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Notes of the Week.

THE American travellers are said to spend \$35,000,000 a year in Italy. Other visitors are credited with the expenditure of only twice that amount. The importation of globe trotters is the most remunerative business of that ambitious and extravagant little nation.

THE religious census of New Zealand, whose population is 626,658, returns English Episcopalians at 253,331; Presbyterians at 141,477; Roman Catholics at 87,478; Methodists at 62,257, and Baptists at 14,825; other denominations—and their name is legion—rank below 10,000.

THE Rev. J. Elmslie, D.D., Moderator of the Northern Presbyterian Church of New Zealand, is of opinion that Christianity as it presents itself to the minds of Mr. Hugh Price Hughes and Professor Drummond—two good men—is a much poorer and narrower thing than the Christianity of Jesus Christ.

It is stated that Sir James Ferguson has given a lesson on manners to post-office servants, reproving them for being rude and disobliging. To prevent misunderstanding, Sir James' circular is thus significantly worded: "This notice has, so far, been expressed in the masculine gender; but it is not meant for them alone."

THE Rev. W. J. Macdonald, of Kirkcaldy, who has been selected to succeed Mr. McNeill in Regent Square Church, is a native of Stornoway, and grandson of the late Rev. Mr. Macrae, minister of Barvas. The grandfather was a man of marked ability and high character, and in Mr. Macdonald he has a worthy descendant. Mr. Macdonald has been called "The McCheyne of the North," having the evangelical fervour which distinguished that gifted preacher.

DR. PENTECOST, who has just returned from his missionary tour in India, preached on a recent Sunday to large congregations at Marylebone Presbyterian Church, and is to continue for some weeks to fill the vacancy there caused by the death of the Rev. Dr. Donald Fraser. It is his wish to give an account of his missionary experiences in India, with a view to stirring up the Churches to a more active and practical interest in evangelistic and missionary enterprises there.

THE rumour mentioned as to Lord Plunket, Archbishop of Dublin, having invited the General Assembly to a garden-party at the Palace when it meets in Dublin in June, proves to be correct. It appears that the great-grandfather and grandfather of his Lordship were both ministers of the Irish Presbyterian Church. The former at Glaslough, in the Presbytery of Monaghan, and the latter, first at Enniskillen, and then at Dublin. The Dublin pastor was the father of the famous Irish Lord Chancellor Plunket, from whom comes his grace of Dublin.

It has got to be a serious question what the Russian Jewish exiles are to do. No country seems to want them. Venezuela has just prohibited their immigration, and the same difficulty has been found in Brazil, where the popular prejudice against them is so great that they have found life intoler-

able. It is reported that the Czar now wants them sent to Siberia. Germany refuses to have them even pass through her territory to a port of embarkation, and probably half a million are near the Russian border trying to get out of that country. Austria also refuses them passage. Thus far England and the United States have put no embargo upon their coming.

THE Rev. John McDonald, of the Reformed Presbyterian Church, Scotland, says that the plan of some modern evangelists, anxious to count their converts, of calling on people in an audience to stand up, was never adopted by Christ or His disciples, and is as foolish as it is unscriptural. Resolutions born of emotional impulse, he says, do not go for much. Mr. McNeill, we believe, has his doubts of the advantage on ordinary occasions of the practice complained of, although he may sometimes find an occasion when it may be legitimately adopted. He understands the decoy trick of some evangelists. Christ checked some impulsives, but not all. Not every one reaches the Saviour by the long lane of the Confession of Faith. A courageous step taken under strong emotion excited by a Christian preacher may be the one thing necessary for some men.

THE latest news from Uganda, Central Africa, is that the conflict between the Protestants and Roman Catholics continues. The latter, headed by King Mwanga, killed the leading chieftain of the Protestant party. Captain Lugard interposed, and the Catholic party fled. The bishops, priests and many of their followers, having fled to an island, were attacked by the Protestants, and blood flowed freely. Six priests taken prisoners were rescued by Lugard, who seems to be practically king, Mwanga having been deposed. The reports that have reached the Paris office of the African mission confirm the news of the Roman Catholic defeat in Uganda. About 25,000 people are claimed as belonging to that Church, and in consequence of the favour shown by the British Government to Protestant missionaries, the French missionaries have been forming friendly relations with the German representatives, such as Dr. Peters.

THE Rev. W. Hastie says in one of his Croall lectures that the Scottish Reformed Church's principle of union is that of free federation—a principle which politicians have been grasping in a truer spirit of late than ecclesiastics and theologians. If the leaders of the several branches would take up the idea of a practical ecclesiastical federation—the only form in which union can become co-extensive with the whole Reformed Church—and if they would work it out in the spirit of Cranmer and Calvin, they might achieve a really united catholic Reformed Church, in which the religious ideal of John Knox, the patriotic piety of the Covenanters, the political fidelity of William Carstairs, and the ecclesiastical self-development of Thomas Chalmers might all be conserved and carried forward as the strength of a better Christian life and the basis of a more vital theology.

ARRANGEMENTS have been made in the Musical Department of the Bible Institute in Chicago, of which Mr. Moody is president, to have special music classes throughout the summer which will meet the needs of ministers, teachers and others who during the vacation wish to take advantage of an opportunity to study music-reading and singing, either for their own development or with the idea of improving the music in their congregations. This term will begin on Tuesday, July 5, and will continue three months. Such students will also have advantage of the daily lectures on the Bible and instruction in methods of Christian work by specially-selected teachers. The tent work as carried on in different sections of the city will also give unusual facilities for observing the methods used for doing mission work among the masses. Enquiries relating to the study of music may be addressed to H. H. McGranahan, 80 W. Pearson, St., Chicago, Ill.

THE *Commonweal*, the *Christian Leader* states, was started by Mr. William Morris, after the Laureate perhaps the greatest of England's living poets. Mr. Morris conducted it for some years, and it was in it that "News from Nowhere" and his "Songs for Socialists" appeared. But some years ago *Commonweal* passed out of his hands, and he has had nothing whatever to do with it. Mowbray, the publisher, though arrested, disclaims all responsibility for the article, and made in the police court a pathetic appeal to be allowed to go because he had a family of young children and his wife had died that morning. Nichol, however, stood to his guns, and made no secret either of his responsibility or his intensions. Several red-tied men were in the crowd, and cried, "Cheer up, mates!" to the prisoners as they were removed. But the whole Anarchist business, so far as England is concerned, is little more than a "plant." It has no vitality in the soil of English discontent, and thrives only by the reflected light of

The red fool fury of the Seine.

SCOTTISH people are not generally moved to deeds of violence and crime by the fiery talk of even the worst class of agitators. Through it all they can retain their sturdy common sense, as is evidenced by the following in the last number of the *Christian Leader*: The English Government has raided the office of the *Commonweal*, an Anarchist newspaper, which has been praying to its infernal gods for many a year for some such fate. It is too much honour. Yesterday, who among the thousands of Israel had heard of the *Commonweal*, of Mr. Mowbray, its printer, or Mr. Nichol (a Scottish Anarchist), its editor? To-day the *Commonweal* has got the greatest of advertisements, and those connected with it are made men. There is nothing more harmless than such declarations of intentions as long as they are taken no notice of, for no one knows anything of them except the few hundreds of malcontents, chiefly foreigners, who subscribe to it. It is very hard to go on day after day threatening a Government which takes no notice, and declaring that you mean to blow up a whole society which remains sublimely unconscious; but a prosecution and the glory of a notice in all the great dailies are worth living for, in the opinion of the journalistic Anarchist. Such strokes of luck do not come to him every day. But for all this the Government would have been better to leave such windy words entirely alone.

AN interesting service was held at the Church of the Oratoire, Paris, when the eldest son of Pastor Theodore Monod was "consecrated" as pastor of the Eglise Reformée of France. The young pastor, William Frederic, is the fifth generation of pastors of that well-known family; his father, Theodore, grandfather, Frederic, one of the founders of the Free Church of France; great-grandfather Jean, and great-great-grandfather Jean, who was, strange to say, a clergyman of the Church of England. That gentleman was for a short time pastor to the French in Guadeloupe, while the island was in possession of Great Britain. Upon its being restored to France he was presented by the British Government to the living of Huntingfield, in Sussex, being ordained deacon and priest of the English Church for that purpose. He never occupied the living, but returned to Switzerland. The Monod family, originally French, had emigrated to Switzerland during the persecution in their own country, and still possess the rights of citizens in the Swiss Republic. His son Jean was first pastor in Denmark, and there married a Mlle. de Connerick, but soon returned to Paris. The young pastor just consecrated is married to his cousin, granddaughter of Adolphe Monod and daughter of William Monod, chaplain of the Devernese House, Berry, Paris. The ordination service was very impressive. M. Theodore Monod delivered a remarkable sermon from the words, "A bondservant—slave of Jesus Christ." The address of the young pastor was touching and characteristic. He possesses his father's poetic genius and gives abundant evidence of culture and deep piety.

Our Contributors.

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Certificates of having attended the examination are given to those whose marks are creditable, but not up to the diploma standard. A statement of the marks obtained for each answer will be furnished to any who apply for it.

It is suggested that the presentation of diplomas, etc., be made a prominent feature of the exercises on "Children's Day," September 25, next.

Please inform the Convener at once of any mistakes in the list below, especially in the spelling of proper names and use of initials or Christian names, as these will be engrossed upon diplomas and certificates exactly as they stand here unless a request is made to the contrary.

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T. F. FOTHERINGHAM,

St. John, N.B., April 21, 1892. Convener.

JUNIOR BIBLICAL

Laura A. Smith, Lizzie J. Callum, Sarah McGillivray, C. Sarina; Nellie McKean, Mahone Bay, N.S.; Alexander Nickle, John G. Wood, Joseph W. Elliott, Mabel Anderson, C. Nelie Parrish, C. Agnes M. Wood, C. Fannie W. Baker, Mary F. Hanna, C. H. Vivian, C. Montreal; Ella Caldwell, Paspébiac, Que.; Bella Bouthron, C. Vina Kerr, Maggie B. McLean, Hensall, Ont.; Annie Oliver, Lena McMillan, P. Frank Oliver, L. Laina Steel, Ella W. Knowles, Sarah J. Kelley, Rockburn, Que.; Jane E. Traper, P. Emma Wilson, C. Mary Barclay, Lize Penny, P. Charles Sterling, Petrolea; Florence Bown, Mary Burrill, Mary F. Millar, Minnie S. Millen, C. Mary A. Robbins, C. William D. Millar, Emma Archibald, Yarmouth, N.S.; Edmund Doherty, Camilla, Ont.; Martha F. Lee, Annie L. Lauder, Edith M. Lauder, C. Kamloops, B.C.; Agnes Richardson, C. Dora I. Smith, P. Brussels, Ont.; Georgianna Preston, Lakefield, Ont.; Gertrude Miller, C. Christina McMillan, C. Ronald J. Gillis, Johnna Campbell, May B. McIntosh, C. Lulu Park, Dora Gillis, C. Whitewood, Assa.; Laidy H. Fraser, P. Elizabeth E. Creelman, Springside, N.S.; Mabel B. Elderkin, Laura F. Main, Bessie E. Aker, C. Windsor, N.S.; Hettie E. Rollins, Lillie M. Rollins, C. Lillie Eagleson, Phila W. Tuller, Madoc, Ont.; Mary Black, Eva St. L. Watt, C. Alma Frankish, C. Nathan Black, James Gray, C. Willie Gray, C. Uxbridge, Ont.; Janet Anderson, Blyth, Ont.; Annie McLean, C. Edna Buchanan, Ella Crowe, C. Truro, N.S.; Ruth Thom, George A. Sharpe, Hannah G. Cunningham, Esther Mawhinney, Eva Sharpe, Katrine, Ont.; Maggie L. Young, Edith A. Young, Jessie E. Macdonald, Winfred Macdonald, Fred Forgie, C. Robert M. Allan, Maggie B. Graham, Eleanor Ferguson, Ottawa; George H. McNeill, C. Amanda H. McNeill, Florence Garvin, P. Harry R. Henderson, Strabane, Ont.; Archie Stewart, C. Bruce Paton, George Oakman, C. Willie Learmouth, C. Hastings, Ont.; Jane S. Richardson, Susan Swan, C. Robert Harper, Montreal; Naomi E. Adair, Grace Laing, Laura G. Laing, Bowmanville; Vera E. Wiggins, Alice S. Brown, Robert A. Morton, Adelaide M. Stiven, Jane J. Craigie, C. Jessie M. Bell, Ruth A. Wiggins, C. Goderich, Elizabeth Turfas, William Morris, C. William Black, C. Montreal; Robert D. Scott, John R. Ross, Renfrew, Ont.; James Oxenham, Edwin T. Haynes, John W. Quinn, C. Robert J. Wilson, C. William Hanna, David F. Gourlay, Lizzie Livingston, Daisy Eason, Jennie Conlon, Burie Anderson, May Chalmers, C. Ethel Riddall, Theresa B. Brier, C. May L. Bannerman, Ida Allison, C. Bertha Gourlay, C. Laura Campbell, C. Maggie Dickson, Maud Cook, C. Grace Cameron, William Gourlay, William Ferguson, Susie Oswald, Toronto; Estella Burns, Edith M. Youngclaus, Fannie L. Ledford, Minnie I. Buchanan, Annie A. Morgan, P. St. John, N.B. Prizes 5, diplomas 85, certificates 42 Total 135

INTERMEDIATE BIBLICAL

James W. Burgoyne, P. Nettie M. Wicker, P. Mahone Bay, N.S.; Eleanor R. Morton, David Allan, Margaret McCuaig, Margaret McLeod, P. Montreal, Que.; Elias W. LeGrand, Paspébiac, Que.; Flora M. Assels, New Carlisle, Que.; Amy Murdoch, C. Jennie Buchanan, Hensall, Ont.; Mary A. McLean, C. Dannie Campbell, C. Dunvegan, Ont.; Horace J. Thomas, Petrolea, Ont.; Albert Curtis, Albert E. Doherty, Fred. H. Doherty, Camilla, Ont.; Jennie C. McLaughlin, Lillian Anlay, C. Margaret Routledge, C. Brussels, Ont.; Jessie W. Wat, Uxbridge, Ont.; Amelia M. Anderson, Blyth, Ont.; Nellie Archibald, C. Ida B. Crowe, Truro, N.S.; Alexander K. Thom, Ella Mawhinney, Maggie Blain, Mary Cunningham, Lily Blain, Jennie Corley, I. Katrine, Ont.; William J. Macdonald, M. Ottawa, Ont.; Elizabeth F. Kee, Strabane, Ont.; Punna Lal, Ujjain, Indore; Keshu R. Ram R. a Thomrey, Chum pa Lal, Ganput, Ganga Sahay, Ujjain, Indore; Gertrude Shaw, Mabel Humphries, Ogle R. Blair, P. Hastings, Ont.; Bertha Bain, Rose J. Strong, M. Florrie Robinson, Ella Stewart, P. Goderich, Ont.; Maggie F. Lauder, D. E. Matthews, Nettie Smith, Margaret M. Moore, Kamloops, B.C.; Ethel M. Doull, Grace Cleland, Montreal, Que.; Lillie Morrison, P. Maggie Gruer, P. Etta Mercer, C. Martha Filshie, C. Amy Jones, Laura Bell, C. Mount Forest, Ont.; David Fraser, C. William R. Meldrum, Whithy, Ont.; Miriam Smith, P. Annie Dingwall, Jennie Johnston, M. Maggie Toppin, Maggie Bell, C. Violet Pearce, Sarah Allison, C. Agnes Munro, C. Maggie Crow, M. Lillian M. Adamson, P. Katie Maclean, P. Anna Smiley, C. Katie Oswald, C. Francis L. Smiley, Ianthe W. Watson, P. Eliza McLean, Toronto. Medals 4, prizes 12, diplomas 37, certificates 15, not yet reported 5 Total 73.

SENIOR BIBLICAL

(Including "King of Judah.")

John LeC. LeGrand Paspébiac, Que.; Janet M. Lyall, M. New Carlisle, Que.; Maggie Campbell, C. Dunvegan, Ont.; Christian Menzies, Maggie C. Stewart, Brussels, Ont.; Mary A. Smith, C. Clara P. McEwen, Fannie Kay, C. Adeline Tanner, Emma Hendren, C. Sarah J. Graham, Robert G. Clifford, Lakefield, Ont.; Agnes Rawson, Windsor, N.S.; William S. Tulloch, C. Yorkton, N.W.T.; Jessie D. Bell, P. Nellie Beatty, Maggie G. Millar, P. Lizzie Howarth, Pembroke, Ont.; John Harper, P. Katrine, Ont.; Lillian Lal, Ujjain, Indore; Thomas H. Watson, Isabella Carmichael, Mary McTaggart, C. Sonya, Ont.; Phoebe Smith, P. Laura Westwood, Toronto, Ont.; Gertrude Trimble, St. John, N.B. Sabbath School Lessons only. Sannoo, Rachael Pooron Lal, Herbert, Ujjain, Indore. Kings of Judah only.—Susie Oswald, C. Anna Smiley, C. Katie Oswald, C. Toronto. Medals 1, prizes 4, diplomas 14, certificates 9, not yet reported, 4. Total 32.

JUNIOR DOCTRINAL

Mary H. Buce, P. William V. Bruce, Charles J. Bruce, P. Coldstream, N.S.; Mary A. McLean, C. Dunvegan, Ont.; Annie A. Scrimper, Beatrice Ferguson, Anzonetta Nelson, Lakefield, Ont.; Flora Collins, Peterboro', Ont.; Sarah F. Tuller, I. Madoc, Ont.; Martha J. Stuart, Emily Beckingham, Montreal, Que.; Florence G. Davidson, P. Jane L. McLane, P. Qu'Appelle, N.W.T.; Marjorie Stewart, Janet Young, Nina J. Fraser, Mabel Wright, P. Margaret E. Lindsay, Laura McDonald, Jessie Box, C. Gertrude Stewart, P. Renfrew, Ont. Marie Clark, Douglas Paterson, John W. Quinn, Martha Doherty, C. Ita Allison, Susie Oswald, Bertha Gourlay, Lizzie Wilson, Lizzie Anketell, Toronto, Ont. Prizes 7, diplomas 20, certificates 3. Total 30.

