service of the Crown. His career is one that the Indian Army may well be proud of: it is that of a soldier among soldiers, skillful in martial exercise, brave to a fault, imbued with the true spirit of English manliness, and proud of his profession; of a leader endowed with those personal qualities which command the enthusiastic devotion of the men whom he commands in the field, their admiration and affection in time of peace; of a General whose ability and power impress themselves upon all who come within their range; and of a Commander-in-Chief unsurpassed for his capacity for work and his talent for administration. The Calcutta Englishman thus writes its farewell: To-day Lord Roberts, of Kandahar and Waterford bids farewell to the land he has served so well for 41 years. He sails from Bombay this afternoon, leaving a record of notable deeds and unpretending kindness that it would be hard to match. The fact alone that half a lakh of rupees have been subscribed in a few weeks to erect a statue to his memory in Calcutta, shows how real is the respect and liking that is felt for him among all sections of the community. The hero of a hundred fights, and almost worshipped by every soldier who has fought under his command, it is as an administrator that his splendid abilities and foresight have shown themselves most conspicuously. The man who has made the Army of India more efficient than it ever was before, who has worked out a great mobilisation scheme, and collected the stores and armaments necessary for it; who has replaced the antiquated Snider in the Native Infantry by the Martini and arranged the issue of magazine rifles to British troops; and who has put the North-West frontier into a reasonable state of preparation to face the advance of Russia, in spite of a falling exchange and a Central Government harassed on every side by financial difficulty, would deserve to be considered great, even had he never accomplished anything else in the course of his life. It is, however, Lord Roberts' proud distinction not only to have helped to preserve peace by preparing for war, but also to have led England's armies to victory in the dark days of political danger, and to have shown, by deeds of personal courage, how the coolest in council may be the foremost in daring, where audacity is wisdom. Few Englishmen will ever forget the suspense of that anxious time after the disaster of Malwand, when for weeks there was no news of Roberts and his little army of 10,000 men who had cut themselves off from their base of operations in order the more speedily to force their way through the heart of a fanatical and bitterly hostile country, to the relief of Kandahar. Military history can scarcely record a bolder or better executed deed than that march of 318 miles in 23 days, conducted, as it was, swiftly and surely, without loss, and terminating in the avenging of Malwand and the utter defeat of Ayoub Khan.

WELLINGTON COUNTY MIRACLE.

THE REMARKABLE RECOVERY OF A YOUNG LADY AFTER MUCH SUFFERING.

Attacked by St. Vitus Dance and Forced to abandon Her Studies—After a Considerable Period of Helplessness She Regains Health and Strength—The Facts as related by the Young Lady and Her Mother—A Case That Has Excited Much Interest.

From The Templar, Hamilton, Ont.

There were no "colonization roads" when the hardy pioneers of Wellington County came to the bush. The settlers who, in 1850, came to look for homes in the northwestern part of that county, now Minto Township, which was known then as "Queen's Bush," had access to the budding community only by the "blazed" roads from Guelph to Southampton. Along this road occasional clearings, no doubt, existed, but as the northern part of the county was then almost one swamp, such clearings were few and far between. When, at length, representatives of almost every nation fled from the attempt to carve a home out of the swamp, the Scotch stormed the swamp, and their tenacity and energy proved successful, and to-day the smiling settlements and fruitful farms are the result of the hard toil of the former days.

Five miles north of the now town of Harriston, the seeming endless swamp rose to high undulating clay land, and this favoured spot settlers were not slow to discover. Soon every lot was occupied, and the log houses presaged a coming village. Among the first settlers were Wm. Cardwell, Wm. Buntin, Robert Arthurs, Thomas Hart, Luke Grice, John Small, and others. In a few years a post office was secured, and William Cardwell was appointed postmaster, a position he holds to this day. The post office was called Drew, after Judge Drew, of Wellington County.

Some fifteen years ago the old Buntin homestead was purchased by Peter Donaldson, who resided formerly in the Province of Quebec. He and his wife were the parents of a family of seven sons, and shortly after they settled at Drew, a little girl came to bless the home and to cheer the hearts of father, mother and brothers, by her sweet smiles. When she was about seven years old, her health failed, and it was only after careful treatment by the family physician that the rosy bloom was restored to her cheeks, and her school duties were resumed. Upwards of two years ago the dread hand of disease was again laid upon her, and as the disease developed, the symptoms clearly pointed to St. Vitus Dance. This disease, known to medical circles as chorea, attacks the nervous system, and affects the voluntary muscles with constant irregular movements. The disease made steady headway, notwithstanding all the efforts made to counteract it, until that marvelous nineteenth century remedy, Dr. Williams' Pink Pills for Pale People was tried. These Pills came before the notice of the parents through the columns of The Templar.

Mr. Donaldson has been a subscriber of The Templar since it started, and had every confidence in the veracity of its statements. When he saw in its columns, therefore, the account of remarkable cures effected by Dr. Williams' Pink Pills, he was ready to accept the statements, and at once procured the Pills for his daughter. It was not long before a decided improvement was noted, and but a few weeks till her former abundant measure of health was restored. The complete restoration of Charlotte Donaldson to health, was the cause of very much joy and gratification to the parents and family, and of much appreciative comment in the neighbourhood. In a short time the bare facts of the case came under the notice of The Templar. One of the staff was dispatched to ascertain full particulars, so that they might be given to the public, to benefit thousands of similarly afflicted persons.

The Donaldson homestead is Lot 21, Con. 17, Minto Tp. A handsome substantial brick residence, and a large, well-built barn, attest the thrift of the family. The Templar representative and his

friend were received very cordially by Mrs. Donaldson, who explained that her husband was absent, having driven to the neighbouring town of Clifford early in the morning, and then led the way to the pleasant drawing room of the house. After a little general preliminary conversation, the reporter apprised Mrs. Donaldson of the object of his call. She expressed her satisfaction and willingness to give every detail, and verify every statement. She called her daughter, and the lively, robust maiden, with the bloom of health upon her cheek, who responded to the call, looked as if she was an utter stranger to sickness. In a few words she told her story. "You know that my name is Charlotte Donaldson, and I am almost fourteen years of age. I have been sick, very ill they all tell me, but now think it must have been a dream, so free am I from sickness. I was first attacked with rheumatic fever, and on returning to school was trying very hard to pass the last entrance examinations, but I could not study, I could not sit still at school. I could not keep my hands and face quiet. I stayed home from school and tried to help my mother with the house work, but I was of no use. I could not dress myself or lace my own shoes. I often tried to help wash dishes, but the plates and cups would slip from my shaking fingers and break upon the floor. Last summer, mother gave me Dr. Williams' Pink Pills, and it was not long till I felt better and was able to take care of myself. I have used the Pills ever since, and cannot say too much in praise of what has cured me."

Mrs. Donaldson corroborated the statements her daughter made, and said, "Yes, it is going on two years since Charlotte became troubled with nervousness, and I think it was the rheumatic fever that brought it on. Very soon her nervousness increased. She could not keep in one position. She could do nothing, not even for herself. Her right arm was not so seriously affected, but her left arm and side was continually twisting and twitching. Frequently the twitching affected her whole body. The disease affected even her tongue, and she could not talk plainly. Her eyes, too, were sore. I had a dreadful time last summer. We had a lot of men and it was impossible to get a servant girl. Charlotte could not do a thing to help me, and needed a great deal of attention herself."