INTERMEDIATE DOCTRINAL

Gertrude Scott, Montreal; Lillie Richardson, P. Beeton, Ont.; Maggie Campbell, Dunvegan, Ont.; Albert L. Doherty, Albert Curtis, Fred. H. Doherty, Camilla, Ont.; Emma Hall, Peterboro', Jessie Smith, Andrew Smith, Lakefield, Ont.; Minnie Rollins, Madoc, Ont.; Mary E. McLane, Qu'Appelle, N.W.T.; William R. Meldrum, David Fraser, C. Whithy; Violet Pearce, Maggie Toppin, Maggie Bell, C. Agnes Munro, C. Sarah Allison, Francis L. Smiley, Katie Oswald, Annie Smiley, C. Toronto; Hattie Walford, Renfrew, Ont. Prizes 1, certificates 4. Total 5.

SENIOR DOCTRINAL

Jeanette Cox, P. Coldstream, N.S.; Amy B. Hilton, P. Yarmouth, N.S.; Mrs. John Stewart, Jennie Tufts, P. Brussels; William S. Tulloch, C. Yorkton, N.W.T.; Jessie D. Bell, M. Lizzie Howarth, Maggie G. Millar, P. Pembroke, Edward Garvin, Alexander L. Stewart, Daniel Stewart, P. Brussels. Medal 1, prizes 5, diplomas 4 certificate 1. Total 11.

JUNIOR HISTORY

Maud Gourlay, P. Carp, Ont.; Maggie Ross, Anabella Ross, P. Brucehead, Ont.; Henry J. Blaine, C. Brussels, Ont.; Florence Fair, M. Lindsay, Ont.; Esther Mawhinney, Katrine, Ont. Medal 1, prizes 2, diplomas 2, certificate 1. Total 6.

INTERMEDIATE HISTORY

Maggie M. Burdge, M. Brucehead, Ont.; Mary P. Laing, P. Kippin, Ont.; Fannie F. Fotheringham, P. Lydia Landsborough, McDonald Gilbert, Brucefield; Maggie E. MacCallum, Danville, Que.; Rose Millar, J. J. Clark Robbins, P. Clara Hilton, P. Yarmouth, N.S.; Norman F. Black, P. Uxbridge, Ont.; Jennie Corley, Mary Cunningham, Ella Mawhinney, Maggie Blain, P. Lillie Blain, P. Alexander K. Thom, Katrine, Ont.; Janet I. Robertson, Edith Arthur, Strabane, Ont.; Laura Bell, Qu'Appelle, N.W.T. Medal 1, prizes 7, diplomas 11. Total 19.

SENIOR HISTORY

Josephine I. Brock, C. Danville, Que.; Jessie Burrill, Antoinette Forbes, P. E. Vera Archibald, I. R. Herdman, Yarmouth, N.S.; Annie Creelman, P. Pembroke, Ont.; John Harper, P. Katrine, Ont.; Jane L. Gourlay, P. Carp, Ont. Prizes 4, diplomas 3, certificate 1. Total 8.

JUNIOR ESSAYS

Jennie M. McLeod, P. Thorburn, N.S.; Daniel Cock, P. Truro, N.S.; Gilbert W. Langill, P. River John, N.S.; Jessie L. Cunningham, Percy Luttrell, M. William W. Burland, Guy Tombs, Montreal; Martha Vankleek, P. Madoc, Ont.; Bessie W. J. Adair, P. Grace Laing, P. Laura Laing, Bowmanville, Ont.; Susie Oswald, P. Toronto; Anna I. Gage, P. Bertha McKay, Teenie McMillan, Katrine, Ont.; Bertram S. McKenzie, P. London; Maggie V. Dickson, Florence Garvin, Strabane, Ont.; Vera E. Wiggins, M. Goderich; Anabella Ross, M. Brucehead, Ont.; Esther Mawhinney, P. Ruby Thom, C. Katrine, Ont.; L. Nora I. Hughes, P. N. Westminster, B.C.; Martha F. Lee, P. Kamloops, B.C. Medals 3, prizes 12, diplomas 8, certificate 1. Total 24.

INTERMEDIATE ESSAYS

Catherine M. McNeven, P. St. John's, N.F.; Margaret Archibald, P. Yarmouth, N.S.; Isabel Gibson, M. William J. Macdonald, M. Ottawa; Annie Vankleek, M. Alice B. Millar, P. Madoc, Ont.; Laura J. Davidson, M. Peterboro'; Katie Oswald, Toronto; Edith Arthur, P. Robert Hubbin, William E. McFarlane, P. Janet I. Robertson, P. Strabane, Ont.; Jennie Manson, Florrie K. Robinson, P. Goderich; Harry W. Anderson, M. Bessie Ross, M. Brucehead, Ont.; Alfred T. Tye, Chatham; Mary Cunningham, Maggie Blain, Ella Mawhinney, Lily Blain, P. Jennie Corley, Alexander K. Thom, P. Katrine, Ont. Medals 0, prizes 9, diplomas 8 Total 23.

SENIOR ESSAYS

Janet M. Lyall, P. New Carlisle, Que.; Laura MacPherson, P. Ottawa; Thurlow Fraser, M. Pakenham, Ont.; Clara P. McEwen, Ada Tanner, Lakefield, Ont.; Walter H. Keston, M. Toronto; Maggie McDougall, John McClure, M. Brampton; James A. Gray, Strabane, Ont.; John Harper, Katrine, Ont. Medals 3, prizes 2, diplomas 5. Total 10.

SERMON REVERIES.

NO. X.

"The Glories of Presbyterianism" would surely, you would think, provide sufficient material for a good sermon, and yet how few sermons are preached on this subject. Probably discretion is better in this case than hastiness, for there are one or two ugly historical facts which, looked squarely in the face, only convince us that Presbyterianism, which undoubtedly having much cause for self congratulation, has also many circumstances to regret. Our preacher ignored these, whether for the reason of their remoteness, or because of his differing in his estimation of them, I cannot say. True, we have in these latter days dropped a lot of our former intolerance and harshness, both in doctrine and practice. We estimate a man or woman not by their Presbyterianism, but by their actual Christian life and worth. It was not always thus, we have to sorrowfully confess, and while it might be well to "let sleeping dogs lie," another feeling prompts me to attempt a very hurried and imperfect sketch of a lost opportunity.

A cursory study of British History during the years 1640 to 1660, must convince anyone of the immense opportunities which fell in the way of the Presbyterian body. That they lamentedly failed to take advantage of these, is only too apparent, and we to day have to thank the stubbornness and stupidity of our forefathers of those days, for the present schismatical condition of Protestant religion. For all practical purposes there are but two denominations of the Protestant faction, viz.: Presbyterianism and Episcopalianism. These two represent the different denominations sufficiently and are the originals which reformed at the period of the

Reformation. Which then should gain the mastery at the formative period in our history, was a most important matter, and our Presbyterian people failed, utterly and completely. The Reformation found the English Bishops willing, if not eager, to reform, while it found the Scottish Bishops quite the reverse. These of Scotland had been appointed by James, in many cases for the purpose of curbing and ruling the clergy in his interest, and these had caused a feeling, bitterly antagonistic to the Episcopal form. When reform came, change or no change, one removal decided upon by clergy and people alike in Scotland was that of the overseers. Thus in one case the Bishops reformed and in the other they removed. The new form of sectional government was decidedly novel, democratic and almost republican. It fitted in exceedingly well with the mould of Scottish character, and this adaptation of things spiritual to his liking, made the ever thrifty and ambitious Scot eager to extend the benefits of Presbyterianism to his old-time enemy the Englishman. If at the same time the sway of Scottish opinion in the Government of the land could be made greater, so much the better. When therefore the Parliamentary party desired military help, and the Scots, having this to give, demanded official recognition of the Presbyterian form as the correct one for the whole land, there seemed to all appearances to be nothing in the way of such a desirable change in Church government. The time had apparently come which was to see the whole protesting body conforming to one code of laws and procedure, believing in one system of Church government, and worshipping as one grand national Church with one Bible, one faith, and one set of doctrines.

Many things might have remained. Even the Liturgy, with all its beautiful thoughts and spiritual power, might have had a place in this proposed structure; and the vexed question of apostolic succession might never have had enough vitality to disturb us in these latter days, with its vexatious quibbles. What is known as the Westminster Assembly had begun to sit in 1644 with the laudable desire of making a uniform standard of belief for all people, "a uniformity of beliefs as against Laud's uniformity of ceremonial." It well suited the English Parliamentary party to order a general acceptance of the Presbyterian form, and such a regulation was actually entered upon by means of the famous covenant, which was agreed to and accepted by many who did not intend but to break it when the exigencies of the case made doing so safe.

With possession of such a stronghold of Episcopalianism moderation would have worked wonders. A gentle assimilation would have ensued and grand results would have followed, but no such word as moderation found acceptance in these rigorous minds. Nothing but brutal dogmatic stubbornness actuated their every action, and when people had been wont to find Christlike character, there they saw nothing but hard heartedness, repression and gross wrongdoing, shrouded in the guise of Presbyterianism. Nor did they, the Presbyterians, stop at repression and forcible adhesion to opinions made so obnoxious, actual rapine, destruction of beautiful edifices, choice stained and painted glass windows, and in fact any and everything which savoured of Laud, ceremony and "popery" followed their advent. There are no annals of persecution and bigotry, which, lacking actual bloodshed savoured so strongly of an earnest desire to make them and theirs so entirely disliked as never to be again desired, as those appertaining to this period of Presbyterianism in England. Yet we can safely say that this epoch of history would have brought forth far different results but for the Presbyterian Revolt in Scotland against Charles I. and his Bishops. There, was laid the foundation of that revolution, which, while savouring of republicanism, yet only purified the royal line and made it more of the people, for the people. After these many years of experience, it is very evident that we are not by any means behind the times as Presbyterians. Our form of government, amended perhaps by the substitution of time for life service in the eldership, is as democratic as the age in which we live.

And so on. We do not grow less Presbyterian in these days of inter-denominational union, thanks to a robust grounding in the faith. We admire our Church, find fault with our Sessions, support our missionaries, build good churches, and extend the work in every direction, offering, with as much and more spirit than did our fathers before us, and this is no small standard to judge by.

We regret the want of foresight on the part of those early fathers of the Puritan period very much; they were stern folk. No compromise was possible with them, even in the direction of truth and righteousness. Their motto was "There are none righteous save us," and mightily they fought it out, even if they lost.

A glance or two at our present form of Church government was then put forth by our preacher, who, outside of his omission above noted, was nearly out-doing himself and his record.

First, why are our laymen not better represented at Assembly? Of course such a question is easily answered by the reply that they cannot go year after year like the preachers; and so miss that connection with the whole routine, which is so necessary for a legislature to possess. But why cannot some of these able men go for a few years, and give to the paltry two weeks of Assembly meeting that attention which were they at Parliament would be extended into months without complaint.

One thing I would like to know myself and that is: why is it so arranged that churches must be represented at our Church courts by members of Session? If a man is a member of the Church, he ought to be good enough to go to Assembly without being compelled to become ordained for life into an office, which, Christian and all that he is, he is not suited for and never will be. A good elder is not very often a good business or professional man. The latter have not often time for the duties of the eldership. Result, best minds of the Church never reach her courts.

CURLY TOPP.

DOWN THE CARIBBEAN

BY REV. JOHN MACKIE, M.A.

XI.—TRINIDAD. SAN FERNANDO.

But Port-of-Spain, with its environs, is not Trinidad. The island is fifty five miles long and forty miles broad, and has an area of 1,750 square miles, with a population close upon 200,000, made up of Spanish, Portuguese, British, Indian, African, Chinese and German. Port-of-Spain is a city of 40,000. The next to it in size and importance is San Fernando, on the same side of the island, and on the coast, about thirty-five miles south. We reach it by train in about an hour and a half, for the trains, like the people, never think of hurrying. The mayor, a Scotchman, of course, and a good Presbyterian because a true and good Scotchman, with two prominent citizens, also Scotch and loyal to the Church of their country, is waiting our arrival, and a right hearty welcome we receive. Founded in 1792, it was completely destroyed by fire in 1818, and again in 1887. All traces of these disasters, however, are gone, and its appearance to-day is that of a flourishing town, not altogether unconscious of its importance, its advantageous commercial position and its natural beauty. Beginning at the edge of ocean with excellent wharfage, surrounded with warehouses big as Canadian barns, it clambers quickly up the sides of the Naparima hill, whose beautifully-wooded summit is a landmark for miles. The principal street is narrow, steep and winding, and midway up the hill lands you at a wide, level space on the right, called Harris Promenade. Here, in close proximity to each other, are the Presbyterian, Roman and Anglican churches. How much nearer they are does not appear. Farther up the street, and just where it begins to wind downward, is a second Presbyterian Church, in which our most devoted missionary, the Rev. K. J. Grant, ministers to the Hindoo immigrants. And, besides these, there are other two churches somewhere in the town, and distinct in complexion from each other. Altogether there are six churches for a population of 8,000, by no means a poor provision, you will say. Nor is the body forgotten; for in addition to independent practitioners there is a fine hospital erected and maintained by Government, having a resident physician and twenty-three nurses. Swerving a little to the left, at the western end of Harris Promenade, we reach by a steep and curving avenue, La Retrait, the residence of the mayor, and of our genial host and hostess. We were too late for a brilliant ball that had been given to all the white children in the town and suburbs, and too soon for an equally brilliant one for adults. We had all that we could wish, however, for in addition to good news from afar we had all the proverbial Scottish hospitality, and, as bidden, we made ourselves at home. And what a lovely home! The drawing-room windows open out on a verandah in a blaze of colour, principally orchids; the cattleya *superba*, a magnificent mauve, the cattleya *massive*, a pale lavender, with curiously frilled heart, the cattleya *gaskelliana*, *phalenopsis stuartiana*, *dendrobium pierateln*, etc., etc.; and in front of the verandah are beds of roses, geraniums, crotons, all surrounded with small concrete channels filled with water, to ward off the attack of the parasol ants, which, descending from the hill in myriads, can change in a night the loveliest garden to a desert waste. Beyond the flower-beds is a magnificent hedge of crotons, and over it are trees of wondrous foliage and flower; and behind them, down and hidden, lies the busy town, while the wide sweep of ocean, like burnished silver, with white sails here and there, touches far off the rim of the horizon. Behind is Naparima, a high, rounded mass of foliage, with a lovely circular drive, which, however, stops with provoking suddenness long before the summit is reached. Verily this is a retreat from a rushing world, its ugly ways and angry voices, its toils and its sins, and to be out of it for a little, away from the hearing and the seeing, and even the thinking of it, seems an earnest of that rest so deep and satisfying that ever remains in a loveliness that the loveliest of earth is but a shadow in comparison. But even here, in this earthly paradise, there is a sad want which a father and mother never fail to feel, the absence of their children away in Scotland for their schooling—one of the trials, and it is no trivial one, which British parents in the Indies, East or West, have to undergo. One great drawback to the prosperity of San Fernando is the periodical scarcity of water. It is no uncommon thing to have sellers and buyers of water. It is quite a frequent thing to have a water supply from Port-of-Spain; and this, though waterworks have been constructed at a cost of nearly \$100,000. The only remedy is to bring the supply from the hills of Montserrat, not so very, very far away, and until this remedy is adopted, San Fernando must suffer in more ways than one.

THE PRESBYTERIAN MISSION.

Five minutes' walk from La Retrait brings us to the church and manse and school belonging to the mission of the Presbyterian Church in Canada. The church, a simple frame structure, with *Susa machar* over the door, which means the Church of the Gospel, stands to the front, a little way from, and elevated above, the principal street. To the left of the Church is the manse, a pretty and airy house; while to the right, and still further back, is the school, a spacious building. A piece of ground to the right of the church, called Shady Grove, has been secured as a site for a training institute for Hindoo catechists and ministers. Over \$4,000 had been subscribed in Canada for this object, which had received the sanction of the General Assembly, and the heart and mind of the enthusiastic missionary were full of the project. He was

on the eve of commencing operations, and the glad news has lately reached us that those operations have been successfully concluded, and that the college has been opened amid much rejoicing. The whole Church will wish it God-speed, for there can be no doubt that through a native ministry, speedily but sufficiently trained, the pioneer work among the heathen can be more extensively and effectually carried on, and, we need not add, at a small expenditure. Persuaded that wisdom has built the house, we confidently commend it to the fostering care of the good and kind. Mr. Grant has been more than twenty years in San Fernando, and his name is identified with it. All that time he has been ministering to the Hindoo immigrants, whom we call coolies, and it must be constant joy in his heart and an impelling force in his life to behold what God hath wrought through him. He has a communion roll on the way to 300, and a school with 200 boys and girls in attendance, and in addition to this thirteen schools covering the country side for miles and attended by nearly 700 children. We need not say that in these schools the Bible is taught; it is equally needless to say that in these schools the Bible is the principal book. They reminded one of the old parish schools of Scotland, which no new fangled board schools can touch, in which the old book mysteriously showed itself everywhere, from the A B C to the multiplication table, to the Gallic war and Anabasis, and always as a preface to the indispensable tawse, imparting a solemnity to the moment of salutary pain, and preserving the filial regard and reverential spirit of the disciple, as with the sound on his palms there fell also on his ears the voice of the master—"not willingly." We must make it clear, however, that only by the pervading presence of Holy Scripture in these mission schools were we reminded of former days in other lands. On Sabbath all these schools become churches, where the catechists and the Rev. Lal Behari, his excellent ordained assistant, and Mr. Grant, on the circuit of his diocese, preach the Word and dispense the sacraments. We could see that Mr. Grant was everything to his people, and a father beloved. He is not an old man yet, but he is not young, and the right thing for the Church to do is to find out a man of kindred mind, place him under Mr. Grant as his assistant and prospective successor, that when, in the course of time, God's highly honoured and successful servant stands aside, he may have the satisfaction of seeing till his eyes are closed his own mind and spirit still pervading his sphere of labour, and his work, without a pause, or break, or drawback of any kind, progressing.

TO THE PITCH LAKE.