Upon inquiry as to how Dr. Williams' Pink Pills came to be used, Mrs. Donaldson said that the celebrated John Marshall case as reported in The Templar, has been the subject of much comment in their own family as well as in the neighbourhood. Here they noticed Pink Pills were good for nervous diseases, and at once determined to give them a trial, and last September secured the first box. The improvement in Charlotte's health was soon noticed, and in a month or so she was decidedly better. Now she has entirely recovered, and has resumed school again, and would no doubt be successful at the coming entrance examinations.

The pills had also been used with good effect upon another member of the family. Stephen, the youngest boy, had been troubled for some time with an abscess in the leg, just below the knee. The doctor had several times nearly healed the sore, but it always broke out afresh. Stephen had begun the use of the pills when the good effect upon his sister had been noticed, and now the sore was completely healed.

The kindness of the family in giving every information was not all, for, before they would allow the quizzical reporter and his friend to leave, they were treated to a delicious lunch of newly-made maple syrup, accompanied by the noted Scotch oatmeal cake. This syrup was maple syrup, and not the watery mixture that is so frequently palmed off as the genuine article.

Further testimony was not necessary to convince the reporter of the genuineness of the case, but he called upon several of the neighbours, and among

them, the veteran postmaster, Mr. Wm. Cardwell, and all bore testimony to the facts as here stated.

The druggists of Harriston were also seen, and they stated that Pink Pills had a remarkable sale. In reply to a query, one of them said: "Yes, they sell better than any other medicine or drug we have in the shop."

The Dr. Williams' Pink Pills for Pale People, are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N. Y., a firm of unquestioned reliability. Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties show that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood, and restoring 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, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system. They act directly on the blood, supplying its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way the blood, becoming "built up" and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulating them to activity in the performance of their functions, and thus eliminate diseases from the system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink). Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen, or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders, and nerve tonics, put up in similar form, intended to deceive. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Every good man has a power in his person greater than his words or arguments, and which others feel when he little suspects it.—Bushnell.

To reach the port of heaven we must sail sometimes with the wind, sometimes against it; but we must sail, not drift or be at anchor.—Holmes.

The man only is poor in this world who lives without Jesus; and that man only is rich with whom Jesus delights to dwell.—Thomas a' Kempis.

C. C. Richards and Co.

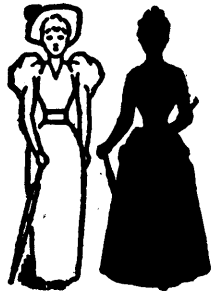
Gents, I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied Minard's Liniment freely, and in 48 hours could use my leg again as well as ever.

Joshua Wynaught.

Bridgewater, N. S.

That string on your finger means "Bring home a bottle of Minard's Liniment."

TWO KINDS OF WOMEN need Dr. Pierce's Favorite Prescription—those who want to be made strong, and those who want to be made well. It builds up, invigorates, regulates, and cures.



It's for young girls just entering womanhood; for women who have reached the critical "change of life"; for women expecting to become mothers; for mothers who are nursing and exhausted; for every woman who is run-down, delicate, or overworked.

For all the disorders, diseases and weaknesses of women, "Favorite Prescription" is the only remedy so unerring that it can be guaranteed. If it doesn't benefit or cure, in every case, the money will be returned.



A well-known Berlin physician states: "A healthy stomach is cholera-proof." K. D. C. will restore your stomach to healthy action, and fortify you against cholera.

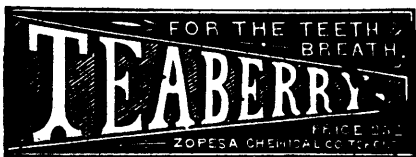
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Don't delay but get Now

a bottle of **Perry Davis' Pain Killer**

and be ready to attack and **CURE any Cough.**

or **Sore Throat**

ASK FOR THE NEW **"BIG 25¢ BOTTLE"**

ASK FOR THE NEW "BIG 25¢ BOTTLE"

Pico's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail.
50c. E. T. Haseltine, Warren, Pa.

Ministers and Churches.

The Rev. H. H. McPherson, of Halifax, has been preaching in Bank street church, Ottawa.

Rev. W. P. McKenzie, M.A., is at present teaching rhetoric in the University of Rochester.

The Brandon Times speaks in high terms of the Rev. Wm. Patterson's pulpit efforts in that city.

Salem Church, Gillis Hill, and Dobbington, have been united, and placed in the list of Mission Stations; and application has been made to the Home Missions Committee for a grant of \$3.00 per Sabbath.

Rev. D. Cameron, formerly pastor of the Brick Church, East Williams, was visiting his old friends in that neighbourhood last week. Mr. Cameron is now retired from the active work of the ministry.

The members of the Presbyterian Church, Centreville, have passed a unanimous resolution to give a call to Rev. Mr. Cattinach, of Queen's College, who ably preached for them during the last two Sabbaths.

The union between the congregations of Port Elgin and Dunblane, has been dissolved by the Presbytery of Bruce; and West Annan and Dunblane have been united to form a pastoral charge, promising a stipend of \$800.

The Rev. Dr. Sexton will occupy the pulpit of St. Andrew's Church, Carleton Place, on the last two Sabbaths in June. Dr. Sexton will also take charge of the Presbyterian Church, Ridgeway, during the entire month of August, in the absence of the Rev. R. J. Hunter.

The committee having charge of the billeting of the delegates to the General Assembly in Brantford inform us that many of the ministers and elders have not yet sent in their names, and wish us to state that unless this is done at once, no billets need be expected.

On Tuesday of last week, Rev. D. G. McPhail was inducted as pastor of St. Andrew's Church, Picton. Rev. S. Houston preached the sermon and Rev. Dr. Smith addressed the pastor. Mr. McPhail has been preaching to this church for several months; and the people are already greatly attached to their young minister.

The Rev. C. B. Pitblado has been inducted as pastor of the N.W. Westminster church, Winnipeg. Rev. R. G. MacBeth, Moderator, presided; Rev. Alex. Matheson, of Springfield, preached the sermon; Rev. Dr. King addressed the minister, and Rev. John Hogg, the people. A welcome social was held in the evening.

An event that attracted a considerable crowd on the morning of Queen's birthday, was the laying of the corner-stone of the new First Presbyterian church in London. The stone was well and truly laid by Mr. Robert Reid, an old member of the congregation, and addresses were delivered by Revs. J. A. Murray, M. P. Taffing, J. Ballantyne and W. J. Clark, the pastor.

We regret to learn that the Rev. M. W. McLean, M. A., of St. Andrew's Church, Belleville, on account of the condition of his health, has asked to be relieved of his charge; but a resolution was passed unanimously by the congregation urging him to reconsider it. He has been minister of St. Andrew's for more than twenty years, and stands higher to-day than ever in the esteem of the community.

The Rev. Dr. Cochran has been preaching in St. David's Church, St. John, N. B., on his return from visiting Rev. Dr. Waters, of Newark, N. J. The Gazette pronounces the sermon a "rich treat," and says, "Dr. Cochran reminds us in appearance and manner of the late Sir John A. Macdonald and Bishop Kingdon, with their restless energy, a rushing orator, like the late Dr. Candlish and Dr. James MacGregor, of Edinburgh, who on every occasion of preaching has to change his clothing before going out."