It was about six o'clock in the morning and delightfully cool, when, under the guidance of Mr. Grant, we set off to visit the Pitch Lake of La Erea, one of the wonders of the world, and distant about six-and-twenty miles. At first our road lay through rolling lands of sugar cane. Batches of coolies, male and female, were already in the fields, and friendly greetings were continually passing between them and the minister. By and by we overtook one of the catechists going to his post of duty, and instructions for the work of the day were given him by Mr. Grant. After a while we were stopped by a man and his wife who had a grievance to tell about—a troublesome neighbour, and wanted to know what was the right thing to do. Then it was a youth of noble countenance and of high caste that accosted us, for he wished Mr. Grant to know that his father had at last given his consent to his baptism. Now it is another young man that we stop to speak to, for Mr. Grant wants to learn from him if he still is penitent for some misdemeanour of which he has been guilty. Now it is a cottage we stop at, for a sick one is there; and now it is another cottage where an aged and infirm one must be enquired for; now it is one of the schools, but we only converse with the teacher without alighting, for it is yet early and the children are not all assembled. Then it is another school, and we enter and take it as a sample of the rest. It is the Rusilac school, and one of the smallest. The building is small and simple; there are no windows, but shutters all round, which open upward, and serve as awnings during the day, while the children are in a manner in the cool open air. There are about twenty boys present and a few girls, all neatly dressed and intelligent looking. They read the Scriptures and sing in Hindi some of our familiar Church hymns. We invoke God's blessing in English, and after a few words, interpreted to them, we resume our journey. Then a father and a mother meet us with their sick baby, for they have heard that Mr. Grant is in the neighbourhood and they want to consult him. He gives advice and off we start again. All these things we note to show that our missionary is not always sitting under a palm-tree, with umbrella hat on his head, the cooling cocoa milk at his side and the pen of romance on his tablet; but that there is plenty hard, prosaic, ministerial work in his lot, and that Mr. Grant is doing it, as under the eye of Him from whom he holds his commission, and so wields a mighty influence, and possesses the entire confidence of the community. As we behold these things, and much more, and talk with him by the way, we love the man, even as those dusky sons and daughters from India's coral strands evidently do.

All these things happened, however, not as we came through the cane fields, but all along the road. After the first four miles or so our direction lay through a very swampy and malarial district called the Oropouche Lagoon, and of considerable extent. Escaping from this, we drive through a perfect paradise of tropical scenery, coconut groves, rice fields, mango orchards, plantations of bananas and forests of palms of every variety, and other trees tall and stately and of grace-

ful foliage, miniatures of which are sometimes seen in our richer conservatories. These estates are the possessions of coolies, who, through their industry and thrift, have become well off, and are quite an acquisition to Trinidad. They are not all Christians, but the heathen are surrounded on every side by Christians, whose lives, let us hope and pray, will be daily testimony that must eventually tell. Now we are close to the sea, and the thousand bunches of irises, of brilliant and various colours, throw a loveliness inconceivable over the shore. Then shrubbery begins, and a belt of trees that thicken to a wood shutting out the sea, and the road begins to have a black appearance, as if leading to a coal pit, then quite asphaltic, and the air smells strongly of tar mixed with ozone. And now we are into a plain of pitch, or rather a lake of pitch, dotted with islets, 138 feet above the level of the sea, and extending over 150 acres, and estimated to contain 4,500,000 tons of asphalt. It is, however, inexhaustible, for the trenches that are dug to-day fill themselves up before to-morrow, leaving no trace of pick or shovel. All over it are fissures from three to thirty feet wide, filled with fresh water, and in the centre is the chaudiere, or boiling pitch pot, bubbling and steaming. We walk as near it as we can, and the negroes walk into as far as they dare, and the curious thing is that none of it adheres to boot or foot; that contrary to common experience and the teaching of apocryphal Ecclesiasticus, "He that toucheth pitch shall be defiled therewith," we emerge from a lake of it without a stain. The whole place is a kingdom of blackness, as the surroundings of the entrance to the gloomy realms of awful Pluto and Proserpine: but the Government has discovered it to be as valuable as a field of gold, have leased it to a company for \$150,000 a year, besides the royalty. From this pitch the principal streets in the leading cities of Europe and America are now being made, and it is confidently anticipated that before long pitch will be the only material used in the construction of roads. But we have seen the wonder and are satisfied. We have seen it under the most favourable circumstances, a sky overcast and an atmosphere only tolerably hot; but even in such circumstances one visit will suffice.

To the south of the lake and along the seaboard is the principal district for growing pine-apples. You will not think of pine trees, as has sometimes been done when pine-apples were mentioned. "What is growing in those fields? Are they turnips or mangel wurzles?" asked a lady tourist. "Oh, no!" was the reply, "they are pine-apples," and she blushed and was silent. From the carriage they look exactly like rows of Swedish turnips. How delicious they are! Not a mass of stringy fibre around a hard core, with a faint, pleasant flavour, but a very large golden head, with a juicy substance of deliciousness that melts in the mouth, like a ripe Jersey jargonel. The fruit is indigenous to the West Indies, and the first trace of it, as grown in conservatories in England, is found in the British Museum, where hangs a painting in which Charles II. is represented as graciously receiving the first pine-apple grown in England by his own gardener of the name of Rose—a very appropriate and, curiously enough, a very common name among gardeners in the Old Country.

PRINCES TOWN.

We are again at San Fernando, but only to draw to a close a sojourn among countrymen and Christians under tropical skies, one of the pleasantest experiences we have ever enjoyed. Having paid a visit to the largest sugar usine on the island, belonging to Messrs. Tenant of Edinburgh, and distant a few miles from town, and seen the cane from the fields converted, not by the primitive windmill, but by modern elaborate machinery, into sparkling golden sugar, ready for the London Market, where strange to say it is sold for less than on the spot where it is grown and made, we were obliged to take farewell of friends more than kind, and turn our faces towards Princes Town a few miles inland. Until we come quite near to the village, the road is a continuous series of large semi-circles over a rolling and treeless surface, for the whole district is under the cultivation of sugar which forbids even shade trees along the road-side. The village runs up the side of a gentle slope, and consists of one long street of coolie habitations, embowered in the green and brilliant colouring of nameless trees and shrubs. About the middle of the street is the Presbyterian church, a structure of singular neatness, with belfry and spire. Beside it is the school, a substantial building of the usual style; and right in front of the church on the other side of the street is the manse, approached by a semicircular avenue, and fronted with beautiful flowering shrubs. Behind it is a grove of orange and especially sapolillo trees laden with fruit. Mr. Macrae, our missionary, was then on the ocean en route for home, and his young and energetic assistant, Mr. Thompson, was in charge. We found him greatly agitated and indignant, because he had indubitable proof that the minister of the little Anglican chapel at the other end of the village had succeeded in bribing away some of the children to a small school belonging to his denomination. Mr. Thompson was naturally all the more vexed about this, because the Anglican minister had professed to have been on the most cordial relations with Mr. Macrae. We were pleased to learn before leaving the island that these sinful tactics had been completely frustrated by the good sense and energy of the missionary and catechists. But is it not a deplorable thing that in a little village of Hindu heathens, there should be two Christian Churches at strife with each other and stealing from each other's vineyard? Nay! this is not correctly put; it is one chapel unchurching the other in the face of the heathen, and actually giving money to the people to leave it and go to the true Church. When will those people cease from their silliness? Princes Town Church has a good congregation, and a communion roll of about ninety and rapidly increasing. At the school a thoroughly Christian education is imparted to nearly 150 boys, and about eighty girls. In addition to this, there are thirteen school houses planted here and there in the surrounding country, and which are used as churches on the Sabbath, in which nearly 700 children, male and female, are being regularly taught. May the eye of the absent Lord ever look down upon faithful service, and may He abundantly bless the toils and the souls of His labourers

(To be concluded.)

SYNOD OF TORONTO AND KINGSTON.

The Synodical Conference opened in St. Paul's Church, Peterborough, on the evening of Monday, the 9th inst. At the first meeting Rev. R. N. Grant presided. Opening devotional exercises were conducted by Rev. S. Houston and others.

The first paper on "The Nature of Sin" was read by Professor McLaren. It was brief, yet clear, able and comprehensive. It was common enough to hear sermons on sins, but not so common to hear discourses on sin, the real fountain of all moral defection. To understand it aright we must have a clear conviction of the existence of a personal God. There can be no sin where there is no moral law, unless there is a personal God and Lawgiver. The nature of sin can be understood only when viewed in relation to the moral law of which it is a violation. In the constitution of man's moral and spiritual nature God gave him a revelation of moral distinctions and moral law. Conscience still discriminates between moral right and wrong. Sin involves always two things: a sense of detilement and deterioration, and a sense of ill-desert or of just exposure to penalty. The connection between sin and law pervades Scripture. The extent or range of the law's requirements must also be known before we can decide what partakes of the nature of sin. The seat of morality is the will. In its broader sense the will is taken for man's entire voluntary nature, his desires, habits, dispositions and those elements that lead up to decisions of the will. The Iago view of sin, which narrows the functions of the will, and consequently presents a shallow and inadequate view of sin, has been rejected by all the great historical Churches. It does not take cognizance of the permanent habits, inclinations, or tendencies of man's voluntary nature. The theory of Pelagius is opposed to the teaching of Scripture and the instinctive judgments of mankind. Sin, therefore, does not consist merely in a succession of bad acts. It is a moral disease. The true Biblical conception of sin sets aside all the theories of sinless perfection. None of them recognize the extent of the law's demands. There are only two ways in which the law of God and man's life can be brought together. Either man's life must be brought up to the divine standard, or the requirements of the law lowered to man's imperfect nature. The law of the immutable God cannot be lowered. The true view of the nature of sin shuts us up to the grace of God in Christ Jesus. In Him only is there complete redemption from sin.

Rev. B. Canfield Jones, of Port Hope, introduced the next topic, "The Consequences of Sin." First he looked upon the consequences of sin in the world. One looking upon the world, he said, saw it was not a happy one, but one of sin and misery. The world was full of disease, sin and death. The innocent suffered as well as and because of the sin of the wicked. The world was full of sin and crime. This state of things was not due altogether to the actions of men to-day, but, because of the conduct of their ancestors, it was their heritage. Through Adam's disobedience sin entered the world and death by sin. For the purpose of the conference he would not look upon the consequences of Adam's sin upon his posterity—which were three in number, guilt, depravity and penalty—but would consider the penal consequences of sin. Sin was followed by its own punishment. In the physical world there was no forgiveness of sin, and nature required from him who broke its commandments an eye for an eye, a tooth for a tooth. How much of the sickness was the consequences of sin. The speaker also considered the consequences of sin upon the mind, as seen in the case of Judas whose remorse caused him to go and kill himself. Then he went on to consider the consequences on the power of the will. There remained with man after the fall a power to resist sin. Sin tended to destroy the strength of the will, and he said this process of ruination of the will would end in the disappearance of the will and the giving over of the will wholly to the work of Satan. They saw, too, the consequences of sin in its power over affection. They saw a man forsake his home and all those once dear to him for the gambling house and the brothel. Mental culture, he pointed out, did not free a man from the consequences of sin or redeem him. He then proceeded to refer to the eternal consequence of sin and its punishment. If there was no hell, he said, argument for or against its existence would long ago have ended. There was nothing for the man wholly given over to sin but a continued increasing depravity. The lost soul would ever sin and ever suffer. Where there was endless guilt and eternal sin God must punish with eternal punishment. In closing he referred to the free gift God had made for the sinner and the preaching of the far-reaching consequences of sin. There was need in this easy, luxurious age for the preaching of the eternal punishment of sin. The paper was exceedingly well and carefully prepared.

TUESDAY.

After devotional exercises, Rev. L. D. Fraser, Bowmanville, delivered an address on "Present Day Manifestation of Sin in the Church." The Church is composed of ordinary people, just as it was in the days when Christ sent the epistles to the seven Churches in Asia. The state of the seven Churches may be taken as an epitome of the Church of all ages. Smyrna and Philadelphia are not blamed. Two out of the seven are praised. Ephesus, Pergamos and Thyatira are partly praised and partly blamed.

Sardis and Laodicea are not praised, but blamed. Ephesus had failed in the maintenance of love to God and man. Times of controversy are not conducive to the exercise of Christian love. Antinomianism was also one of the sins of the early Church leading to sinfulness of life. Worldliness and outward formality prevailed then and prevail now. The errors of the Church were more errors of life rather than of doctrine. The sins of the Church in the present day are the tendency to entertain loose views on the authority of Scripture and the binding obligation of the Sabbath. Formalism and worldliness were also prevalent. The last, especially in spirit and methods, were very difficult to eradicate. It could only be cast out by a deeper spiritual life and giving Christ the supreme place in the affections of His people.

Discussion and comment on the subject of Mr. Fraser's paper were made by Dr. Parsons, who spoke some pointed things as to the unchristian methods sometimes pursued by business men who are professed Christians. He was followed by Rev. J. McD. Duncan, J. McEwan, Rev. S. H. Fastman, J. McAlpine, who thought there was a large degree of unfaithfulness to the Word of God in the Church, and that there was sin in making public worship an exhibition. When this is done the spirit of true worship is driven out. Rev. R. N. Grant, J. B. Fraser, who remarked that there was a tendency to substitute the sensuous for the spiritual in the Church. Rev. Dr. McTavish and Rev. J. Neil spoke of some of the faults found in ministers themselves. Principal Grant remarked that sin has a blinding influence. It is easy to see the sins of a former age, not so easy to see and rebuke the sins of the present day. Rev. Robert Hamilton spoke a few words, and was followed by Rev. J. McInnis.

After devotional exercises the afternoon session was opened by Rev. J. Somerville, M. A., Owen Sound, who read a paper on "The Importance of a High Spiritual Life on the Part of Christian Workers." There is but one standard for all, the perfect will of God as revealed in Christ. There are, however, different degrees of personal responsibility. Those must be clean who bear the vessels of the Lord. It would be a sad day for the Church if the people ceased to expect a high standard of Christian life in the ministry. It is the principal condition of an efficient ministry. They must have a living experience of God's truth. Prophets and apostles began their work with a vision of God. The Christian worker must maintain a high standing of spirituality for the sake of the people among whom they labour. We must study the whole Word of God. We must study the Word for ourselves. We need medita-

tion. The other help is prayer. Prepare for all kinds of Christian work. Prepare to meet God.

Rev. J. Gilchrist, Mr. Drummond, Centreville, spoke. Rev. R. N. Grant spoke of the influence of the one-man power in small congregations and mission stations. That influence may be good or bad according to the character of the man. Such influence is not always for good on the spiritual life of the congregation. He also spoke of the injurious influence of spurious and pretentious revivalists. Rev. Messrs. John Neil, J. Carmichael, Norwood, W. Frizzell, D. D. McLeod, J. B. Fraser, L. F. Torrance and M. Scott spoke on the subject under consideration.

Rev. S. Houston gave the concluding address on "The Attainments in Holiness Possible in this Life." It is not always easy to estimate spiritual life, yet its manifestations make its existence known. There are two extremes to avoid. The position of sinless perfectionism, and those who think the Christian ideal so high that they are content to live in comparative indifference on the lower level of spirituality. There are several ways of testing in spiritual attainments. Is there a deep-felt want in the Church for a higher and purer spiritual life? The various societies are active and useful, but are they, on the whole, helping their members to live holy, spiritual lives? Means of attaining to a higher spiritual life are study of the Word, prayer, seeking to know our own weakness, guarding against besetting sins, self-examination, cultivation of greater tenderness of conscience and true humility. There is no limit to the ideal standard after which we ought to aspire. May we never be satisfied with anything less than the full ideal God's Word set before us.

Remarks on the subject under consideration were made by Rev. Dr. Parsons, Messrs. A. Wilson, M. Scott, Professor McLaren and J. McAlpine.

The Moderator was accompanied to the pulpit by Rev. Dr. Parsons and Professor McLaren, who conducted the preliminary devotional exercises. The Rev. R. N. Grant, retiring Moderator, took for his text Acts xvii. 16, from which he preached the following discourse:—

Now while Paul waited for them at Athens, etc. Acts xvii. 16.

At Athens Paul was on classic ground. For ages the city had been the centre and source of all that was greatest in art, in science in poetry, in philosophy and in eloquence. On every hand there was something to remind the Apostle that he was now in the home of philosophers, artists, poets and orators.

It is reasonable to suppose that Paul was to some extent impressed by such surroundings. I cannot accept the conclusions of those who tell us that the Apostle was so spiritually minded that he saw no difference between Athens and any other city. A scholar himself he could scarcely help feeling some interest in a city renowned for its learning. A teacher himself he must have looked with interest on the Lyceum in which Aristotle lectured. The logician who reasoned out the argument of the Epistle to the Romans must surely have looked with interest on the Academy of Plato. Quoting from a minor poet in his sermon, are we to suppose that he felt no interest in the land in which Homer sang? The orator that almost persuaded Agrippa and made Felix tremble must have been stirred at least a little when he trod the ground on which Demosthenes thundered. It is not necessary to exalt Paul's spirituality at the expense of culture. To be thoroughly alive to the spiritual, it is not necessary to be stone dead to everything that is beautiful in art, that is pleasing in poetry and inspiring in eloquence. Eminent as a Christian and pre-eminent as an Apostle, Paul was still a man, a scholarly, cultured man. I like to think that Bible heroes such as Abraham and Moses, and David and Daniel and Paul were men in many respects like ourselves. Had they not been human the benefit of their example would be lost. Had Paul been an archangel, or even an angel, his example would be of little use to members of this Synod. From an angel at Athens we could learn little; from Paul the man, Paul the Christian man, Paul the preacher, we may learn much.

But though Paul must have been impressed by the associations and the sights of the "eye of Greece," it was the spiritual condition of the people that impressed him most. He saw a city full of idols, and the sight threw him into a paroxysm, for that is what the word means. He could not look with indifference, or languid interest, on perishing men. He knew that there was but one living and true God, and his whole nature was roused when he looked upon a city in which there were as many gods as men. His soul was thrown into paroxysm when he saw immortal men bowing before gods of marble. And I think the paroxysm was all the more acute because the men were so cultivated. Could Paul help thinking what a power for good these Athenians might be if they were all regenerated and sanctified? Could a missionary like him help seeing what a splendid centre a Christian Athens would be to send the Gospel from over the surrounding country? Perhaps he thought of what a mighty argument a Christian Plato might have made on justification by faith. Could he help thinking of how well a sanctified Socrates could teach theology? Could anybody help thinking what a preacher Demosthenes would have made had the Gospel touched his heart? The paroxysm that seized the soul of the apostle was no doubt all the more violent because the men around him had such splendid possibilities within their reach but were still on the highway to eternal ruin. The saddest of all human wrecks is the wreck of a talented man.

Coming back to the facts we have now before us a great preacher in a paroxysm at the sight of a city covered with idols. Standing in his presence we may well ask what effect the sight of sin produced upon ourselves. It may be urged that there is no idolatry in Christian Canada. Are you quite certain of that? What is an idol? An idol is anything that takes the place in a man's heart that Christ ought to have. Between gold minted into the form of a dollar and gold moulded into the shape of a calf, there is little or nothing to choose. The worship of one is as degrading as the worship of the other. Are there no idols in the state that we might call Place, or Power, or Pelf, no idols in society that we call Fashion or Amusement? Can we be quite certain that there are no idols even in the Presbyterian Church? Taking the word idolatry in the wide sense of anything or any person enthroned where Christ alone should reign, there is any amount of idolatry in countries the most Christian. Dr. Joseph Parker says there are more idols in London, or New York, or Paris, than any Athenian ever dreamed of. There may be more idols in Canada than some of us ever thought of. Brethren, does it stir our spirits to see something enthroned in the human heart where Christ alone ought to reign supreme? We hear much—not too much—about the idols of India, and China and Japan. How does it affect us to look upon the idols of Canada? Can we look on complacently, or at best with a languid interest, when our Lord is dethroned and idols of a hundred forms put in His place?

Are our spirits stirred when we see sin in any form—when we see the Sabbath profaned—when we hear God's name taken in vain when we see men staggering drunk on our streets—when we see rascality triumph and right trampled in the mire when we see "truth on the scaffold and error on the throne?"

Do we burn with patriotic indignation when we see the name of our fair young country besmirched by those who should keep her honour untarnished and her record clean?

Do we blush with shame when we read that men calling themselves British subjects and supposed to have British blood in their veins are willing to sell their votes for a dollar apiece?

Are we quite unmoved when we learn that some of our people can easily find dollars for election expenses, but experience some difficulty in finding an equal number of cents for colleges and missions?

Did we learn with unruined composure a few weeks ago that our Home Mission Committee were almost compelled by lack of funds to cut down the little salaries of some of our hardest worked ministers and were saved from the necessity of doing so by a bequest given by one whose good deeds bear ample fruit in this community? Have we come to such a pass that the dead must support Gospel ordinances for the living? Is the graveyard to be more liberal than the Church?

How does Foreign Mission work affect our spirits? Are they stirred into a paroxysm, as Paul was, when we think of the millions who have never heard the Gospel? There are more heathen in the world to-day than existed in Athens from the time the city was founded down to the day Paul preached on Mars' Hill about sixteen hundred years. And he remembered that some of the heathenism of to-day is very much more degraded than the heathenism Paul saw in Athens. We may not see it as Paul saw the idolatry in Athens, but we know it exists just as well as if we did see it. And we know that one of the last things our Master said before He ascended was, "Go ye into all the world and preach the Gospel to every creature." Two thousand years have passed and the Church has not yet done what our ascending Lord commanded. Can we look upon that sad fact with indifference or with nothing more than languid interest? Should we not be so stirred by this work that we would need to pray for special patience when we have to argue with those who plead the Church's failures at home as a reason why she should not try to do her duty abroad?

How does our Home Mission work affect our spirits? God has given our young Church one of the most promising Home Mission fields in the world. How do we feel when we look at it?

Let me draw a little picture here not from imagination, but from actual Ontario life. See that group of Presbyterian people taking their Bibles out of their pew and leaving the old church for the last time. They leave with heavy hearts, for that old church brings up many tender memories. At a turn in the road, with moistened eyes they take their last look of the house of God in which their children were baptized and beside which, perhaps, their fathers and mothers sleep until Jesus comes. Next day we see them gathering at a neighbouring railway station and take their seats in the colonist car, bound for the North-West. We follow them through a thousand miles of forest, and see their train run out on the great prairie. Leaving the railway, they drive to their new home just as our fathers drove from these Ontario lake ports to their homes in the forest many years ago. Sabbath morning comes round, but there is no church, no minister, no public worship. What a long, lonesome Sabbath it must be.

But that is not by any means all. Sickness comes, but no minister of God enters the sick chamber to read and pray with the sufferer. Death comes, but no kind pastor bows by the bedside and commends the departing spirit to the God who gave it. The funeral day comes, but that fellow-member of ours, that old neighbour, perhaps, that man born and bred and baptized in the Presbyterian Church, is buried on the lone prairie without a prayer.

This is no fancy picture. I fear such things have occurred more than once. If they occurred only once, they occurred once too often.

We need not go back to Athens or around the globe to India or China to have our hearts stirred. There is quite enough in our own beloved Canada, quite enough in our own Church to stir any heart that is capable of being stirred. Any one of us may see enough in the locality in which he labours to stir his spirit. There are two factors, the heart and the causes, that should stir us. One of the factors is always present.

We have now before us an apostolic spirit roused, and the next point I wish to make is that it was

ROUSED TO ACTION.

It was stirred to do something. The paroxysm did not exhaust itself in pious platitudes. Paul did not sit down in despondency and moralize on the wickedness of the city. He did not give up in despair and say: "What is the use in one man fighting against all this idolatry? Nor did he say: "I must have some help—wait until Silas and Timothy come from Berea." No, he began work at once, and single handed, and preached to them.

JESUS AND THE RESURRECTION.

He well knew that no matter what progress they might make in science, in literature, in philosophy, no matter how refined and cultured they might be, they must remain idolaters until Jesus was enthroned in their hearts. So he preached unto them Jesus.

He knew that neither Socrates nor Plato had ever clearly answered the question: "Shall the dead rise?" He also knew that one of their schools of philosophy denied the immortality of the soul, and he preached unto them the resurrection. His stirred spirit instinctively laid hold on the greatest person and the most important fact of the Gospel. Great souls thoroughly roused never discuss small subjects. "Preach on the great themes," says one of the Alexandrians in a book not as much read now as it ought to be. That was exactly what Paul did. He preached on Jesus and the resurrection.

And he remembered that in preaching on these themes Paul did not ring the changes on one or two truths and tell the Athenians that was the whole Gospel. After the most skilful introduction in sacred or secular oratory he discusses a whole body of fundamental truth. He showed that the God he preached created the world and all things that are therein—that He preserves and governs the world, is near to every one of us, and that in Him we "live and move and have our being" that this same God calls upon men everywhere to repent and that He has appointed a day in which He will judge the risen dead. Creation, Providence, Repentance, Reconciliation, the Resurrection and the final Reckoning are all here.

Brethren, are we, remember I say, careful to preach a full, well-rounded, full-orbed Gospel?

We have now before us a great spirit roused and in action. The next thing I notice is that the action is

SKILFUL ACTION.

The tact of the preacher is seen in the first sentence. In Jerusalem he would have begun, "Men, Brethren and fathers," or "Men and brethren," but he is in Athens now, and he begins like Demosthenes. "Men of Athens." Some canting Jew might have shouted, "He's accommodating himself to the Gentile customs," just as some amiable people nearer home always raise a cry if we do any proper and useful thing that some of our denominational neighbours do. Paul would have answered, if he answered at all: "The right thing to say in Jerusalem is 'Men and Brethren,' the right thing to say here is 'Men of Athens.'" I fail to see any brethren in the audience, and I am not going to allow these Athenian philosophers to have a laugh at the expense of the Gospel.

There is great skill and tact displayed, too, in the method of his teaching before he delivered this formal address. With the Jews he disputed in the synagogue, and no doubt proved from Moses and the prophets that Jesus was the promised deliverer. To meet the wants of the Greeks he went daily into the market-place and reasoned with them as Socrates or any of their own teachers would have done. In the good sense of the term he became all things to all men that he might save some, and he did save some.

There is inimitable skill, too, in his selection of a topic. Our translation does not do the Apostle justice when it makes him say, "Men of Athens, I perceive that in all things ye are too superstitious." Paul was too skilful a preacher to begin a sermon by unnecessarily rasing his hearers. "Men of Athens," he says, "I perceive that you are a highly religious people, for as I passed along

to-day through your city I noticed on one of your altars this inscription, "To the unknown God." Now, with your leave, I shall make known this unknown God to you. Then he glides gracefully into a sermon on this unknown God as the God of creation, the God of Providence, the God who calls upon men everywhere to repent, and who shall one day come to judge the world.

Oh, brethren, if we had the skill of this tent-maker of Tarsus! Now, then, we have before our mind's eye a mighty spirit roused—a mighty spirit in action—a mighty spirit in skillful action. The preacher is earnest, tremendously earnest. He is enthusiastic, in fact he is in a paroxysm of enthusiasm, but still he works with rare skill, he adapts means to ends, and uses the means most likely to accomplish his ends. He says the right thing at the right time and in the right way.

Brethren, standing in the presence of that preacher and watching him work on Mars' Hill, may we not ask ourselves do we preach the Gospel skillfully? Of course we preach the Gospel, but there are various ways of preaching the Gospel. There are several ways not specially marked by Pauline skill. We have all heard, and perhaps preached, a few sermons that I fear did not forcibly remind anybody of the tact and skill displayed by this preacher at Athens. Had Paul begun his discourse by savagely denouncing idolatry he never would have got a hearing, much less have made a convert. He conciliated his hearers at the outset—put himself in friendly terms with them secured their attention by taking one of their own inscriptions for a text—won their respect by quoting from one of their own poets, and then went on preaching to them the Gospel.

A bigotted Jew whose religion consisted mainly in hating Gentiles would probably say that Paul was accommodating himself too much to heathen customs. Just ask him:—

Paul, there are many deities here in Athens. Will you preach about some god other than Jesus?

No, says the Apostle—I'll die first. Will you ignore or pass lightly over the resurrection—that must be an unpopular doctrine here? Can you not tone it down, or leave it out altogether? No, replies the Apostle. The resurrection is the key-stone of the arch. I must preach that or not preach at all.

Oh, but, Paul, that doctrine of repentance will never do for Athens. Repentance never was a popular doctrine. Can you not modify that? Never, cries the Apostle, never; if they are to be saved they must repent. He is firm as Gibraltar on the essential truths.

But, Paul, will you change your form of address, and say, "Men of Athens" instead of "Men, brethren and fathers." Certainly, says the Apostle, certainly. "Men of Athens" is the right thing to say here. That was what Demosthenes used to say. I'll say that.

And will you adopt the Socratic method instead of the method you have been accustomed to? Certainly, answers the Apostle, any method that is likely to reach the hearts of the people. The main thing is to save the people. Method is nothing to me as long as things are done decently and in order.

Brethren, may I ask again in all earnestness, do we study to preach the Gospel skillfully? Do we study our audiences? Have we when we preach a clear specific end in view, and do we use the best means to bring about that end? Preaching because the Sabbath has come round and we are expected to say something, is not the Pauline method.

Do we ever preach sermons before communion, or even on communion Sabbath, that might do just as well for any other occasion? Do we ever preach sermons on the last or first Sabbath of the year that would suit equally well for any of the fifty-two? Do we ever address young men troubled with doubts as if they were the sworn enemies of the truth, or lecture the people at prayer meeting as if they were agnostics? Do we ever scold when we should entreat; threaten when we should persuade; denounce when we should console?

Do we keep entirely clear of the modern practice of repeating a few popular truths, telling our hearers that these are the whole Gospel? One might well ask if these few doctrines or facts are all the Gospel a man needs to hear, what all the rest of the Bible was given for?

The lessons we may learn from this visit to Mars' Hill lie so visibly on the surface that a mere mention of them is quite enough.

The first thing that strikes us is that our spirits should be stirred when we see Jesus dethroned.

Here we also learn that the Gospel is the divine and all-sufficient and ever-necessary remedy for cultured as well as for vulgar, common-place sinners. If culture of the highest kind could have saved and sanctified any people, these Athenians were certainly the people. But Paul never hesitated for a moment about the message he should deliver to them. He preached Jesus to them just as he would have preached Jesus to the mob at Lystra.

And need I repeat that here we may learn something about the manner and form of our message as well as about its matter. Paul preached the Gospel, but he preached it with rare tact and skill.

This same Apostle urges Timothy to study to be a workman that need not be ashamed, clearly implying that there may possibly be some workmen who ought to be ashamed at times. Brethren, if I ask, have we ever any reason to be ashamed of the manner in which we do our Master's work, believe me, the question is suggested mainly by the memory, I hope the penitent memory, of many failures of my own during a ministry of over five and twenty years.

Ought we not to be ashamed if the local doctor shows more skill in treating the bodies of our parishioners than we do in dealing with their souls?

Ought we not to be ashamed if the local lawyer shows more skill in addressing a jury than we do in addressing our congregations?

Should we not be ashamed if the local member can make a better speech on the platform about questions of politics than we can about Colleges, or Missions, or Augmentation?

Are we doing our cause justice if the next merchant or manufacturer can lay a better plan for making money than we ministers and elders can for doing the Lord's work?

Should not the whole Church blush with shame at the fact that emissaries of the devil too often show far more tact in drawing men hellward than the Church shows in drawing them heavenward?

But coming back to our ideal preacher, we notice that Paul put a whole body of divinity into one sermon. Might not this suggest that we should give our people the truth systematically in the course of a few years if Paul does it in a single sermon? I don't mean that we should say anything about the system, but we can easily give them the thing without the name.

And may we not also learn on Mars' Hill that we can be faithful to fundamental truth without needlessly offending the tastes or quarrelling even with the prejudices of our hearers. The preacher who began his sermon at Athens with the words of Demosthenes, who quoted from one of their own poets and took his text from one of their own altars, surely teaches us that while we should stand by vital truth, even at the peril of our lives, we need never hesitate to yield in non-essential matters if by yielding we are more likely to save some.

There is also a splendid lesson here for all Christian workers. Paul worked where he was and as he was. He did not wait to strike a committee, or form a society, or call a convention. He just went to the synagogue and market place and began to work where he was and as he was, and the man who will not work where he is and as he is will not work much anywhere.

Does some good brother say, What is the use in setting Paul before us as a model for ordinary men? We cannot all be Pauls. True, but it is a good thing to have a high ideal before our minds even if we never attain to it. Some one has said that as soon as a man ceases to learn he ceases to be able to teach. The same law holds good in regard to preaching. The moment we cease trying to preach

better we begin to preach not so well. The surest way not to go back is to go forward. Paul himself could not always preach as he did that day on Mars' Hill. He did not come upon this earth a flaming Evangel heralded by a company of angels.

Brethren, the power that made Paul the man he was at Athens remains unchanged. The grace of God that ennobled and sustained him can never be exhausted. His own argument was, the grace that saved me can save anybody; the power that enables me to do and endure for Christ can enable anybody. Be it ours to draw daily on that power, and though we may never astonish philosophers or make governors tremble, we may, each in his own sphere, preach the Gospel with a reasonable degree of skill; we may convince some to turn from the error of their ways; we may be the instruments in saving some souls from death, and, like Paul, we shall have our crown when we have finished our course.

WEDNESDAY.

On Wednesday morning the Synod was opened with devotional exercises in which Rev. A. Wilson, Dr. Jackson and J. A. Turnbull took part.

The Y. M. C. A. sent a kindly letter inviting the members to enjoy the privileges of the reading room, etc., which was received.

Dr. McTavish presented the report of the conference, which was received, and a motion for the appointment of a committee to arrange for holding a similar conference next year was adopted.

The Rev. W. Burns presented a brief statement regarding the present condition of the Aged and Infirm Ministers' Fund. The amount of the rates yet paid in is not up to that of former years. The average contribution per member to this fund is about seven and a-half cents. Subscriptions to the endowment fund have now reached the sum of \$104,000, of which \$71,000 have been paid. He suggested the appointment of a Synodical Committee with whom the agent could correspond. At the present time there are seventy-three annuitants. Congregational collections in aid of the fund have not shown any marked increase. In recommending annuitants Presbyteries ought to exercise all due care. Ministers should take an active interest in helping the success of the fund. They need have no difficulty in recommending the scheme to the liberal support of their congregations.

The overture from the Home Mission Committee proposing the appointment of a Synodical Committee to revise Presbyterian applications for augmentation grants was read by Rev. Dr. Gray, the Synod Clerk. It was ably supported by the Rev. D. J. Macdonnell and Rev. J. Somerville, and with no less ability criticized by Rev. R. N. Grant. The following decision was arrived at: The Synod gratefully recognizes the great service the augmentation scheme has done the Church in lifting up so many weak charges to become self-sustaining since its inception in 1883, and heartily supports any reasonable scheme which will commend this fund more fully to the confidence and support of the Church.

In the afternoon the report of the Committee on Temperance was submitted by Rev. R. D. Fraser in the absence of Rev. M. MacGillivray. It was, on the whole, favourable, indicating that in various ways the temperance cause was making progress in the Church and in the community. After remarks by several members of Synod the following recommendations were adopted:—

1. The continued earnest and faithful preaching of the Word as it bears on the evils of drink, believing that the best of all methods of prevention and cure is a change of heart.

2. That all lawful endeavour be made to counteract those evils by cultivating abstinent habits, by the formation of temperance societies in the congregations, by the fearless enforcement of such restrictive laws as may from time to time be provided, and by sustained agitation in favour of prohibition by our State authorities.

3. That the Presbyterian Committees on Temperance be instructed to memorialize public school inspectors within their bounds to have the Temperance Manual systematically used in all the schools under their jurisdiction.