The Presbytery of Montreal met on Thursday, June 1st, at 7.30 p.m., at Victoria Church, corner of Menai and Conway streets, for the purpose of ordaining and inducting the Rev. W. D. Reid, B.A., to the charge of the church. The Rev. W. R. Cruikshanks, B.A., Moderator, presided; Dr. Barclay, of St. Paul's church, preached the sermon. The Rev. F. M. Dewey, M.A., addressed the minister and the Rev. Dr. Warden, the people. Mr. Reid's settlement is most harmonious, and he enters on his pastorate with a bright prospect of much usefulness.

The twenty-fifth anniversary of the Rev. Mr. Rowat's marriage was observed recently by the united congregations of Elgin and Athelstan Presbyterian Churches. After spending a social hour together, the Rev. Mr. Lankton, of Rock-

burn, was called to the chair. He called on Rev. Dr. Muir, of Huntingdon, to address the meeting. The doctor spoke with his usual eloquence, bearing testimony to the good work Mr. Rowat was doing in his congregations, also alluding to Mrs. Rowat and family in a kindly manner. He closed by presenting, on behalf of the two congregations, and neighbouring friends, a purse of \$150 as a token of their esteem and good wishes. Mr. Rowat replied in suitable terms. The Rev. Mr. Finch, of Hendersonville, and the chairman spoke briefly, joining in their congratulations.

The death is announced of Mr. Wm. Symington, J. P., at Sarnia, in the seventy-third year of his age. Deceased was an elder of the Presbyterian Church for a quarter of a century, and was greatly respected. His remains were interred in the Lakeview Cemetery, the pallbearers being: William Douglas, Esq., and Donald McMillan, Esq., of Plympton; Hon. Thos. Ballantine, M. P., of Stratford; Thos. Houston, Esq., J. F. Lister, Esq., M. P., and Geo. Leys, Esq., of Sarnia, and the large number of sympathising friends from far and near, testified by their presence and the respect he was held in, and also their sympathy with the family in their sad and irreparable loss. The sentiment expressed by those who knew him best, and who had had most to do with him, was that the community had sustained a severe loss which it would be difficult to fill. The services at the house were conducted by the Rev. Dr. Thompson, the Rev. Mr. McLennan, and the Rev. Mr. Outhbertson, and at the grave by Rev. Dr. Thompson.

Plans have been adopted for the new Knox Church building, Montreal. The cost of the building is to be \$50,000, the seating capacity, 1,200. Knox Church is the pioneer Protestant Church of the Province of Quebec, having been organized 104 years ago by Rev. John Bethune. It was first known as the Scotch Presbyterian Church, and its first place of worship was erected in 1792 in St. Gabriel street at a cost of \$1,050. This building was occupied until 1865, when the congregation, having a year previously changed its name to Knox Church, moved into the present building, which is now about to be superseded. Among the pastors since its organization have been Rev. Messrs. John Young, James Somerville, (founder of the Somerville course of lectures in connection with the Natural History Society,) Dr. Henry Esson, afterwards Professor at Knox College, Toronto, Dr. Black, William Leishman, William Kautoul, David Inglis, Dr. Kemp, Dr. Irvine, Robert M. Thomson, (now of London, England), and the present pastor, James Fleck.

The Winnipeg Free Press of a recent date says: "The new Convocation Hall of Manitoba College is just completed; and its appearance is such as in every way to correspond with the other features of the building. The most striking object in the Hall, is the large circular window placed at the west end. The brilliancy of colouring, the richness of the design and the exquisiteness of the artistic finish, at once attract attention, and a full and appreciative examination of the details requires quite a long study. The window is a memorial one, placed there in honour of Mrs. King, wife of Rev. Principal King. The design consists of groups of female figures illustrative of the various departments of the college work. The name of each of these branches of learning is printed in Latin. Collectively the figures represented the combination of theology and arts education. The central figure is "Theologia," the accompanying inscription translated, reads: "As the heaven is above the earth, so far are Thy ways above our ways and thoughts above our thought." At the right side is a pair of figures representing science and art; and to the left side, corresponding, another group signifying history and philosophy. Above are three figures representing the three graces—Faith, Hope and Charity; and below is a group representing humility. The artist, whose work the window is, was Henry Holiday, of London, England. There is probably no such window to be seen in any other educational institution on the continent. In examining the window one is prepared to learn that it has cost a large sum; the price is understood to have been in the neighbourhood of a thousand dollars.

Rev. Patrick McLeod, of Victoria, B.C., who spent a few days in Woodstock recently, told a reporter of the Sentinel-Review a few funny incidents on the Sabbath as observed in the Southern States. He went down to Louisville, Kentucky, to preach to a large Presbyterian congregation. When he opened the service, the preacher heard a great rustling of papers. It appeared many of the worshippers had brought their Sunday morning newspapers into the church to read before the preaching began. And the noise the

preacher heard was the noise by the congregation folding their newspapers and placing them in their pockets. In the church the singing was not done by the congregation, but by a few professionals. When the sermon began the vocalists filed out of the church by a side door, and quietly retired to a shady spot a short distance away, to enjoy the cool breezes. When Mr. McLeod had finished his discourse and the time for the closing music had arrived, the singers re-entered the church and took their places. Afterwards the preacher remarked to an elder of the church that he had noticed no Bibles among the congregation. The elder replied that there used to be some Bibles in the church "befo' the fash," but he guessed they had not been replaced. Mr. McLeod learned afterwards that the church had been gutted by fire about four years previous, and four years it appeared had not been sufficient time in which to place them. Mr. McLeod says the American Sunday in the West and through California is gradually becoming a day give up wholly to pleasure; in fact, it is a grand weekly holiday, where every kind of worldly amusement is countenanced by the majority of the people. It may be surmised Rev. Mr. McLeod is not an annexationist. He has too much regard for the Christian Sabbath.

It has been definitely announced that the ceremony of laying the corner stones of the new Presbyterian Church and Sabbath School in Paris will take place on the afternoon of Saturday, 17th June. The General Assembly commences its annual session in the City of Brantford during that week, and Saturday afternoon is always a half-holiday, which is devoted to visiting points of interest in the neighborhood. It is hoped that a large number of the delegates will be able to attend. Paris is only eight miles distant, and a drive over the Paris Plains, amid the scenery which has made the valley of the Grand River so famous, would be a treat long to be remembered. That section of country is justly termed the Garden of Ontario, and a drive over any of the roads gives a visitor a sight of an agricultural country which has no superior, while the scenery delights the eye on every hand. The Township of Dumfries, in which Paris is situated, is remarkable as a Presbyterian settlement. It is but twelve miles square, but the various Presbyterian churches in Paris, Galt, Ayr, St. George and Glenmorris have a membership of nearly three thousand four hundred members; and the neighbouring townships of Blenheim and Brantford, are very largely peopled by members of our own communion. It can well be understood that the erection of a handsome new church building, as a result of the union of the two congregations in Paris, is an event exciting considerable interest; and the presence of a number of delegates to the General Assembly, from the distant parts of the Dominion, would make the gathering of more than usual importance, and attract a large concourse of people from all the country round about. We are informed that Rev. Principals Grant and MacVicar will preach on the Sabbath following, 18th June; and Mr. John Charlton has consented to speak on "Sabbath Observance." The new

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Horsford's Acid Phosphate

is without exception the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. J. C. WILSON, Philadelphia, Pa., says:—"I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

building will be constructed of red granite foundation and Don Valley red brick. The architecture is after the model of Trinity Church, Boston, amphitheatre in shape, four arches supporting the dome, and galleries supported by steel girders without pillars. The ceiling will be of stained glass of elegant design; and the arrangement of the auditorium promises to be of the most satisfactory kind. The Sabbath School is arranged after the latest and most approved style for school work, with class rooms on the outer edge of the ground floor, and class rooms at the rear of the gallery which overlooks the auditorium below. The heating and ventilation will be by the Smead-Dowd system, and the other arrangements for comfort and convenience, without extravagance, are all that can be desired.