Dr. J. B. Fraser next presented the report of the Synod's Committee on Sabbath Observance. The report says: There is evidently a growing tendency to regard the day as a holiday instead of as a holy day. Several reports complain of excursions of various kinds, the general patronage of livery stables, boating, bicycling, and one, ominously, of out-door games. Complaints come from Parry Sound of the general disregard of the day by summer visitors and tourists. As most of these are from the cities and towns, special attention to these subjects in such places during the early summer would seem to be called for. But two reports refer to railway traffic; perhaps because it has become so common on through lines that it has ceased to be thought of as special. As usual, several refer to Sabbath funerals, which are unanimously condemned. One appropriately dubs them "Sunday parade funerals," arrangements for which are completed and advertised before the minister is consulted. In the same connection mention is made of church parades of various societies, often with bands of music, ostensibly to hear a special sermon. Less flagrant forms of Sabbath breaking, which are the more difficult to deal with on that account, are the exhaustion consequent upon overwork during the week at certain seasons, and late closing of stores on Saturday nights, with the consequent neglect of the public means of grace and other religious duties on the Sabbath; the substitution of newspaper for religious reading; and the spending of the precious hours of the day in aimless idleness or in wandering about in search of diversion. While there may be nothing very special in the forms of Sabbath-breaking specified, the painful conviction deepens, while reading the reports, that a growing disregard is manifesting itself both to the duty and privilege of keeping holy unto God one whole day in seven, according to His commandment.

Following were the recommendations adopted:—

That the Synod again remind all members of the Church of the influence of a consistent example in promoting Sabbath observance, and earnestly urge them, for the sake of "them that are without" as well as for their own sake, to "remember the Sabbath Day, and to keep it holy."

That attention be called to the subject from the pulpit at least once a year, and that the Moderator of Synod before the month of April next issue a pastoral letter on Sabbath Observance, to be read in all churches within the bounds.

That parents, Sabbath schools and Young People's Societies be urged to give to this important subject the special attention it so rightly deserves.

That the Synod petition the Senate and the House of Commons of the Dominion in favour of the passage of Mr. Charlton's Bill to secure the better observance of the Lord's Day.

Rev. R. D. Fraser presented the report of the Sabbath School Committee. In it is stated that there are 460 schools within the bounds, an increase of thirty-four. Of these 384 are represented in the report, an increase of thirty-two, leaving seventy-six as non-reporting, or two more than the previous year. Many of these non-reporting schools are, of course, small and remote, but by no means all. Large and flourishing schools have failed to send any return. These omissions produce an error of probably eight or ten per cent. in the various aggregates.

There are 4,491 officers and teachers, and 40,551 scholars, an increase of 104 and 963 respectively. The average attendance of scholars is about sixty-four and a-half per cent., and of officers and teachers very nearly seventy-eight per cent. Some of the city schools number five, six and seven hundred scholars, but the majority consist of a score or two and upwards, ninety being the average number of scholars for the whole Synod. Most of the smaller schools,

however, appear to be vigorously conducted, and the work done is less efficient and valuable than where the numbers are greater.

The report concluded with the following recommendations, which were adopted:—

That the class registers recommended by the General Assembly be used in all the schools, to the end that the system of registration and reporting may be rendered uniform and complete. That Presbyteries be recommended to print their Sabbath school report and statistics for distribution in the congregations. That the *Home Study Leaflet*, issued by the General Assembly's committee, be heartily recommended as a useful help in the preparation of the lesson, especially in home study. That the attention of Sessions, parents and Sabbath schools be again earnestly directed to the Scheme of Higher Religious Instruction, as well calculated to promote thoroughness in the study of the Scripture lessons and the catechism, and to stimulate interest in the history and progress of the Church of Christ; and that the children and young people be encouraged to undertake the annual examination in one or more of its departments. That Presbyteries take measures to facilitate teacher training, whether by conferences, institutes, or other suitable methods. That a weekly teachers' meeting for the preparation of the lesson be established in connection with each school. That schools be encouraged to give a contribution each Sabbath for the Missionary and other Schemes of the Church, and that congregations be urged to defray the expenses of the Sabbath school.

Rev. Alexander Gilray at the evening meeting submitted the report of the Committee on the State of Religion. There is much ground for thankfulness, also for regret at the manifestations of evil. Reports speak of the faithfulness and efficiency of the services of the elders, although in some instances there are those in the office who bear only the name. The additions made to the membership of the Church from the Sabbath schools are in many instances gratifyingly large. Efforts have been made to awaken interest in the work of Foreign Missions. Religion in the home has been maintained in many homes. Answers are also given that in this particular there is declension in attendance at Church service. Prayer meetings have increased, and there has also been an increase in liberality; associations of young people have been productive of good. There is a growing tendency to vitalize the ordinary means of grace for evangelistic work. Hindrances to religious life are found in the tendency to speak disparagingly of the services of the Church, intemperance, late evening parties and dancing, heated election contests, development of evil in high places and the bitterness of partisan feeling.

Rev. R. G. Fraser presented the report of the Sabbath School Committee. Dr. Fraser concluded by moving the adoption of the report. Rev. J. Hay, of Cobourg, seconded and made several excellent and practical remarks on the importance of home training, teachers' meetings, and more thoroughness in the study of Bible truth.

THURSDAY.

On Thursday morning, after devotional exercises, and the transaction of several items of routine business, an overture from the Presbytery of Whitby for transmission to the General Assembly was read at this session of the Synod of Toronto and Kingston. It prayed that the young people's societies should be united in one common organization for the whole Church. Rev. R. Fraser supported the overture. The Young People's Society of Christian Endeavour has made great progress throughout the Church and has done much good. It brings spiritual life to the front. He stated several reasons why the prayer of the overture should be granted, and concluded by moving the adoption of the overture, which was seconded by Rev. S. H. Eastman, who spoke approvingly of the Christian Endeavour movement. Professor Gregg moved that the overture be simply transmitted. Rev. J. A. Turnbull spoke in favour of adoption. Principal Grant, Rev. J. Mutch and Rev. D. James supported the motion proposed by Dr. Gregg. Mr. Fraser intimated that he was prepared to accept Dr. Gregg's suggestion to simply transmit the overture. Rev. J. Somerville thought that it was unnecessary even to transmit it. It was then agreed to transmit the overture.

An overture transmitted by the Presbytery of Barrie asking for the organization of a new Presbytery, to be known as the Presbytery of Algoma, was taken up. Rev. D. D. McLeod spoke in support of granting the prayer of the memorial, and concluded by moving that the memorial and petition be received and transmitted to the General Assembly, and that the formation of the proposed Presbytery be approved. Rev. R. N. Grant seconded the motion, and added that he would not speak on condition that the court would put the motion through. Amid much hilarity the motion was accordingly "put through."

The report on the Brantford Young Ladies' College was read by Dr. Gray. The report stated that the attendance and progress were highly satisfactory. The teaching staff is large and efficient. There is a largely increased attendance of daughters of ministers. In Mrs. Rolls the directors have been fortunate in securing the services of a Christian lady of high qualities and accomplishments, eminently fitted for the office to which she has been appointed. Rev. R. Johnston, who had examined the classes in the college, spoke of the thoroughness and excellence of the teaching in Brantford Ladies' College. The following resolution was carried: "That the report now read be received and adopted, and also that the Synod expresses its gratification at the increasing efficiency and prosperity of the college, as shown by the report of the past year, and assures the directors of its appreciation of their efforts to make the college thoroughly efficient and to provide a liberal education for the young women of our Church at as moderate a cost as possible. The Synod has special satisfaction in knowing that the moral tone of the institution is so high, and that such attention is given to Biblical study, and with pleasure commends it to the patronage of the Church; and that the Rev. R. N. Grant be appointed Synodical visitor for the year."

In response to a communication from the Dominion Alliance asking for the appointment of four delegates from the Synod to the next meeting of the Council, Rev. Messrs. Frizzell, R. Johnston, J. Abraham and M. MacGillivray were named.

A friendly communication from the Peterboro' Council of the Royal Templars of Temperance was also received.

The report of the Committee on Systematic Benevolence was received and its recommendations adopted, which are as follows: (1) Emphasize before the people the importance of systematic benevolence; (2) teach people that giving is a part of worship; (3) where possible make monthly collections for the Schemes of the Church; (4) set apart a definite proportion of income for missionary and charitable purposes; (5) endeavour to develop a missionary spirit among our people; (6) circulate literature bearing upon the Schemes of the Church; (7) that the yearly reports of congregations be printed; (8) weekly offering for congregational funds.

Professor McLaren then moved a comprehensive resolution embodying the thanks of the Synod to pastor, officers and choir of St. Paul's, the citizens of Peterboro', to the ladies for the kindly entertainment, and to the press.

The Moderator, in a brief speech, spoke of the delightful and profitable experiences of the meetings of conference and Synod. He hoped that great spiritual results would follow these meetings and closed the proceedings with the benediction.

A most enjoyable social was held during recess on Wednesday evening in the large and commodious lecture-room of St. Paul's Church. Rev. Dr. Parsons presided. Ample provision was made by the ladies for the entertainment of the members of the Synod, and a most enjoyable hour was spent. Dr. Parsons neatly and gracefully conveyed the thanks of the guests to their fair entertainers. The tables were tastefully adorned with numerous plants and flowers.

NOW READY.
THE PRESBYTERIAN YEAR BOOK FOR 1892.

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Church, Kingston, St. Pauls Church, Peterborough, and St. James' Church,
Prince Edward Island.—Rolls of Synods and Presbyteries, etc.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 18th, 1892.

ONE of the lecturers in Church history in Prince-
ton Seminary resigned the other day. The
students sent a delegation to the directors asking
that their representatives be allowed to appear be-
fore the directors and express their views on the
resignation. The directors refused to see the dele-
gates and the young men were not permitted to take
a hand in the government of the institution. Mani-
festly the directors labour under the old delusion
that students attend college to study. Princeton
always was a slow place.

IT is said that the roll of the American General
Assembly, which meets this week in Portland,
has scarcely a name on it known outside of the
Church. The distinguished men will be conspicu-
ous by their absence. Whether this is a calamity or
not will depend largely on what the distinguished
men were distinguished for. If for wire-pulling and
scheming to make themselves prominent as leaders
of a great Church, their absence from this and every
future Assembly will be a blessing. If for wise
counsel and judicious action, their absence may be a
considerable loss. A wise leader who has the good
of the Church constantly before his eye is a great
blessing, while a pompous Church lawyer who thinks
about himself every time he moves is often an un-
mitigated nuisance.

DR. PARKHURST manifestly has an original
style of speaking as well as of working. Ad-
dressing young men the other day he said:—

If you and I each of us have any wish to be a little re-
deemer, there is no other way to do but to put our feet
in tracks left behind Him by the great Redeemer. There is
earthiness, hellishness all about us, and about in the midst of
it all there are little celestial nests we have constructed, that
we plume ourselves in, viewing with birds' eyes the landscape
underneath, sorry for the horrible things we witness or that
we suspect, regretting the broad belts of hell with which
earth is streaked, but willing that people should stew in the
bubbling, spluttering abominations of their own misery and
iniquity, rather than quit our own paradise for the sake of
pulling them out.

"Celestial nests" is a capital name for some
Churches. The occupants of the nest plume them-
selves, admire their own feathers, criticize the
feathers worn by the occupants of neighbouring
nests, look down patronizingly on the landscape un-
derneath, but do nothing to save men from the
"belts of hell" that surround the nest. Dr. Park-
hurst clearly understands the situation and knows
how to describe it.

AFTER the keeper of the vile den, which Dr.
Parkhurst's search light revealed, was con-
demned to a term of imprisonment, she was in-
terviewed by the representative of a New York
journal. Her defence is curious, to say the least.
There is no regret for the infamous life she was
leading, no expressed desire for amendment. Her
case is only one more illustration of the degrad-
ing and demoralizing effects of a sinful life. Accord-
ing to her statement she is unconscious of having
done anything wrong. The curious part of her
statement is the attack she makes on Dr. Park-

hurst, whose exposures of social crime have made
her doubt the reality of religion! Up to that time
she claims to have been a good Presbyterian, and
that she was descended from a stern and uncom-
promising stock, one of her ancestors having opened
a vein that he might sign the covenant with his
blood. Whatever her ancestry, there can be no
doubt of her descent. From a godly covenanter to
the profession in which she was engaged the fall is
great and pitiful.

PRESBYTERIALLY considered, Peterborough
does not need to take a back seat in any com-
pany. St. Pauls Church might be called St. Pauls
Cathedral. It is large enough for a cathedral, and in
a young country like Canada where new things are
covered with moss might pass for one. As most of
the pews are on the ground floor when the people
are well out, as Dr. Burns used to say, Brother Tor-
rance must feel as if he had about an acre of Pres-
byterianism before him. St. Andrews Church is a
solidly-built structure and crowns a beautiful rising
ground on the western side of the town. The new
pastor came just in time to get the benefit of a sud-
den increase in the population, and we were told the
church is fast filling up. On one side of the church
is a solid stone school-room, and on the other a com-
fortable-looking manse in which we believe the Rev.
D. J. Macdonnell spent the youthful days of his
ministry and prepared himself for shouldering
augmentation and other ecclesiastical burdens.
Near by stands the former home of one whose liberal
gifts will be long remembered. Her Christian mun-
ificence is doing good work in many fields, though
the house on the hill knows her no more. A short
distance to the north stands the hospital that bears
her name, and many a weary sufferer there will bless
the memory of Mrs. Nicholls.

AFTER all that has been said against the Aug-
mentation Scheme, there is not at this mo-
ment a Scheme of the Church that can show bet-
ter work for the length of time that it has been in
existence. No less than 186 congregations have
been put on the self-sustaining list in a few years.
Some people have the idea that the same congre-
gations have been on the list all the time and are
helped from year to year, while as a matter of fact
nearly 200 have been helped into the position of
self-sustaining congregations. Considering the op-
position that the fund has had all along to contend
against, considering the indifference it has had to
encounter in many quarters, and stolid indifference
is often worse than open opposition, considering the
fact that too many people believe in the unity of
the Church only when unity costs nothing, the
fund has been a pronounced success. One of the
cries it has yet to live down is that the fund is used
to bolster up inefficient ministers. As a matter of
fact it leads to the removal of such ministers. Some
people still imagine that it is a ministers' fund. The
fact is that the fund is for the benefit of weak con-
gregations. The people, not the minister, are
helped, and helped on the Scriptural command,
never yet successfully assailed, that the strong should
help the weak.

THE meeting of the Synod of Toronto and
Kingston held last week in Peterborough was
thoroughly enjoyable and profitable. The abound-
ing good nature of the Moderator, Dr. Parsons, the
quiet, efficient and courteous manner in which the
veteran Clerk, Dr. Gray, discharges his duties, and
the good spirit which pervaded the conference held
before the meeting, were some of the factors that
helped to put and keep the Synod in the best of
working humour. Partly because the members
enjoy each other's company as well as for other
reasons the Synod declined to take any steps in the
direction of dismembering itself. As Principal
Grant observed, the better the members know each
other the more they respect each other, and each
meeting makes the Synod a more united body than
it was before the meeting was held. Whatever may
be said about conferences and conventions in the
abstract there is not the least doubt that the annual
conference held by this Synod does good. The
utility of such meetings cannot be settled as an
abstract question. Whether a conference is a good
thing or a poor thing, a waste of time or time well
used, depends entirely upon what kind of a confer-
ence it is. The conference held last week was said
by good judges to be the best the Synod ever held,
and so long as the members continue to receive
benefit from their discussion of vital questions per-
taining to Christian life and work they will no doubt
continue to hold their annual conference.

PETERBORO' is a good town, a town that
might be a city and rank municipally with
such youthful cities as Guelph, St. Catharines, Belle-
ville, Brantford, Stratford and St. Thomas. The
population is large enough for a city, but whether
the citizens are too modest to assure urban hon-
ours or too economical to take upon themselves
urban responsibilities we did not ascertain when
attending the meeting of Synod. Whether mod-
esty or economy, the motive is a good one. Ontario
has probably more than one youthful city that would
get on just as well in town clothes. Peterboro' is a
good town to live in. It is also a good place to get
sick in, for there are two magnificent, looking hos-
pitals there, one on each side of the town. It would also
be a good place to finish one's course in, for the
cemetery, beautifully situated on a bend of the river,
is one of the loveliest spots we have seen for many a
day. What more need be said about Peterboro'?
Yes, there is one more good thing to be said.
Peterboro' has two live newspapers. They made
excellent reports of the meeting of Synod.

THE *Christian at Work* has a "symposium" on
the question of settling Presbyterian minis-
ters. Ten writers wrestle with the problem and
there are more to follow. All the writers agree in
saying that a great evil exists, but not one of the ten
is quite sure that he can suggest a plan by which
vacant congregations and unemployed ministers
may be brought together. Our contemporary, hav-
ing failed to get a practical plan from any of its con-
tributors, goes down to the roots of the question in
this way:—

The first and indispensable step lies in the inculcation of
a new disposition on the part of both Churches and ministers.
A greater desire to hear and practise the truth, and conse-
quently of repression of the "itching ear" that is always
yearning after the impossible, or at least the impracticable,
would in the outset correct much of the trouble. A greater
willingness on the part of some idle ministers to do God's
work in any sphere to which Providence points the way—
even though self-denials lie in there—would help remedy a
portion of the remaining trouble. A committee, discreet and
earnest, might well take the whole matter in charge.
More grace would remedy no small part of the evil
without any change of machinery. The people
actually wanted a pastor for spiritual purposes in-
stead of wanting him, as too many do to "raise a
debt" or "draw a crowd," and if ministers would
cease scrambling for certain kinds of pulpits and
work where they can get work, the number of idle
or Churchless ministers and of vacant congregations
would soon decrease. There is something more
needed than a change of machinery, though that is
needed badly enough.

*THE SYNOD OF TORONTO AND
KINGSTON.*

THE attendance of members was not quite so
large at the meeting in Peterborough as on
former occasions when the place of meeting was
more central. In this, however, there is no reflec-
tion on the choice made a year ago. Nor is there
room for regret that the beautiful inland town was
selected. On all sides it is acknowledged that the
meeting was one of the most delightful, enjoyable
and profitable since district Synods were organized.
The kindness and hospitality of the people could not
have been surpassed. The reason for the compara-
tively small attendance is due to other causes than
reluctance to visit a town which, for most of the
members, is easily reached and which affords every
facility for holding a successful meeting.