The monthly meeting of Toronto Auxiliary Canadian McAll Association was held on Thursday, 1st inst., in the usual place. After reading the Scriptures and prayer by the President, Mrs. Howitt, minutes of last meeting were read and confirmed. Treasurer's statement showed the balance on hand to be \$98.75. A resolution of condolence, moved by Mrs. Cowan and seconded by Miss M. Carbey, conveying the sympathy of the Auxiliary to Mrs. R. W. McAll in her recent great bereavement—was carried. A solo, "Beyond the smiling and the weeping I shall be soon," was sweetly rendered by Miss Baukl. Mrs. Heineman read a letter from Mrs. Edward Blake, who had seen Dr. McAll a short time before his death. Being told at the office that Dr. McAll would see her, Mrs. Blake and a friend drove to the cottage, and though still weak and poorly, the Dr. came down, and they had a very pleasant visit.

Mrs. Blake is much pleased that the Association has done so well; thinks it was most kind to choose her for president, but still holds the opinion that for sake of the cause the President should be able to attend the meetings, and her stay this year in Canada may not be long. A letter from Mons. Durrleman was read by Miss Jennings, in which we are told that Dr. McAll "fell asleep in Jesus, on Ascension Day, 11th May. We cannot tell you how much we feel his loss; he was always so hopeful, so kind. 'Our people' at Rochefort, though extremely poor, desired me to get a crown of flowers for his grave. The beautiful and touching services were held in the Oratoire, the largest church in Paris. The church was crowded; hundreds of people could not get in, and the Rue St. Honore was quite blocked up. Pointing to the mass of people, a French pastor said, 'Here is a manifestation of the power of the Gospel and the working of God's Spirit.' Dr. McAll's funeral car was covered with flowers. He was buried near Mr. Dodds in the cemetery of Passy. Mrs. McAll bears up wonderfully, sustained by God's grace."

Miss Mackay read an article on "The Founder of the McAll Mission," from which we learned that Dr. R. W. McAll was born in Manchester in 1821. He received a wider and deeper culture than common in those days, and became a minister of the Congregational Church. In 1871 he was the pastor of the active

Church of Hadleigh, Suffolk, near London, with no thought that any more important duty would be laid upon him.

The Franco-Prussian war roused his interest, the horrors of the Commune moved him in his deepest soul. He and Mrs. McAll went to Paris, were profoundly touched; the story of the "Macedonian cry," which impelled them to cast in their lot with that ignorant multitude, has been too often told to need repetition. Twenty-one years ago they began to "talk" to the working men "of the love of Christ." There were social evils, but they undertook no social reformation; political problems, but they taught no political gospel; infidelity, atheism, anarchy and communism were rife about them, but they brought no argument against error of doctrine, whether social or religious. They simply preached Christ, nay rather, lived Christ, and the heaven of that holy life has gone on working silently until the whole state feels the influence of the 140 stations of the McAll Mission, and the Church is quickened, education is encouraged and society is impressed by the beauty and power of Christianity, as thus exemplified. Ten years ago a medal was given Dr. McAll for his services to the moral and educational interests of the people. Dr. McAll long ago associated with himself a Board of Directors, composed of prominent French, English and American pastors and laymen. The perpetuity of the work in the lines he had laid down was assured. It will now go on as it has always gone on, inspired by his spirit, guided by his wisdom, though his life is now in a higher sphere. He had arranged to spend half of the year in England, but stricken with an incurable disease, his one wish was to return to his people and die. Four weeks ago he returned to France, and on Thursday, surrounded by friends, he breathed his last.

It is impossible to sum up Dr. McAll's character; his life has made it manifest. His wife survives him, and any history of the McAll Mission will be incomplete which does not recognize the work of this true yokefellow, who has from first to last been one with her husband in all his aims, efforts and successes.

Christian Instructor: The very soul in prayer is trust in God. Self-trust makes prayer impossible; and though it bring a form, and utter words of worship, it does not burn ill savoured boasting in the censor of praise. If mercy were offered to one coming in this mood, he would have no room for it.

DOMINION BANK.

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

Held at the Banking House of the Institution in Toronto, on Wednesday, May 31st, 1893.

The annual general meeting of the Dominion Bank was held at the Banking House of the institution on Wednesday, May 31st, 1893.

Among those present were noticed Messrs. James Austin, Hon. Frank Smith, Wm. Hendrie, Major Mason, I. Lorne Campbell, William Ince, James Scott, R. S. Cassels, Wilmot D. Matthews, R. H. Bethune, E. Leadley, Aaron Ross, E. B. Osler, W. J. Baines, John Scott, John Stewart, W. T. Klely, S. Risley, David McGee, G. W. Lewis, Gardner Boyd, G. Robinson, Walter S. Lee, etc.

It was moved by Mr. D. McGee, seconded by Mr. Edward Leadley, that Mr. James Austin do take the chair.

Mr. R. S. Cassels moved, seconded by Mr. E. B. Osler, and

Resolved,—That Mr. R. H. Bethune do act as Secretary.

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

The Secretary read the Report of the Directors to the Shareholders, and submitted the annual Statement of the affairs of the Bank, which is as follows:

Balance of Profit and Loss Account, 30th April, 1892.....	\$ 6,938 00
Profit for the year ending 30th April, 1893, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	215,040 27
\$221,978 27	
Dividend 5 per cent., paid 1st November, 1892.....	\$75,000 00
Dividend, 5 per cent., payable 1st May, 1893.....	75,000 00
Bonus 1 per cent., payable 1st May, 1893.....	15,000 00
165,000 00	
Carried to Reserve Fund.....	\$ 56,978 27
	60,000 00
Balance of Profit and loss carried forward..	\$ 6,978 27

An Agency was opened at Seaforth, Ontario, in April last, which promises to be of service to the bank.

JAS. AUSTIN, President.
Toronto, 11th May, 1893.

Mr. James Austin moved, seconded by the Hon. Frank Smith, and

Resolved,—That the report be adopted.

It was moved by Mr. Walter S. Lee, seconded by Major Mason, and

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

It was moved by Mr. Wm. Hendrie, and seconded by Mr. Geo. W. Lewis, and

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

It was moved by Mr. Anson Jones, seconded by Mr. John Stewart, and

Resolved,—That the poll be now opened for the election of seven Directors, and that the same be closed at two o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the Scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

Mr. S. Risley moved, seconded by Mr. Gardner Boyd, and

Resolved,—That the thanks of this meeting be given to Mr. James Austin for his able conduct in the chair.

The Scrutineers declared the following gentlemen duly elected Directors for the ensuing year: Messrs. James Austin, William Ince, E. Leadley, Wilmot D. Matthews, E. B. Osler, James Scott and Hon. Frank Smith.

At a subsequent meeting of the Directors, Mr. James Austin was elected President, and the Hon. Frank Smith Vice-President for the ensuing year.

GENERAL STATEMENT.

LIABILITIES.	
Capital Stock paid up.....	\$1,500,000 00
Reserve fund.....	\$1,450,000 00
Balance of Profits carried forward.....	6,978 27
Dividend No. 44, payable 1st May.....	75,000 00
Bonus 1 per cent., payable 1st May.....	15,000 00
Reserved for interest and Exchange.....	91,428 87
Rebate on Bills discounted.....	32,616 25
	1,671,223 39
Notes in circulation.....	\$1,021,118 00
Deposits not bearing interest.....	1,225,100 00
Deposits bearing interest.....	8,619,565 16
Balance due to other Banks in Canada.....	263 22
Balance due to other Banks in Great Britain.....	236,394 39
	11,102,440 77
	\$14,273,664 16
ASSETS.	
Specie.....	\$ 351,240 04
Dominion Government Demand Notes.....	736,483 00
Deposit with Dominion Government for Security of Note Circulation.....	75,000 00
Notes and Checks of other Banks.....	258,550 64
Balance due from other Banks in Canada.....	121,277 32
Balance due from other Banks in the United States.....	1,422,927 56
Provincial Government Securities.....	149,942 42
Municipal and other Debentures.....	1,564,506 48
	\$4,699,927 46
Bills discounted and Current (including advances on call).....	\$9,175,192 08
Overdue Debts (estimated loss provided for).....	111,312 94
Real Estate.....	9,960 63
Bank Premises.....	272,317 20
Other Assets not included under foregoing heads.....	4,953 85
	9,573,736 70
	\$14,273,664 16

R. H. BETHUNE,
General Manager.
Dominion Bank,
Toronto, 30th April, 1893.

During the last twenty years a little more than \$53,000,000 has been spent in restoring cathedrals and churches in England, and more than \$48,000,000 has been spent in building new churches. In London alone more than \$4,000,000 has been expended in building and restoring churches.

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IN BRASS AND WOOD.

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Special Designs furnished by our own draughtsman when desired. Our system of Sunday School Seating is unsurpassed. Full information furnished on application.

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Be Sure
If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:
"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GORF, 61 Terrace Street, Boston.

Hood's
Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

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WARRANTED FOR 7 YEARS. STRICTLY FIRST-CLASS UNEQUALLED IN TONE, TOUCH, WORKMANSHIP AND DURABILITY.
USED IN TORONTO CONSERVATORY OF MUSIC.
CANNOT BE EXCELLED.
SUPERIOR TO ALL OTHER CANADIAN PIANOS.
KARN ORGAN
Still the Favorite.
Send for Catalogues and Prices.
D. W. KARN & CO.,
MANUFACTURERS OF PIANOS AND ORGANS.
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STAMINAL.
A FOOD
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A TONIC.
THE VITAL PRINCIPLES
—OF—
BEEF & WHEAT
—WITH—
HYPOPHOSPHITES.
STAMINAL
PUT UP BY
The Johnston Fluid Beef Company
MONTREAL.
A Fashionable Drink.
Ménier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

"August Flower"

Mr. Lorenzo F. Sleeper is very well known to the citizens of Appleton, Me., and neighborhood. He says: "Eight years ago I was taken sick, and suffered as no one but a dyspeptic can. I then began taking August Flower. At that time I was a great sufferer. Everything I ate distressed me so that I had to throw it up. Then in a few moments that horrid distress would come on and I would have to eat and suffer again. I took a little of your medicine, and felt much better, and after taking a little more August Flower my Dyspepsia disappeared, and since that time I have never had the first sign of it. I can eat anything without the least fear of distress. I wish all that are afflicted with that terrible disease or the troubles caused by it would try August Flower, as I am satisfied there is no medicine equal to it."

For that Horrid Stomach Feeling.

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It is the new shortening taking the place of lard or cooking butter, or both. Costs less, goes farther, and is easily digested by anyone.

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AT ALL GROCERS.
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—for—
ADAMS' PEP SIN TUTTI FRUTTI
IMPARTS TONE TO THE SYSTEM.
Take no worthless imitation.

Strengthens the Voice;
Purifies the Breath;
Keeps the Teeth Clean;
Improves the Appetite;
Builds up the System.

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"TUTTI FRUTTI" is on each 5c. package.

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Brown Bread, White Bread.

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PURE
POWDERED **100%**
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PUREST, STRONGEST, BEST.
Ready for use in any quantity. For making Soap softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds of Soda.

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\$3 a Day Sure.

Send me your address and I will show you how to make \$3 a day: absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.

Address A. W. KNOWLES, Windsor, Ontario.

British and Foreign.

The wedding of the Duke of York and Princess May of Teck has been fixed for July 6.

Rev. A. C. Sutherland, B.D., is the new Moderator of the South Australian General Assembly

King Leopold has been discussing recent events in Africa with Mr. H. M. Stanley.

Rev. F. Paton, a son of Dr. J. G. Paton, has succeeded Rev. W. Gray, as missionary at Weasisi, in the New Hebrides.

Henry M. Stanley declares that he will be a candidate for a seat in Parliament at the next election and that he has no intention of returning to Africa.

Mr. J. Sinclair Stephenson, son of the late Dr. W. F. Stephenson, has offered himself for service in India or China, in connection with the Irish Presbyterian Church.

The largest Presbyterian Church in New York is Fifth Avenue. Dr. John Hall is pastor. It has 2,438 members. Its benevolences last year were \$96,759 and its expenses \$49,293.

Baron Nathaniel Rothschild has generously given his castle at Reichenau, at the foot of the Semmering, with the extensive grounds belonging to it, to a society which is founding a hospital for consumptives.

It is said that no Irish member of either section was invited to the opening of the Imperial Institute, and that while there is a native Indian on the governing body of the Institute, there is no Irish Nationalist.

Dr. Walter C. Smith, Moderator, has been presented with a congratulatory address by the members and adherents, past and present, of the Tron congregation, Glasgow, which charge Dr. Smith held for thirteen years.

The membership of the U. P. Church, Scotland, shows an increase during the past year of 1,777, and it is reported that the operations of the Church generally furnish distinct evidence of a healthful and progressive energy.

The copyright on Harriet Beecher Stowe's famous book, "Uncle Tom's Cabin," expired May 23. Mrs. Stowe is left a comparatively poor woman now that this source of income is gone. She is 82 years of age. For the first edition she received \$110,000. Her income has been expended chiefly upon the education of her children.

The new building of the French Young Men's Christian Association in Paris, was formally opened and dedicated on the seventh of May. It is situated on Rue Trevis, No. 14, within three minutes walk of the crossing of Rue Faubourg Montmartre and Boulevard Montmartre, the great centre of Paris. The cost of the building and lot was \$200,000.

Dangerous Summer Complaints.—Cramps, dysentery, cholera morbus, diarrhoea, and, indeed, all bowel complaints, require quick relief, or the result may be serious. At this season these troubles are common, and no family should be without a supply of Perry Davis' Pain-Killer, a safe, sure, and speedy cure, for all the troubles named. This medicine was discovered many years ago, and time has proved its excellence. Every reputable druggist keeps a supply on hand, and each bottle is wrapped with full directions. 25c. New Big Bottle.

Nothing in God's earth is so mean as to be below his notice; nothing can be so untoward as to thwart His purpose.—Carson.

An Extended Popularity.—Brown's Bronchial Troches have been before the public many years. They are pronounced universally superior to all other articles used for similar purposes. For relieving Coughs, Colds, and Throat Diseases, they have been proved reliable. Sold only in boxes. Price, 25 cents.

Gibbon's Toothache Paste acts as a filling and stops toothache instantly. Sold by all druggists.

STRONG AND PROSPEROUS.