The preliminary conference this year was unusu-
ally interesting and profitable. The programme was
prepared with excellent judgment, and with one
exception was carried out, the exception being due
to the unavoidable absence of the brother appointed
to introduce one of the topics. The time, however,
was profitably filled in, and no apparent failure was
observable. Another commendable feature was
visible in the fact that all the brethren appointed to
introduce the various subjects had made conscientious
preparation. There was nothing perfunctory
or slipshod about any of the papers read. They
all of them bore evidence of careful and thoughtful
study. While some of them were of a doctrinal
cast—and very properly so—all of them were directly
practical in their bearing and evangelical in spirit.
The suggestive paper by Prof. McLaren on "The
Nature of Sin" was a masterpiece of theological
lucidity, opening up as it did the way for interesting
and profitable discussion. In line with it came the
excellent and neatly expressed paper by the Rev. B.
Canfield Jones, of Port Hope, on "The Conse-
quences of Sin." The same can also be said of the
address by Rev. R. D. Fraser, of Bowmanville, and

the papers by Rev. J. Somerville, of Owen Sound, and Rev. S. Houston, of Kingston. The spirit pervading the entire conference was earnest and devout, and its influence for good will doubtless be long and extensively felt. What has been noticed in former years was again observable on this occasion—the elders were silent listeners. They assisted at the conference only in the French sense. It is not meant that they were uninterested or that they did not enjoy it, and derive good from it, or that in their work they will be uninfluenced by it, only they did not participate in the discussion of the important subjects introduced. The elders have a perfect right to take their part in the consideration of the topics presented. They would be the better for it, and their ministers would derive benefit from the remarks of their brethren in the eldership. It would help to bring pulpit and pew into closer touch and deeper sympathy with each other.

The sermon by the retiring Moderator was fresh, original and inspiring. As it appears on another page readers can judge of its qualities for themselves. Few will be disposed to question our affirmation that it is specially worth reading. Dr. Parsons was unanimously called upon to fill the highest position of honour in the gift of the Synod, and it is needless to add that he discharged the duties of the chair in an impartial and courteous manner to the satisfaction of all. The faithful work of another officer of the Synod, performed in a kindly and unobtrusive manner, deserves recognition. The Clerk, the Rev. Dr. Gray, of Orillia, has long rendered faithful and valuable services to the Church, and as Synod Clerk he is carefully attentive to every detail. The votes of thanks passed at the close of the Synod were not mere matters of form. They were richly deserved by all specified, yet the thanks of the Synod were equally merited by its esteemed and courteous Clerk.

No exciting question emerged to ruffle the calm with which the regular business of the Synod was conducted. There were no wranglings, no invidious references, nothing to wound the most delicate susceptibilities. These may be considered negative blessings. But the character of such blessings can readily be understood by those who have attended numerous Church courts. There is surely indication of an advance to a higher plane when these disagreeable features have become memories of the past. The reports presented had light and shade in them sufficient to encourage and incite to greater earnestness and zeal in the special work to which the members are respectively called upon to engage. Fraternal intercourse and the inspiring influence that pervaded the meeting will be felt for many days to come. The Synod meeting at Peterborough will remain long as a happy memory with most if not with all who were privileged to be present.

SABBATH LEGISLATION.

WE give below the *Hansard* report of Mr. Charlton's reply to the proposal of Col. Tisdale, of South Norfolk, that the Sunday Observance Bill should be strangled in committee. The motion before the chair was that the committee should rise. Votes in committee of the whole are not recorded, and a motion that the committee rise is a very convenient way of defeating a Bill without facing the responsibility of being on record upon the division list. Mr. Charlton was naturally indignant that a Bill endorsed by almost every Church court in Canada, and a portion of which had been accepted by the Minister of Justice, should be thus summarily thrust out. Col. Tisdale's motion carried, but on the following day, devoted to public business, Mr. Charlton moved to have the Bill restored to the order paper, and the motion was agreed to. The Speaker was in the chair, and if a vote had been taken the names would have gone upon record—a responsibility that many opponents of the Bill shrank from assuming.

Mr. Charlton said:—

The Bill which is now under the consideration of the committee, as the honourable member for South Norfolk (Mr. Tisdale) very truly says, is a Bill that I have presented to the House on two occasions before this, or a Bill of a similar character. This, however, is the first action taken by the House of Commons on this Bill. The Bill as now presented was reported by a select committee last session, and that select committee with all deference to my honourable friend from South Norfolk, took a view of this matter quite different from his own. The committee eliminated from the Bill every portion of it that came within the purview of provincial legislation, and retained only such features as, in their opinion, pertained to Dominion legislation. There were six sections of the Bill eliminated, there were four sections retained, and the four sections retained by that committee are the sections now under the consideration of this House. The first of these sections is that with reference to the publication of Sunday newspapers. Now, my honourable

friend, the Minister of Justice, while not agreeing with me as to the propriety of making this provision with regard to the publication of Sunday newspapers, did agree that it was within the jurisdiction of this House and of this Government to make the provision that this Bill shall be made. With regard to the canals, of course, it is not necessary to inform my honourable friend that the Provincial Legislatures of this Dominion have no jurisdiction in the matter; and when he says he considers it a reflection upon the Government that the House of Commons should define what the Government is at liberty to do with regard to canals, I quite disagree with the honourable gentleman. I think that this House is charged with certain functions, that it is not necessary to delegate its functions to the Ministry, and that it is no reflection upon the Ministry, no reflection upon the Government of the day, to discuss the question temperately, and after discussion to arrive at a decision, as representatives of the people, as to what policy the Government shall follow with regard to the management of canals. Now, the Minister of Justice was kind enough to indicate to me some days ago the action he proposed to take with regard to the second section of the Bill referring to the canals, and while the proposition of that honourable gentleman does not go so far as I could wish, while it comes short of what I believe to be the proper requirements of divine law and a proper regard for the welfare of the subject in securing to him his seventh day's rest, yet I shall be glad to accept his proposition if I cannot get more. I intended, when the Bill was referred to the committee, to accept the suggestion of my honourable friend, the Minister of Justice, and having accepted that suggestion and secured what he was willing to grant, if I could get no more, I would perforce have been satisfied with that. Now, I do not think the honourable member for South Norfolk, in taking the position he does upon the Bill, will commend himself very strongly to the Christian sentiment of this country.

An honourable member. Yah.

Mr. Charlton. I hear a derisive yah. The Dominion of Canada is a part of the British Empire, and the British Empire is a Christian nation, and the Queen of this Empire is declared to be the Queen and Defender of the Faith by the grace of God; and there are laws upon the Statute-book of every British colony, there are laws upon the Statute-book of Great Britain, providing for the observance of the Lord's Day; and to assert gravely in this House that it is derogatory to the dignity of the Government of this country, and a piece of interference on the part of this Dominion Legislature with the rights of the people, to make provision within our jurisdiction for the proper observance of the Lord's day as a day of rest, and to act in consonance with legislation of the Empire, is a position I am surprised to see the honourable gentleman take. The honourable gentleman alludes with some facetiousness to my want of success in presenting this Bill. Sir, I am accustomed to that kind of raillery. I introduced a Bill into this House some years ago and it was hooted out of the House. I introduced it again, and it was treated with a little less disrespect and contumely; I introduced it a third time, and it secured a small measure of respect; I introduced it a fourth time, and it passed, but it was thrown out by the Senate; I introduced it the fifth time, and it passed here and the Senate treated it with some measure of regard, I introduced it the sixth time, and it passed this House and passed the Senate; and the leader of this House, the Minister of Justice, has since approved of the features of that Bill and has even gone further than the Bill at first asked the House of Commons to go, although the Bill was at first scouted out of this House. Now, this Bill I present to-day is a Bill of far more importance than that; it is a Bill that commends itself as thoroughly to the Christian and moral sentiment of this country as that Bill did. Honourable gentlemen in this House who are opposed to this kind of legislation, may rise and cast discredit upon the sentiment that backs the Bill, but if God spares my life, if that Bill is thrown out to-day, it will come in here again, it will come in as long as I have the honour to sit in this House, until that Bill becomes law. In introducing this Bill I am sustained by the Christian sentiment of Canada, by the worth of Canada, and I can inform the honourable member for South Norfolk (Mr. Tisdale), and I can inform other members of this House, that it would be well for them, at least to treat this matter with respect and to give to men who have convictions upon this subject the benefit of supposing they are acting honestly in pursuing their convictions and are worthy of fair treatment by this House. Of course at this stage of the matter, the Bill is in the hands of this committee. I do not know what course the leader of the Government intends to take, whether he intends to implement his promise to me, embodied in the memorandum I hold in my hand, which covers the amendment he proposes to make to section 2, or not. Of course, I am in his hands. If he proposes to withdraw from that arrangement, and if he declines to carry it out, and if the majority of the committee choose to rise, the Bill is lost. I rest the matter there; I rest it, first, on the decision of the Minister of Justice; and, second, on the decision of the committee as to what should be done.

In his endeavours to bring this matter to a successful issue Mr. Charlton has displayed great courage and zeal, and he ought to receive the encouragement and support of the Christian community. In the meeting last week of the Synod of Toronto and Kingston, there were several references to his proposed measure, all of them expressing the most cordial approval. It is not a party measure, but one that the Christian people of Canada, irrespective of political predilection, can cordially approve and support. The member for North Norfolk does well to follow the precedent set by members of the British House of Commons, who when they press legislation for the moral elevation of the people have the Christian conscience on their side, persevere session after session despite opposition and discouragement, until these measures are placed on the Statute-book. It requires no prophetic gift to affirm that in substance Mr. Charlton's Bill for the better observance of the Lord's Day will yet be passed by the Canadian Parliament.

Books and Magazines.

By her will, Miss Amelia B. Edwards has endowed a chair of Egyptology. Her large and valuable library she bequeaths to Somerville Hall, Oxford.

The eighty fifth volume of *Harper's Magazine* will begin with the number for June. The first instalment of James Russell Lowell's papers on "The Old English Dramatists" will appear in this number.

The writings of Mr. Gladstone fill twenty-two pages in the printed catalogue of the British Museum. His most popular work, the pamphlet on "The Vatican Decrees," ran through 110 editions and was translated into several languages.

MRS. ANNE THACKERAY's REICHEL's new book, "The Light-Bearers," comprising her papers on Tennyson, Ruskin and the Brownings will soon be published by Harper & Brothers. The volume will be enriched with portraits and numerous illustrations.

MR. ALBERT SHAW, whose valuable studies of the municipal governments of London, Paris and Glasgow have already appeared in the *Century*, will contribute to the June number of that magazine an article on "Budapest—The Rise of a New Metropolis."

"BOOK NEWS" for May (Philadelphia: John Wanamaker) has a detached portrait of Ella Wheeler Wilcox, the poetess, and the usual profuse information about all the new books of the season, what they are about, and the price they sell for. *Book News* is an invaluable aid to those who want to keep up with the literature of the day.

We have just received a copy of the Patti Waltz Tyrolienne, composed by Charlie Baker. It is simple and remarkably pretty, can be played on piano or organ. The title page contains an elegant photo of "Adelina Patti," the world-renowned songstress. It is very neatly printed, and is published cheaply by Baker & Helmick, New York.

"THE Last Words of Thomas Carlyle" is the title of an important book to be published immediately by the Appletons. It contains Carlyle's only novel, "Walton Reinfred," which was left among his papers. According to Froude and Leslie Stephen some characters in this novel were drawn from Coleridge, Irving, Thackeray, and other of Carlyle's contemporaries.

The engravings in the *Illustrated News of the World* are of fine quality and present to the reader a vivid impression of the people and events that are for the time being largely in the public eye. In addition to the excellent literary features of the paper, there are attractive reproductions of noted pictures by eminent artists. For example, in the last number there is two-page copy of Alma Tadema's "A Reading from Homer."

WILLIAM MCLENNAN's Caracian sketches, written in the picturesque dialect of the French habitant, will be concluded in the June number of *Harper's Magazine*, with the strangely tragical story of "Piti Barouette," appropriately illustrated by C. S. Reinhart. These "Melchior" tales, although apparently hard to read on account of the spelling, comprise the most faithful pictures of certain phases of backwoods life in Canada ever yet presented to American readers.

The Presbyterian Board of Publication, Philadelphia, whose Toronto agent is Mr. N. T. Wilson, has commenced a valuable and timely series of "Papers for the People." The second of the series is on "Conformity to the World." It was written by the late Dr. Howard Crosby, of New York. It is a strong, clear, reasonable and effective protest against the prevailing worldliness that is impairing the strength of the Christian Church and dwarfing Christian character.

FAR OUT ON THE PRAIRIES. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—The scene of this very interesting story, chiefly, though by no means exclusively, for young people, is laid in Dakota. It is written by an experienced and able hand, though the author's name does not appear on the title page. Like all the books of its class issued by the Philadelphia Board of Publication, it is instructive and refining in its influence and intended to help in the building of a pure and devout Christian character.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The May number opens with a paper on "The Development of Paul's Belief," by Professor George H. Gilbert. Dr. Goodspeed has a second paper on "Shakespeare and the Bible." Professor Alfred M. Wilson writes on "The Character and Work of Josiah." Dr. Nathaniel I. Rubinham, of Bâle, contributes a fine paper of what promises to be an interesting series on "Old Testament Study in Switzerland." The usual departments contain much that is valuable and instructive, and the number as a whole is of marked excellence and ability.

DIXON ON INGERSOLL. Ten discourses delivered in Association Hall, New York, by Rev. Thomas Dixon, jr., with a sketch of the author by Nym Crinkle. (New York: J. S. Ogilvie.)—This paper-covered volume forms one of the cheap series of popular works issued from the house of the publisher whose name is given above. The lectures in reply to Ingersoll and the agnostic position are able, eloquent and convincing. From the sketch by "Nym Crinkle" (a racy journalistic critic, who writes under that *nom de plume*), prefixed to the volume, the reader will learn not a little that is interesting concerning a young preacher who has earned a popular reputation in New York city.

The third number of the *Korean Repository* has reached this great continent of the West. It has intrinsic merits and interest, and has an added interest since it comes from a land of which the inhabitants of this western continent know comparatively little. The *Repository* has a scientific and ethnic value, inasmuch as there is a learned dissertation on "The Korean Alphabet," illustrated by a table giving the letters of that alphabet and its equivalents in Manchou, Tibetan and Sanscrit. There is a short paper on "Eventful Days of 1892, and the Most Critical Days of the Present Century." It may be stated that the subject of the paper is not theological or sociological, but meteorological. "What Shall we Teach in our Girls' Schools" is intelligently discussed by Miss L. C. Rothweiler. The most interesting paper in the number is the concluding portion of Rev. J. S. Gale's descriptive paper "To the Yaloo and Beyond."

Choice Literature.

WON AT LAST

Lawsy, aint we rigged up fine,
Just to go down in an old black mine?

The above words, half sung, half recited, in a shrill, girlish treble, unexpectedly greeted the ears of a trio of young people, who stood about the mouth of Jephtha Mine, discussing the feasibility of a descent into its yawning depths. A search in every direction for the singer proved unavailing, but in a moment the mischievous voice went on—

I'll bet when you come up out o' that hole,
Them clo'es will look as black as coal.
Now, don't you wish you was dressed like me?
Then smut wouldn't show on you; don't you see?

Then, with a mocking laugh, a slight girl's figure swung itself down from its hiding place in a pile of rough, smoke-begrimed boards, and pirouetting a moment before the group, displaying to the best advantage the short, scant skirts, on which truly "smut would not show," darted nimbly away, ringing back as a parting salute these words:—

Oh, wouldn't you like to catch me? come!
Jiz can beat you, every one.

"Who is that child?" asked Nina Douglass, with an amused smile. "Have you an impromptu poetess among your miners' children, Mr. Rolfe?"

John Rolfe, the stalwart young superintendent, who was acting as escort to the party, replied, looking after the flying figure, already far up the bleak mountain side, "Oh, that's Jiz Walton, a queer little thing, half elf, I think, sometimes. Her father works down in this very mine, and her mother is dead, so the child runs wild and has pretty much her own way, I fancy. She is a cute little thing, though, and nobody's fool."

"Does she carry on all of her conversations in rhyme?" asked Fred Douglass, recalling, with amusement, the pert little voice and flashing black eyes of the child, as she appeared for that one brief moment before them.

"Oh, no, not all," was the reply. "That's a freak she took up some two years ago. It makes every one laugh and wonder, and that just suits Jiz. She's a queer one. I never saw her like anywhere."

"What a delicious creature," drawled Lola Blake's soft voice, "we must cultivate her acquaintance, Nina."

Mr. Rolfe smiled incredulously. "You'll have a sorry time of it if you try to make her acquaintance," he said, with a short, little laugh. "It's been tried by every visitor in Smokeville, but never with success, to my knowledge. She's as wild as a little fawn, and as fleet on foot, too."

"I mean to try," said Nina, decidedly, "the child interests me, it must be so hard for her with no mother. What did you call her, Mr. Rolfe? Jiz? What a peculiar name?"

"Yes, very," admitted young Rolfe: "her name is Isabel, but one day some three years since, she perpetrated some joke, prodigious even for her, upon an old crone, here in the village, and the woman came tearing out of her hut, hurling every known epithet after the child, who darted hither and thither, always just out of reach of her pursuer, and enjoying the fun immensely. At last the old woman gave it up as a bad job, and stood glaring at the child, who danced tantalizingly backward and forward a short distance away."

"Friend!" cried the old hag, when she could speak, "they call you Isabel, do they?" Isabel, indeed; Jezebel, I say. Hear that, all you brats!" to the children who stood about watching the sport. "That gal's name is Jezebel, and may she be cursed forever."

"Then she went in slamming the door behind her, and the children, who but a moment before had all been in sympathy with their little playmate now turned upon her with taunting cries of 'Jezebel, Jezebel, o h, Jezebel Walton.' 'Ain't that a pretty name?' 'Say, Jezebel, Marm Sykes cursed you, didn't she?' and the like. Children can be cruel, you know, and those about here are a pretty rough set, mostly. Since then the girl has never been called Isabel in the village. At first it was Jezebel, then Jez, which was at last corrupted to Jiz. Her own father now calls her by this name, and I doubt if she remembers any other."