THE
SUN LIFE
ASSURANCE COMPANY
OF CANADA.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'"



"In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

AYER'S HAIR VIGOR

Unlike the Dutch Process No Alkalies

—OR—
Other Chemicals

are used in the preparation of
W. BAKER & CO.'S Breakfast Cocoa

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

Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

CANADA SHIPPING COMPANY.

BEAVER LINE STEAMSHIPS
Sailing weekly between
MONTREAL AND LIVERPOOL.

From Liverpool every Saturday. From Montreal every Wednesday at daybreak.

The Steamers of this Line have been built specially for the Atlantic passenger traffic. The Staterooms are very large, all outside, and have the best of ventilation. The Saloon accommodation is fitted throughout with all the most modern improvements for the comfort of passengers. There are bath and smoke rooms, also ladies' saloon.

Superior accommodation for Second Cabin and Steerage Passengers.

Rates of Passage, Montreal to Liverpool:—

SALOON.	ROUND TRIP.
\$45, \$50 and \$60	\$90, \$100 and \$120

According to accommodation. The \$45 single and \$90 return per Lake Nepigon only.

Second Cabin.....\$30	Steerage.....\$24
Return do.....\$65	

Passages and Berths can be secured on application to the Montreal office or any local Agent.

For further information apply to
H. E. MURRAY, Gen. Manager.
4 Custom House Square, Montreal.

A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S

ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless, we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer said to a lady of the haut ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.

FRED T. HOPKINS, Proprietor, 37 Great Jones St., N.Y. For Sale by all Druggists and Fancy Goods Dealers throughout the U.S., Canada and Europe.

Beware of base imitations. \$1.00 reward for arrest and proof of anyone selling the same.

Minard's Liniment for Rheumatism.

DRESS CUTTING.



THE NEW TAILOR SYSTEM.
The Leading System of the Day.
Drafts direct on material. Perfection in form and fit, easy to learn guaranteed. Inducements to agents. Send for illustrated circular.
J. & A. CARTER, PRACTICAL DRESSMAKERS.
373 Yonge St., Toronto.
Beware of models and machines.

WONDER IN WELLAND!

A Representative Farmer Speaks.



MR. C. C. HAUN.

The following remarkable facts are fully certified to as being undeniably correct in every particular. Mr. Haun is well known in the vicinity, having resided here over fifty years, and is highly respected as a man of the strictest honor, whose word is as good as his bond.

As will be seen from his letter, four physicians had attended him, and it was only after he had given up hope of cure that he decided to try Burdock Blood Bitters on the recommendation of a neighbor who had been cured of a similar disease by its use. Mr. Haun writes as follows:

DEAR SIRS,—I think I have been one of the worst sufferers you have yet heard of, having been six years in the hands of four of our best doctors without obtaining permanent relief, but continually growing worse, until almost beyond hope of recovery, I tried your Bitters and got relief in a few days. Every organ of my body was deranged, the liver enlarged, hardened and torpid, the heart and digestive organs seriously deranged, a large abscess in my back, followed by paralysis of the right leg, in fact the lower half of my body was entirely useless. After using Burdock Blood Bitters for a few days the abscess burst, discharging fully five quarts of pus in two hours. I felt as if I had received a shock from a powerful battery. My recovery after this was steady and the cure permanent, seeing that for the four years since I have had as good health as ever I had. I still take an occasional bottle, not that I need it but because I wish to keep my system in perfect working order. I can think of no more remarkable case than what I have myself passed through, and no words can express my thankfulness for such perfect recovery.

C. C. HAUN,
Welland P.O.

In this connection the following letter from T. Cumines, Esq., a leading druggist of Welland, Ont., speaks for itself:

Messrs. T. Milburn & Co., Toronto.
GENTLEMEN,—I have been personally acquainted with Mr. C. C. Haun for the last 20 years, and have always found him a very reliable man. You may place the utmost confidence in anything he says with regard to your medicine. He has on many occasions within the last four years told me that it was marvellous the way the Burdock Blood Bitters had cured him, and that he now felt as able to do a day's work as he ever felt in his life. Although quite well he still takes some B. B. B. occasionally, as he says, to keep him in perfect health.

Yours truly,
THOMAS CUMINES,
Welland, Ont.

The steadily increasing sale of B. B. B., the length of time it has been before the people, and the fact that it cures to stay cured, attest the sterling merit of this monarch of medicines, the people's favorite blood purifier, tonic and regulator.



St. Jacobs Oil.

THE GREAT REMEDY FOR PAIN

IT CONQUERS PAIN

NEARLY TWO MILLION BOTTLES SOLD IN THE DOMINION IN TEN YEARS

Remember the Pain Killer
Ask your Druggist for it and take nothing else.

A SAFE, SPEEDY SURE CURE FOR RHEUMATISM & NEURALGIA

MISCELLANEOUS.

To protect visitors at the World's Fair from broken glass falling from the roofs, wire netting is to be stretched overhead in four of the principal buildings.

TAKE A PLEBISCITE.

Should a plebiscite be taken it would be found that Burdock Blood Bitters is by long odds, the most successful and popular cure for dyspepsia, headache, constipation, biliousness, bad blood, etc. It is purely vegetable.

Knocking out Edison's patent on carbon filaments for incandescent electric lights is being followed by the output of a number of other lamps of nearly the same design.

TIMELY WISDOM.

Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps and all summer complaints, or looseness of the bowels.

A steamer with a pair of paddle wheels astern, having the rudder between them, has been built at Renfrew, Scotland. It is intended, like several others of the same pattern, for towing lighters.

FRESH AND VIGOROUS.

On a fine morning and a fine road, what is more invigorating than a spin on a cycle. When it comes to a race, the suggestion of Mr. George Phillips, Secretary Leinster Cycling Club, Dublin, Ireland, has force: "I have found St. Jacobs Oil an invaluable remedy for strains and bruises, and so have several members of our club." This ought to be borne in mind.

The Columbia River at Portland, Oregon, is to be crossed by a steel bridge 46 feet wide, with fixed spans of 302 and 242 feet and a draw span of 385 feet, besides the embankment and trestle approaches, which gives the whole structure a length of 1,621 feet.

THE TESTIMONIALS

Published on behalf of Hood's Sarsaparilla, are as reliable and as worthy your confidence, as if they came from your best and most trusted neighbour. They state only the simple facts in regard to what Hood's Sarsaparilla has done, always within truth and reason.

In Cleveland there are four 6-inch water mains in the business streets, which with the attached hydrants usually remain empty. When occasion requires the city fire-boat thrusts a nozzle into the river end of a main, and supplies water under a pressure of over 200 pounds to the inch.

Constipation, and all troubles with the digestive organs and the liver, are cured by Hood's Pills. Unequaled as a dinner pill.

Lighthouses are now distinguished by the mariner by colour, combinations of colour, or the periodicity of short flashes. Captain Mahan, of the United States Lighthouse Board, has devised a system of signals given by shutters over the light, by which each light tells its own name or number, and prevents any possible confusion. When tested at New-Haven last month it worked admirably.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla cures.

"I was deaf for a year, caused by catarrh in the head, but was perfectly cured by Hood's Sarsaparilla." H. Hicks, Rochester, N. Y.

A bold plan for converting the power of a water-fall into electricity for long distance transmission, is being considered in the State of Washington. Snoqualmie Falls are capable of yielding 32,000 horse-power most of the time. The only city of any size where this power could be utilized, is Seattle, 23 miles off as the crow flies, but separated from the falls by so wild and uneven a region that 40 miles of cable would probably be required.

What is lacking is truth and confidence. If there were absolute truth on the one hand, and absolute confidence on the other, it wouldn't be necessary for the makers of Dr. Sage's Catarrh Remedy to back up a plain statement of fact by a \$500 guarantee. They say—"If we can't cure you (make it personal, please,) of catarrh in the head in any form or stage, we'll pay you \$500 for your trouble in making the trial." "An advertising fake," you say. Funny, isn't it, how some people prefer sickness to health when the remedy is positive, and the guarantee absolute. Wise men don't put money back of "fakes." And "faking" doesn't pay.

Magical little granules—those tiny, sugar-coated Pellets of Dr. Pierce—scarcely larger than mustard seeds, yet powerful to cure—active, yet mild in operation. The best Liver Pill ever invented. Cure sick headache, dizziness, constipation. One a dose.

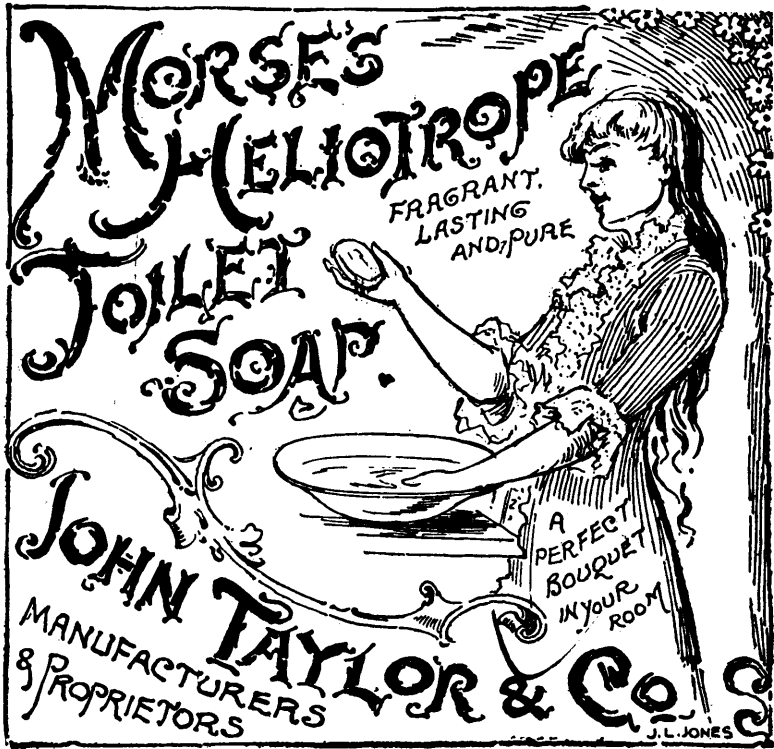


A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcat, Kans.

AYER'S Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you



RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS

COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency and all Internal Pains.

MALARIA

Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that will cure fever and ague and all other malarious bilious, and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Price 25 cents per bottle. Sold by druggists

Dr. RADWAY'S

Sarsaparillian Resolvent

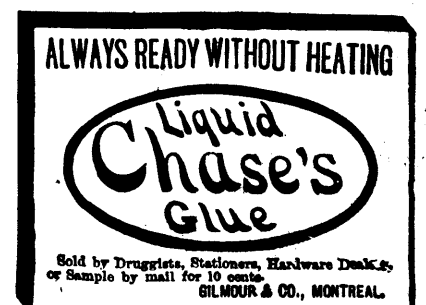
A SPECIFIC FOR SCROFULA

Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists \$1 a bottle.

Dr. RADWAY'S PILLS

For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents.

DR. RADWAY & CO., - MONTREAL



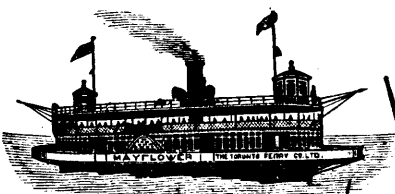
THE PROFESSION.

"To meat eaters St. Leon Mineral Water is invaluable, preventing putridity and decomposition within the system. I consider its use, when hot, a specific in scarlet and typhoid fevers, measles, and kidney troubles. It washes the poisons out of the system very rapidly and effectively." W. E. BESSEY, M.D., 200 Jarvis Street, Toronto.

St. Leon Mineral Water Co. Ltd.

Head Office, King Street West Toronto.

Branch, Crystal Hall, Yonge St. Druggists, grocers and hotels.



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The most beautiful picnic grounds in the Province.

The Toronto Ferry Company issue VERY LOW RATES to picnic parties, and for a very moderate charge will give the excursion party a beautiful

SAIL AROUND THE ISLAND

before landing at the picnic grounds.

For further information, apply to

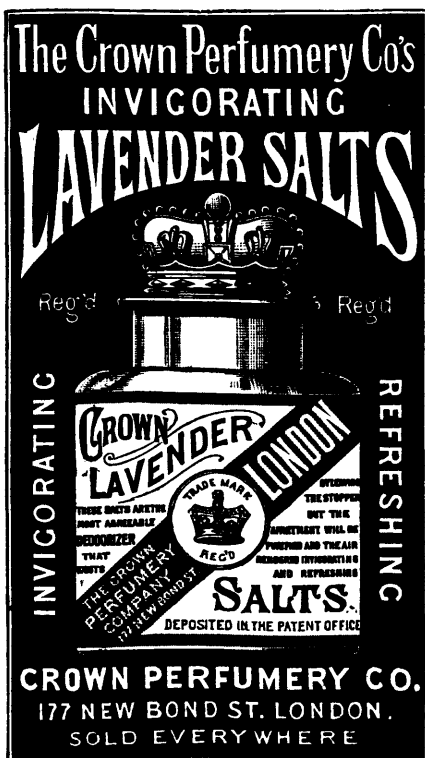
W. A. ESSON, MANAGER. 83 Front St. W. Tel. 2965.

GOLD WATCHES FREE?

Agents, you can make \$75.00 per month selling our popular publications, and receive a Gold Watch free. Write at once for special offer.

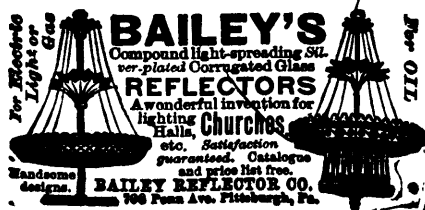
C. R. PARISH & CO., 28 & 30 Toronto St., Toronto, Ont.

Minard's Liniment is the Hair Restorer.



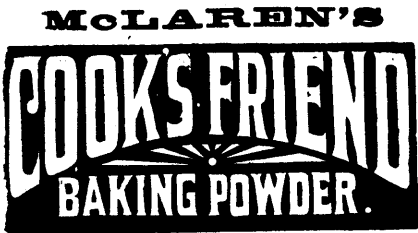
"Our readers who are in the habit of purchasing that delicious perfume, Crab Apple Blossoms, of the Crown Perfumery Company, should procure also a bottle of their invigorating Lavender Salts. No more rapid or pleasant cure for a headache is possible."—Le Folle, Paris.

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

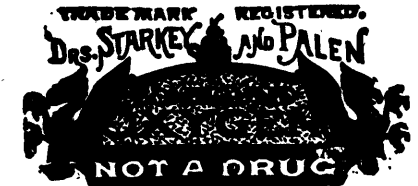


Minard's Liniment is the best.

Miscellaneous.