Nina looked pained. "Poor little Jiz," she murmured, "I must try to reach her in some way; poor little motherless waif."

Lola smiled sweetly up into John Rolfe's face. "What an interesting story you have told us," she said, with apparent earnestness, "but now suppose we go on with our expedition. It's decided that we're to descend into this Stygian depth, isn't it, Fred?" turning to her fiancé.

The young man assented, and after the necessary preparations, the descent was accomplished in safety and with satisfaction to all of the visitors, none of whom had ever before seen the interior workings of a mine. When, an hour later, they again stood on *terra firma*, each, however, drew an involuntary breath of relief; the fresh, cool breeze proved so agreeable an exchange for the damp, gaseous atmosphere they had just left.

"Well, Mr. Rolfe, you have afforded us a great deal of pleasure," began Lola, but suddenly interrupted herself with the exclamation, "Why, Nina Douglass, do look at the condition of your dress."

Nina looked, first at her own then at Lola's attire, and then, despite their mutually begrimed appearance, the girls exchanged amused glances, recalling the prophetic words of little Jiz.

As if in answer to their thoughts, these words floated down to them from the neighbouring hillside, where a slight figure stood, pointing one finger derisively toward them.—

Now, don't them clothes look mighty pretty,
You stuck-up folks 'at come from the city;
I'm just as tickled as I can be,
'Cause now you don't look no better'n me.

Struck with the ludicrousness of the situation, the entire party broke into a hearty laugh, when, with an angry gesture, the child disappeared, calling out as she went:—

You think it's fun to laugh at me,
But I'll fix you yet. Just wait and see.

"What an extraordinary child! You must certainly

number her among your satellites, Nina," said her brother; then turning to young Rolfe, he added, in explanation: "My sister cherishes an inordinate fondness for that portion of humanity which, either from a physical or a moral standpoint, may be termed 'the lame, the halt and the blind,' and collects about her, wherever she goes, a goodly company of choice retainers. The attraction seems to be mutual, for however obdurate they may be at the start, one and all end by becoming sworn friends and allies. You should really see Nina, Mr. Rolfe, when—" but here Nina interrupted his harangue with a laughing protest.

"Don't mind his nonsense, Mr. Rolfe, he doesn't mean half he says. But really," she added, with a quick seriousness, "I would like to reach this little girl, she seems so friendless and alone. I wonder how it could best be accomplished."

The young man gave her a glance of mingled respect and admiration as he replied slowly. "I'm sure I couldn't say, Miss Douglass, she's about as unreachable as any one I know of. I'd gladly help you if I could, for I think myself the child stands sadly in need of a friend, but I fear I cannot aid you in the least."

"Then I must do my best alone," said Nina, brightly. "I've set my heart on helping the child, and shall leave no stone unturned toward that end."

The Douglass family had but recently come to Smokeville from a far Eastern city, and as yet the place and people were as an unread book to Nina. Despite numerous discouragements, she persisted in her determination to aid poor little motherless Jiz, using every means in her power to draw the child within the radius of her influence, but each effort ended like its predecessor, in ignominious failure. Nina rose from every rebuff, however, but the more determined to succeed, and at length the much-desired end was attained, though by ways and means which her tender heart would hardly have chosen.

It was nearing dusk, and already in the miners' cabins preparations were in force for the evening meal. Faint wreaths of smoke curled above the housetops, and the weary house-wives began to look for the home coming of their lords and masters.

In Ben Walton's poor hut the kettle sang merrily on the hob, and over by the sink Jiz was washing potatoes. As she worked she crooned to herself in a low monotone, somewhat as follows:—

Sun's gone down behind the hill,
Birdies goin' to bed,
Jiz must put the 'tatoes on,
An' get the table spread,
Daddy's comin' pretty soon,
Hungry—al'as is;
Bestest daddy ever was,
Comin' home to Jiz.

It may seem incredible to some that a poor, untutored child of the people should be thus able to embody her thoughts in ever so poor a rhyme, but it is nevertheless true that this sort of genius (for genius of a certain kind it surely is) may often be found in places and people where it is least expected.

The simple preparations for the evening meal were soon made, and Jiz took up her station in the doorway to watch for her father's return.

Ben Walton was a rough, profane man, but to Jiz he was ever gentle and kind, and the child loved him with all the strength of her wild, untamed nature.

On this peaceful summer evening she sat in careless unconsciousness on her high perch, when suddenly a fierce explosion rent the air, and a wail of terror and dismay arose from the village, followed by a wild rush in the direction of Jephtha Mine.

With an anguished cry of "O, daddy, daddy," Jiz sprang from her seat and darted tempestuously down the rough hillside. Fear lent wings to her feet, and soon she stood among the crowd below, her little heart beating wildly, and her eyes filled with a passionate protest against this terrible grief which was so fast approaching.

Ben Walton was one of the first to be brought forth from the mass of debris which alike entombed the living and the dead. Tenderly his form was laid on the soot-blackened grass, and softened were the rough tones of the men as they whispered, "He's gone, died without a struggle, poor old Ben."

The women of the village, who had come to regard Jiz as a sort of strange anomaly, now felt their hearts overflowing with tender pity for her.

"Poor little gal, poor little Jiz," they said, "keep her back, don't let her see him so." But the child broke from their restraining hold, and with a heart-rending cry, threw herself upon her father's cold breast, raining passionate kisses on the lips which had never before failed to give back an answering caress.

"O, daddy, daddy, speak to your little Jiz," she wailed, "don't lie there so cold and still; wake up, and come home to supper, daddy."

In vain they sought to pacify the child; she clung tenaciously to her dead father, and refused to leave him.

Meanwhile the work of removing the dead and wounded went on. Many were the sad hearts and bereaved homes in the village that night. The very air seemed filled with sighs and groans of anguish and despair. At length it seemed that all must be out, when suddenly a fierce shriek broke from a woman who had just returned from her labours in a neighbouring town. Clinging to her skirts was a tiny mite of a girl, who, seeing her mother's distress, though not understanding its cause, was sobbing in sympathy.

"O, Jimmy, Jimmy, has any one seen my Jimmy?" cried the poor woman, looking vainly for her boy among the ghastly forms lying about on the grass.

The bystanders looked enquiringly from one to the other, then shook their heads, while one burly miner ventured to ask: "Where has he been to-day, Mrs. Simmons? Wa'n't he with you?"

"He went to work in Jephtha Mine 'this mornin' for the first time," the poor woman cried, a wild horror overspreading her face; then, with a glance around at the dead and dying men, "O, my God, is he like this, my Jimmy? Where is he?" she asked again, turning with sudden suspicion to the men, "Are you hiding him from me, his mother? Where is my poor boy?"

One of the wounded men lying near, here made signs

that he wished to speak, and to one of his comrades who bent over him, he whispered faintly: "The little chap's down there sure. He was workin' 'longside o' me all day, an' when the shock came, I heard him call out: 'Mother, mother;' then he fainted, I guess."

Mrs. Simmons caught the whisper, low as it was, and another shriek burst from her pallid lips, "O, my God, my Jimmy down in the mine! Will no one save him?"

The men shook their heads sadly. "No, Mrs. Simmons, we can't do it," said one of them, acting as spokesman, "the whole thing's afire by this time, an' we may look for another explosion any minute. 'Twould be sure death for a man to venture down there, an' 'twouldn't save Jimmy, neither."

The poor mother ran frantically backward and forward, wringing her hands and crying, as she looked piteously from one to another of the men, who turned away to hide their emotion. "My Jimmy's in the mine, my Jimmy's in the mine, burnin' to death. O, save him, for the love of God!"

At these last words, Jiz, who had been lying passively for a few moments, moaning softly to herself, suddenly raised her head, and looked about in a dazed, bewildered sort of way.

"Who said Jimmy Simmons was down in the mine?" she asked.

"They all say so," shrieked the frantic mother. "My boy's down in that black pit, an' not a man o' 'em dares go after him. My pretty little Jimmy, burnin' to death down there. I will go, I will!" and she broke from the hands which sought to restrain her, and rushed toward the mine.

She was again held fast, while the men attempted to reason with her. "We'd go ourselves if there was a ghost of a chance, but there ain't, an' we've got our wives and little uns to think of," said one, while the rest nodded a silent assent.

Jiz sprang to her feet with a bound. "I'll go," she cried eagerly, choking back a sob. "Let me go, there ain't nobody to feel bad for me now."

"You!" cried the men in chorus. "No, no, you can't do nothin', a little gal like you, an' we wouldn't let you now."

"But I will go," cried Jiz firmly, "I'm strong enough to lift Jimmy Simmons, I know, an' he shan't die if I can save him. You stay here, Mrs. Simmons"—putting the poor woman gently aside; "you've got little Annie to lack out for, an' I hain't nobody, now daddy's dead."

Stooping, the child pressed one long, passionate kiss on her father's cold lips. "Good-bye, daddy," she moaned, "p'raps 'twont be long 'fore Jiz'll be 'longside o' you, dear "good-bye." Then she rose quickly, a set, determined look on her pale little face.

"Come," she said to the men, "I'm all ready, let me down into the mine, somebody."

"Taint no sort of use, little un," began one of the men, but Jiz interrupted him angrily.

"Come, Mrs. Simmons," she cried, "you can let me down if you do it careful; these men are all afraid."

Evading, in their desperation, the hands which were stretched out from all sides to bar their progress, Jiz and the weeping mother dashed toward the mine. As if moved by one impulse, the crowd started to follow, but at this moment there came a second explosion, more deep and terrible even than the preceding one, causing the very ground to tremble beneath their feet. The miners looked at each other aghast, feeling, though the thought remained unspoken, that no living soul could now be left below. The poor mother, reading the awful truth in the pitying faces about her, uttered one heartrending shriek, and fell to the ground unconscious. At first it was thought she had only fainted, but it was soon found that the shock had killed her. All this time the poor little baby had been wailing piteously, refusing to be comforted, though among the rough bystanders there were many who would gladly have ministered to her. All at once, however, her eye fell upon Jiz, who had returned to her station beside her dead father, and, leaving the arm which held her, she darted toward the older girl. In her wanderings Jiz had often seen and been kind to the pretty, confiding baby, who in return had favoured her with a wealth of childish affection. Fastening her little fingers upon Jiz's arm, she called with tearful baby imperiousness "Take me, take me. Jiz, take poor little Annie. Pease, Jizzy!"

Jiz raised her head slowly, a new light and tenderness beginning to dawn on her grief-stricken face, as she saw that there was some one who still needed her love and attention. She rose and drew the baby within her arms, saying, "Poor little Annie, Jizzy will take you dear. There, dearie, don't cry any more, there, there."

In ministering to the little one, Jiz obtained some slight degree of comfort for herself, though her grief returned upon her in all its terrible desolation when she saw her father raised and borne on a rude stretcher up the winding way to the poor home which he had so lately left in all the strength of his rugged manhood.

Jiz followed the mournful little procession, with poor little Annie, who refused to leave her, clinging fast to her neck with her warm little arms.

(To be continued.)

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Gentlemen,—The top of my head was bald for several years. I used MINARD'S LINIMENT, and now have as good a growth of hair as I ever had.

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I have used MINARD'S LINIMENT freely on my head and now have a good head of hair after having been bald for several years. It is the only hair restorer I have ever found.

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OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have Bronchitis—Use it. For sale by all druggists. 35 cents per bottle.

THE MISSIONARY WORLD.

LIVINGSTONIA.

The *Free Church Monthly* says. The long-delayed letter, dated October 17, has come at last, and Dr. Cross describes his searching for a good site, and his final choice. He joined Messrs. Aitken and Macgregor at N'Cherenje, and brought with him Mr. Morrison. Ten days were spent exploring the hills of Mwenemesuko's country, and after considering the claims of every district known or heard of, they were led to Uwundale in the Songwe valley. "This country," says Dr. Cross, "I consider to be one of the best in the north of Lake Nyasa, and I have been in all the valleys and climbed most of the hills. It is a valley eight miles long, and from three to five broad. It must be from 3,000 to 7,000 feet above the sea. The country is very mountainous, of a rich red soil, well watered, nearly every sub-valley having a permanent stream. It is eminently agricultural and pastoral. Cattle abound, and are very cheap; gardens abound—even the highest hills are cultivated. Looking at these gardens, one is reminded of the ploughed fields at home, so straight are the furrows, though everything is done by the hoe. The 'Awundale,' as the people are called, belong to the same great family as the 'Wakonde' at Karonga, and speak the same language. I am perfectly understood when I speak the 'Wakonde' dialect. Here there are no villages of one hundred or two hundred houses grouped together. The people are highlanders, and build on the sides of the hills, cutting out terraces in quite a picturesque fashion, while the house and out-houses are hidden in a grove of bananas. The houses are planted far up on the sides of the highest hills. The people are thus greatly scattered, but there must be many thousands in this one valley." Dr. Cross goes on to say that when the missionary party first explored the valley they had no thought of settling there, as it did not quite meet the requirements of the Committee; but it had so many advantages and the chief, Nyembere, pled so strongly with them that they believed they were led by God to erect a temporary home at least, and wait the instructions of the Committee. The place is seven hours' journey from N'Cherenje, one and a half day's walk from the Moravians, and three days' from Karonga. It is five miles from the Songwe river, which is the boundary between British and German territory, but on the German side. The valley and country were highly spoken of by Commissioner Johnston, who passed through it in 1889 and 1890, and had several sketches of its banana groves in the *Graphis*. "One of the first missionary efforts that fell to our hand was the settlement of a war that had lingered on for months between Nyembere and Mwasena, the two chiefs of the neighbourhood. We had only been a few days in the country when we were asked to arbitrate. We called on both chiefs, spoke to them privately, and then had a free discussion of the points of difference. The one blamed the other for keeping back the rain, for catching women, stealing cattle and killing certain men. After much talk and manifestation of feeling we were successful in bringing the protracted fight to a close. An ox was killed, and, as their custom is, equally divided among the contending parties. Thus our influence was established." The people, although wild, have readily been brought to work for wages. They are now paid at the rate of four yards of calico for a month's work. Schools have not yet been begun, but the men attend village services on the Sabbaths. The women and girls are very shy, and are afraid to come near the white men; but beads and salt are great inducements. The site selected seems to be very central. Dr. Cross has one hundred men engaged in building his house, and among them are tribesmen from Karonga on Lake Nyassa to Firambo, near Lake Tanganyika; as he listens to their talk he recognizes six languages or dialects spoken. He longs for the time when he can have a large boarding-school filled with the youth of these tribes, to be trained as Christian teachers among their brethren.

A CRISIS IN MISSIONS IN TURKEY.

A gentleman, whose name we withhold for prudential reasons, but who is recognized as one of the most eminent authorities in the Turkish Empire concerning things political or religious, writes to us from Constantinople, under date of February 16, as follows:—

"The outlook for missionary work in this empire is just now very stormy. What the result will be of the restrictive and prohibitory policy at present being inaugurated by the Turkish Government no one can foretell. There never has been a more serious crisis in the history of missions in Turkey. The situation calls for great tact and prudence upon the part of missionaries, and statesmanlike breadth of perception and promptness of action upon the part of all influential friends of religious liberty throughout evangelical Christendom. It is greatly to be desired that the attention of such persons in high places should be drawn to this subject in time to avert the loss of all the concessions gained in the last fifty years to the cause of religious freedom in the Turkish Empire."

To those of our readers who are not aware of the facts which form the basis of this note of warning, we may say that the Turkish Minister has notified the various embassies of Constantinople that hereafter the holding of schools in private houses will not be tolerated. Any such regulation would strike a blow at educational work, pre-eminently that of the American Board.

An exchange forcibly says: "Whether the Turkish officials will seriously attempt to carry out this regulation, or whether, in case the attempt is made, remonstrances of Foreign Powers will be unavailing, cannot yet be determined. The guarantees which were given in the Treaty of Berlin would certainly authorize the interference of Great Britain and other Powers to prevent such a course. According to the terms of the 'Capitulations' between Turkey and the United States, American missionaries have for a series of years been protected in the exercise of their profession as preachers and teachers, and it is not to be supposed that the United States Government will tolerate the placing of restrictions upon the rights guaranteed by these 'Capitulations.'"

God has graciously endowed the missionaries of the American Board in Turkey with great sagacity as well as zeal, and we may well pray that they may be guided in this emergency. Their record in the Turkish Empire is a part of the history of the American people, and their past achievement and prospective usefulness in the interests of national education and the extension of the area of religious liberty, well justify the special attention of our Government to the present emergency.—*J. F. G., in Missionary Review.*

THE NEEDS OF THE CHINESE.

They need . . . 1. A better knowledge of Western science.

2. To understand the practical value of modern inventions and discoveries.

3. To understand Western civilization, its history and growth, and the part that Christianity has had in its formation.

4. A thorough understanding of Christianity, practically and doctrinally, its source and growth, its laws and evidences, its aims, and the hope it offers to the believer.

5. A few godly men and women of the most sterling character, broad education, and thorough consecration to teach them these things.

6. A thoroughly intelligent and consecrated native ministry, able both by their words and their lives to set forth the teachings of Christ.

7. Schools of all grades, from primary to university. Primary schools ought to be established in every Christian community, conducted by well-educated natives on Christian principles. The pupils from these schools, if bright and good, ought to be encouraged to enter college, where they could prepare themselves as teachers, physicians, or ministers—the three great evangelistic agencies.

8. A church wherever there is a little company of believers who are willing to aid either by funds or labour in building a church. These churches could be used as schools during the week, and for religious services on Sunday.

9. To have their brethren across the Pacific understand these things. Not merely know about them, but actually understand them in such a way as to send cheques and orders to have these churches built, these schools opened, these teachers, preachers and physicians educated, and Christ preached by the Chinese in such a way as to establish His kingdom in their country and in their hearts. The heathen must be converted by converted heathen.—*Rev. Isaac Taylor.*

PROTESTANTISM IN FRANCE.