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



Compound Oxygen is frail humanity's friend. It expands the lungs and gives greater power. It nourishes every part through the blood. It Revitalizes every nerve and gives health. The whole need no physician—the sick and the weak should read our book of proof—sent free for the asking. CHARLES G. KING, 72 Church Street.

CHURCH PIPE ORGANS.

We have added to our Piano business the manufacture of the above instruments, which department will be under the supervision of an expert from London, England. We offer special advantages in the quality of our Organs, and in financial arrangements. Correspondence solicited.

- Pianos -

In addition to our regular stock, we are showing a number of new special styles, VERY ATTRACTIVE. CALL AND SEE THEM. R. S. WILLIAMS & SON, 143 YONGE STREET, TORONTO, - - ONTARIO.

BELL PIPE ORGANS, ALL REED ORGANS, ARE PIANOS,

STRICTLY HIGH CLASS IN EVERY PARTICULAR. RECOMMENDED BY HIGHEST MUSICAL AUTHORITIES FOR TONE & DURABILITY. Send for Catalogues and full particulars regarding our late improvements.

BELL ORGAN & PIANO CO., LTD. GUELPH, ONT.

COMMUNION PLATE ALMS DISHES CASTLE & SON MEMORIALS AND LEADED GLASS 20 UNIVERSITY STREET, MONTREAL.

MEETINGS OF PRESBYTERY.

BRUCE.—In Southampton July 11th at 5 p.m. BARRIE.—At Barrie, on 25th July at 10.30 a.m. GLENGARRY.—In Alexandria July 11th at 11 a.m. GUELPH.—In Knox Church, Guelph, on 18th July, at 10.30 a.m. HURON.—At Blyth, on 11th July at 10.30 a.m. LONDON.—In First Presbyterian Church, London, on 11th July at 1 p.m. MAITLAND.—At Wingham, on 18th July at 1 p.m. ORANGEVILLE.—At Orangeville, on 11th July at 10.30 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on June 27 at 10 a.m. Conference on Life and Work June 26th at 2 p.m. PARIS.—In Embro July 4th at 12 noon. PETERBORO.—In Peterboro July 4th at 9 a.m. REGINA.—In Qu' Appelle July 11th at 9.30 a.m. SARNIA.—In Sarnia July 4th at 10 a.m. STRATFORD.—In Knox Church, Stratford, on 11th July at 10.30 a.m. QUEBEC.—At Sherbrooke, on 29th August at 8 p.m.



STAINED GLASS.

We have special artists, late of London and New York, engaged upon designs for CHURCHES, HALLS, PRIVATE HOUSES Etc., Etc., Etc.

SEND FOR PRICES. Established 1842. A. RAMSAY & SON, Glass Painters and Stainers, MONTREAL.

Be Happy.

ENRICH THE BLOOD. BUILD UP THE SYSTEM. IMPROVE THE APPETITE. CLEAR THE COMPLEXION. BANISH SICK HEADACHE. TRY

Columbian Health Tablets. The Most Wonderful Health Restorer Known. TAKE NO SUBSTITUTE. Of Druggists or sent direct. Price 25 and 50 cents a box.

Columbian Medicine Mfg. Co. 88 Church St., Toronto.

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The Favorite Picnic Grounds. Sunday School Societies and Clubs

The newly fitted up Steamers STEINHOFF and CHICOUTIMI carry the cheapest excursions from Yonge St. Wharf. Apply early for dates. 38 KING ST. EAST

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BY THE FASTEST AND SAFEST OF BOATS. THE STEAMER LAKESIDE. New Pavilion and Play Grounds with every facility for convenience and amusement. LOW RATES TO COMMITTEES. Hotel open after June 10—\$ per week. Six trains each way daily. (Hotel rate \$6 during June.) Long Branch Office—84 Church street. W. E. CORNELL.

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Every evening and Saturday afternoon (weather permitting) GRAND MILITARY BAND CONCERTS, and every afternoon and evening SPECIAL ATTRACTIONS by the best artists in America. ALL FREE TO THE PUBLIC.

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IN CLOTH, \$5. HALF CALF, \$5.50.

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AND AMENDMENTS

WITH EXTENSIVE NOTES, AND FORMS.

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Carr's Dyspepsia Cure.

C. D. C.

For Indigestion and Dyspepsia a sure and genuine cure. On receipt of \$1.00, a box will be mailed to any address, postpaid. Prepared by JOSEPH DILWORTH, Manufacturing Chemist, 170 King St. East, Toronto.

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MISS A. M. MACHAR (FIDELIS).

Roland Graeme: Knight.

CLOTH, \$1.00. PAPER 50 CENTS

W. Drysdale, Montreal; Williamson & Co., Toronto; Messrs. Ford, Howard & Hulbert, New York.

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PURE CONCENTRATED COCOA

I strongly recommend it as a substitute for tea.

Sir Charles A. Cameron, M.D.

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SLATE and FELT ROOFERS

Dealers in Roofing Materials. Proprietors of WILLIAMS' FLAT SLATE ROOF, a Superior Roof for Flat Surfaces. Rock Asphalt Laid on Cellar Bottoms, Stable Floors, Walks, Etc.

FREEHOLD LOAN AND SAVINGS CO. DIVIDEND NO. 67.

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half-year, payable on and after the first day of June next at the office of the Company, corner of Victoria and Adelaide Streets, Toronto. The transfer books will be closed from the 17th to the 31st of May, inclusive. Notice is also given that the general annual meeting of the Company will be held at 2 o'clock p.m., Tuesday June 6, at the office of the Company, for the purpose of re-organizing the annual report, the election of directors, etc. By order of the Board. S. C. WOOD, Manager. Toronto, 19th April, 1893.

ARTISTIC : DRESSMAKING MRS. J.P. KELLOGG. 15 GRENVILLE ST.

Ladies' Evening Gowns and Empire Effects a Specialty. High Class costuming after French and American measurements.

IT PAYS. Economy always pays. Forty beautiful designs of Turkish Rug Patterns Catalogue free. Agents wanted. J. J. HAZELTON, Guelph, Ont.

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Will leave 'Reddes' Wharf at 7 a.m. daily (except Sunday) for Niagara and Lewiston, connecting with New York Central and Michigan Central Railways for Falls, Buffalo, etc.

Tickets at all principal offices. JOHN FOY, Manager.

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YOUNG LADIES' SCHOOL, For Resident and Day Pupils.

MISS LAY, Principal. (Successor to Miss Haight.)

A thorough English Course arranged with reference to UNIVERSITY MATRICULATION. Special advantages are given in Music, Art, French, German and Elocution. Resident French Teacher.

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100 STYLES OF SCALES Write for prices. C. Wilson & Son 127 Esplanade St., Toronto, Ont.

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

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

PATRONIZE THE BEST Banner Laundry 387 Queen West. All mending done free Telephone 2157.

Miscellaneous.

GENUINE AMERICAN Watch '17

We have at last demonstrated that a good watch can be made for a very low price. In lots of 10,000 we make this watch surprisingly cheap, and can sell it for \$1.75. Every part is made and put together in our New England factory, and every watch is timed and guaranteed by us. The publishers of this paper will tell you that our guarantee is good. It is just as shown in cut and description, and any one not perfectly satisfied mention this paper, and we will prepay postage or shipping charges to any part of Canada. The watch will not vary a minute in 30 days. None sent C.O.D., but all warranted as above.



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

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CLINTON H. MENEELY BELL FOUNDRY TROY, N. Y.

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NEW ENGLAND CONSERVATORY OF MUSIC.

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