"Never, perhaps, since the Reformation," writes a French lady Miss Bertrand, the daughter of M. Bertrand, "has there been such a religious awakening throughout France. Workmen of the great cities, Paris, Lyons, Marseilles, coal miners of the north, peasants of Western France, are thirsting for a pure religion. In a hilly region in the centre of France the whole country seems to be ripe for the preaching of the Gospel. Through the courageous testimony of a Protestant postmaster whole families were converted, and meet together to pray and sing and to spread the good news. Some peasants walk miles to attend the meetings. 'The work at St. Aubin,' writes one, 'almost makes me weep for joy.' One year ago there was not a single Protestant there, and now sometimes there are 300 present at the morning service. They are sincere, for recently the mayor assembled them and addressed them somewhat as follows: 'If we want to be helped we must help ourselves first. We sadly need a chapel, and we are poor. I will give \$500.' 'I have no money,' said one man, 'but I have a beautiful oak tree worth \$50, which I will give.' 'I,' said a third, 'have a quarry of stone worth \$40, and will give it.' A fourth said: 'I will give my horses and men to carry the oak-tree and the stones.' And together they gathered \$1,600."

THAT TIRED FEELING

is often the forerunner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

"CUTS."—The best thing we know of to heal a cut or wound is to bind up the injured part with a cloth saturated in Perry Davis' Pain-Killer. Only 25 cents for the New Big Bottle.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 1892.

NEBUCHADNEZZAR'S DREAM.

Daniel 11:6-19

GOLDEN TEXT.—All things are naked and opened unto the eyes of Him with whom we have to do.—Heb. iv. 13.

INTRODUCTORY.

The striking occurrence recorded in to-day's lesson took place in the second year of the sole reign of Nebuchadnezzar in Babylon and in the third of the Hebrew captivity. The king of Babylon had a startling vision, symbolic of what was to take place in the course of the world's history. A human figure of large proportions appeared to him in a dream. The head was of gold, the breast and arms silver, the under part and thighs were of brass, or bronze, the legs of iron and the feet of iron and clay. Then there came a stone, cut out without hands, which smote the image, when it crumbled to pieces, while the stone grew into a great mountain which filled the whole earth. The king was profoundly impressed by the vision. What he saw fled from his memory, but the effect produced by it on his mind continued. He sent for the wise men of the kingdom to tell him the dream and its interpretation. They failed utterly. It was told him that Daniel might be able to tell him what the wise men could not. He consulted with his Hebrew companions; they prayed for divine wisdom and guidance. He was brought into the king's presence, and was by divine inspiration enabled to tell the dream and its interpretation.

I. The World Kingdoms. There are differences of opinion respecting the kingdoms signified in Nebuchadnezzar's vision among interpreters. There is certain points on which there is substantial agreement. The kingdoms were great and powerful, and sought supremacy over the world by military force. All are agreed that the fifth kingdom is the Messiah's kingdom, alone destined to universal supremacy. It may be stated that there is a general understanding that the head of gold represents the Assyrio-Babylonian kingdom; the silver breast and arms, the Medo-Persian power; the brazen body and thighs, the Greco-Macedonian sway, the legs of iron, the power of imperial Rome; the feet, partly of iron and partly of clay, the states into which the Roman power was divided; and the stone, cut without hands, the enduring kingdom of Christ, who is King of kings and Lord of lords. Beginning his interpretation, Daniel recognizes the greatness of the king of Babylon, and addresses him as a king of kings. He had conquered many kingdoms and had taken their rulers captive, and a number held their kingdoms subject to his control. Daniel reminds him that great and powerful as he was his "kingdom, strength, power and glory" had been given him by the God of heaven. During his reign Babylon was at the height of its greatness and splendour. The Babylonian kingdom was represented by the head of gold. The Medo-Persian monarchy was represented by the silver breast and arms. It was inferior in splendour and renown to the kingdom of Babylon. The third, the brazen part of the image, signified the Grecian power, which reached its height by the conquests of Alexander the Great. The portion of the image which was of iron represented the power of imperial Rome. It was for long invincible in its conquests, extending over the greater part of the world then known. It was an iron rule in its promptness and severity of action. The feet symbolize the kingdoms that took their rise on the overthrow of the Roman empire, the great world powers existing now. Great as these ruling powers have been, they have risen to great heights of prosperity and splendour, and have been overthrown. None of them gained the object of their ambition, the sovereignty of the world. Neither did they retain their supremacy for a length of time. Most of them have left only a name in history, and some of the splendid and most renowned seats of decayed royalty have long since been covered with desolation.

II. The Kingdom of God.—In contrast with all of these there has arisen a kingdom fundamentally different in its principles, methods and continuance which took its rise when Jesus announced "The kingdom of God has come nigh unto you." That is a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. The kingdom that God sets up is enduring. "It shall never be destroyed." No existing power is able to conquer it, no force overthrow it. The sceptre of God's kingdom shall not pass into alien hands. Instead it will conquer the other kingdoms, not by force, not by the sword, but by the power of grace, truth and love. The principles on which ruling powers have acted will form no part of the government of God's kingdom of righteousness. That kingdom shall break in pieces and consume all these kingdoms, and its perpetuity is affirmed in the prophetic declaration given by divine inspiration, "and it shall stand forever." The foundation of the kingdom of God on the earth is the rock foundation of eternal principles, not of human construction. It is cut out without hands. Its principles are those on which the divine government is carried on. Justice and judgment are the habitation of God's throne. Other means than those resorted to by earthly powers are used for the advancement of the kingdom of God. Not by subtle policy, not by weapons of destruction, not by force, but by the power of truth, by the conquest of human hearts, by the love and mercy of God. It is likewise true that those who resolutely resist God's will, and who reject the King of glory, will, unless they repent, be overthrown. The nation that will not serve God shall perish. The onward progress of the kingdom of God is irresistible.

III. The Results.—The communication made by Daniel made a deep impression on the mind of Nebuchadnezzar. He "fell on his face and worshipped Daniel." He felt that what had been told him was a message from heaven. It is explained by some that the king, who was a heathen, recognized Daniel as the messenger of God, and through him worshipped the true God. Here the Bible mentions the fact but makes no comment on the king's action. Elsewhere it expressly condemns the worship of any creature. There was a recognition of God as supreme over all the gods of other nations, and that the future was known to Him. That after all was but a rudimentary lesson he had learned. The king kept his promise to Daniel and promoted him to a high place of honour and responsibility in the administration of national affairs. At Daniel's request his companions, who, like himself, were faithful in the service of God, were also elevated to important positions under Daniel. The king of Babylon never had better or more trustworthy young men in his service than these four captive Hebrews.

PRACTICAL SUGGESTIONS.

God reveals His purposes that men may know what is His will, and that they may be co-workers with God in the accomplishment of His purposes.

Daniel and his companions sought to know God's will by earnest and united prayer. Their prayer was graciously heard and answered by the God they served.

The kingdom of God is the only enduring kingdom, and the only one in which the people can be happy, for in it the people shall be all righteous. The promotion of the captive Hebrew youths is an illustration of God's declaration, "Them that honour Me I will honour."

Ministers and Churches.

THE Rev John Davidson of Alma has received a unanimous call from Bothwell, Florence and Sutherland's Corners.

THE Rev. Thomas Muir has received and accepted a unanimous call to Scotstown, Presbytery of Quebec. Induction May 25.

THE Rev Hugh Craig, missionary at Sawyerville and Massawippi, has accepted a call to Windsor Mill, Presbytery of Quebec. Induction June 1.

THE Rev. J. R. McLeod, of Kingsbury, Clerk of the Presbytery of Quebec, has received a unanimous call from the congregation of Three Rivers.

THE Presbyterian Church will shortly send a missionary to preach to the Mormons at their settlement near Lethbridge, at which point 750,000 acres have been set apart for them.

THE anniversary entertainment at the King Street Presbyterian Church, London, on Monday evening week was a very pleasant affair. Addresses were delivered by Rev. James Ballantyne, Rev. M. P. Talling, Rev. W. J. Clark, Rev. W. M. Rogers (the pastor), and Rev. I. C. Tolmie, Brantford. Misses Mutch, Simpson, Cox and Johnston and Messrs. Pink, Anundson, Brock and Greenway assisted the choir. Mr. Fred. Hardy and Misses Brock and Edmunds played the piano.

THE semi-annual meeting of the Y. P. S. C. E. was held in the Presbyterian Church, Granton, on Tuesday evening week. Nearly all members were present. Rev. Mr. Campbell occupied the chair. After the minutes of the last meeting had been read and approved new committees were appointed for the ensuing six months. Mr. Keycraft, Miss Wallace and Miss Harrison were appointed as delegates to attend the county convention, to be held in London May 24. The business being concluded the meeting closed with the benediction.

MISS MARY LEITH, who, after faithful service of six or seven years, has resigned from the choir of MacNab Street Presbyterian Church, Hamilton, was presented recently with a handsome secretary in recognition of those services. The useful present came from the Church as a whole and was accompanied by a neatly-worded letter expressive of the high esteem in which the young lady is held and of the appreciation of her talents as well on behalf of the various Church organizations as in the choir. The presentation was made privately, but is none the less appreciated by the recipient.

THE Amherst News says: St. Stephens Presbyterian Church here held a fair audience last evening on the occasion of the address on "The Pacific Coast in relation to Mission Work" by Mr. Thomas Kerr, general manager of the Standard Insurance Co of Toronto. The lecture throughout was very interesting and contained some good information, not only as to progress made in mission work on that coast, but as to the large and new wealthy cities which have risen up there. A collection was afterwards taken up for mission purposes. The Rev D. McGregor presided, and the meeting was held under the auspices of the Young People's Society of Christian Endeavour.

THE Montreal Witness says: The golden wedding is a season of great rejoicing and comes upon the family and its branches as a peculiarly pleasant event. Such it was in the case of Mr. and Mrs. Archibald McNaughton, well known members of St. Gabriel Presbyterian Church, whose work in the church has endeared them greatly to the congregation. Mr. McNaughton is a landmark among the Protestant residents in the East End. He was in the public fire service when such service was voluntary, as captain of the "Neptune" fire engine, and did severe and arduous duty in the great fire which burned down nearly one-half of the city. His grocery, and of late years his dry goods and fancy store, situated on Notre Dame Street, has been almost as well-known as the post-office is up-town. With strong ties of affection, the members of St. Gabriel Church congregation paid a visit to the residence of the family on Friday evening. The Rev. Dr. Campbell and Mrs. Byrd, for the Ladies' Aid, presented Mrs. McNaughton with a splendid ornamental lamp, and Dr. Campbell's remarks were most hearty and appropriate. The Young People's Society, through the president, Mr. Farquhar, presented the venerable couple with a handsome mantel clock, and the trustees, through Mr. Byrd, presented Mr. McNaughton with a walking cane. Some happy remarks were made by Mr. Archibald Watts and Mr. John McTavish, and the re-union of the members of the congregation who were present with the family was most pleasant. A large number of presents were given by members of the family, and the evening was a most enjoyable one.

THE Rev. D. McGillivray, formerly pastor of St. James Church, London, who has spent the last year in doing efficient missionary work in the North-West, a zealous and efficient minister, has just been inducted into the pastorate of the Presbyterian Church, Lunenburg, N.S. He enters on his new field of labour with the cordial good wishes for success in his ministry by his many friends in the West. The Lunenburg, N.S., Argus says: The centre of attraction last evening was at the Presbyterian church, where the induction of their pastor, Rev. D. McGillivray, formerly of St. James Church, London, took place. The church was brilliantly lighted with electric lights and presented a fine appearance. There was a large congregation present. The service opened with prayer for God's blessing and the singing of the beautiful hymn, "How sweet the name of Jesus sounds." Rev. G. A. Leck, of Lower La Have, Moderator of Presbytery, presided and preached. The other members of Presbytery present were Revs. H. Crawford of Dublin, J. W. Crawford of Mahone Bay. The visiting brethren were Rev. E. D. Millar of Yarmouth (former pastor of this Church) and Professor Forrest of Dalhousie College, Halifax. Rev Dr. Forrest offered prayer. After the new pastor was formally inducted by the Moderator, he was addressed by

Rev. Henry Crawford of New Dublin, and the congregation by their late pastor, Rev. E. D. Millar. After the usual questions had been put to the new minister, the choir sang, "How beautiful are Thy garments, O Zion." After the benediction, Mr. F. L. Nash, the representative elder, introduced Mr. McGillivray to the people, and in behalf of the congregation handed him \$250 in gold.

THE new and massive structure erected for Cookes Church, corner of Queen and Mutual Streets, Toronto, was opened last Sabbath, May 15. Rev. Dr. John Hall, of New York, preached in the morning and afternoon, and Rev. Dr. Potts at seven p.m. The church is a most imposing edifice built of red brick with stone trimmings. The interior equipments are complete in every way, the walls and ceiling are in harmony and tastefully tinted. The pews are well arranged and can seat comfortably upwards of twenty-five hundred people. In the morning Dr. Hall took the first few words of Acts v. 30, "The God of our fathers," for his text. He referred to the great opportunities all who spoke the Anglo-Saxon tongue had for spreading God's word, there being an increase every year of 20,000,000 speaking this language. The Doctor then exhorted his hearers to favour the God of our fathers. God sent His Son to be our Saviour. Of His rich mercy He gave His Son and made full provision that we might know and trust Him. He gave our fathers light by His holy word. He was the refuge of our fathers in days of trouble and persecution. They looked to Him and He protected them. Did our fathers acknowledge God in any way? They acknowledged Him by seeking to have their children His children. And lastly, what ought to be the significance of all this to us? Receive this Gospel of your fathers. Cling to this Saviour. Be ye faithful until death, and He will give you a crown of life. Make the God of your fathers your God and your portion forever. The sermon was delivered by Dr. Hall in his forcible and impressive style, and was listened to by the crowded congregation with closest attention, showing that the ministrations of the eminent New York divine were highly appreciated. Dr. Hall was announced to lecture on Monday evening. The popular pastor of Cookes congregation and his people are to be congratulated on the auspicious opening of their new church, and it is fervently hoped that the measure of prosperity and usefulness which they have experienced since the Rev. William Patterson's ordination and induction may be enhanced in a still greater degree now that their opportunities are so greatly enlarged.

THE interesting ceremony of the induction of the Rev. G. C. Patterson, M.A., to the pastoral charge of Embro congregation took place on May 5. During the whole day a cold rain fell, and the roads were simply mud. But, notwithstanding, a very large number managed to reach the church to greet Mr. Patterson. The interior of the building was decorated with flowers. The four corners of the platform and the organ were a mass and variety of colour, the collecting and arranging of which must have cost the ladies an immense amount of labour. The Moderator was unable to be present, and his duties fell to Rev. Dr. McMullen, of Woodstock. The sermon was delivered by Rev. Straith, of Innerkip, who spoke on the office, duties, etc., of an ambassador, and made a strong application. The excellent charge to the pastor was given by Dr. McMullen, of Woodstock, which the Embro Courier publishes, but which the exigencies of space preclude reproduction here. The Doctor also read the following greeting, which came by telegram in care of Mr. J. W. Burton, from the late esteemed pastor, Rev. G. Munro, M.A., now of Harriston. "Greeting from Guthrie manse to Knox Church, Numbers, 26th chapter, 24-26 verses. The Lord bless thee, and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace." Rev. E. R. Hunt, of Ingersoll, addressed the people and gave many words of counsel with regard to what is and is not to be expected from their pastor. He urged the people to remember that he is a student and has his hours for study, and gave advice regarding visitation. When the Presbytery and Session had received Mr. Patterson in due form the service was brought to a close, and the pastor received at the door many hearty hand-shakes from his new flock. In the evening a most enjoyable and successful social was held, at which good music was rendered and interesting and appropriate addresses were delivered by Rev. Messrs. Hardie, Silcox, C. V. Lake, H. C. Sutherland, Straith and Hunt. Mr. Patterson enters on his new sphere of labour with many encouragements and well wishes for his success as a minister of Christ.

THE anniversary services in connection with the MacNab Street Presbyterian Church, Hamilton, and also the close of the twentieth year of the pastorate of the Rev. Dr. Fletcher, took place on the 5th inst. The Doctor has been in the ministry of the Presbyterian Church thirty-two years. Dr. Fletcher stated on the previous Sabbath that during the last twenty years there had been great changes in the congregation. Many of the members had been called to the sanctuary above; he had preached to his hearers the Gospel of Christ in its purity, setting forth the ruin of mankind by the fall, redemption by the blood of Christ and regeneration by the Holy Spirit, and he would continue in this course while God gave him help. For his and others' encouragement in this noble resolve see Isaiah xli. 14-16. Rev. A. D. McDonald, D.D., of Seaford, preached the anniversary sermons morning and evening. His utterances were pointed, fitly spoken, and were like "apples of gold in pictures of silver." In the morning the text was Exodus xvii. 15 "And Moses built an altar, and called the name of it Jehovah-nissi." In the course of the sermon the preacher, in substance, said: The idea of a banner denotes progress. It was absolutely necessary that the Israelites should go forward. Without this progress there would be no Hebrew nation—no ground for confidence in the Lord Himself. They started out to go to the promised land of Canaan. The Israelites court-

ously asked permission to pass through the land of the Amalekites, but the latter said: "Ye shall not pass through our land." There was no other way. The Israelites had not asked for any special favours, they only asked the small privilege of passing through. There might be a good deal said in favour of the Amalekites' refusal. The Israelites were a nation of slaves, and it was a serious matter for 2,000,000 of people of this kind to pass through their country. They did not think it prudent for such a people to enter. Then there was a message came from heaven to this effect, "Go forward." They built an altar, and called the name of it "Jehovah-nissi" that is, "The Lord is my banner." Jehovah is a banner to His people—a centre of attraction, and He goes before them. Men are not able to direct their own ways, but the Lord is a leader to His people, and they follow Him. The Israelites were the descendants of a people to whom God had given great promises. From them would go out an influence that would reach to all the nations of the world—a power that has made them prominent in history. They were endued with faith to behold the invisible God, who communicated to them power that made them more than conquerors. Dr. Macdonald, made the following special reference: This is the anniversary of your pastor's induction. He has been endeavoring for these twenty years to save and sanctify his hearers, that they may be presented faultless before the presence of Christ with exceeding joy. Vast changes have taken place during these years. How many who signed the call to him are here now? How many have grown gray who were then in the spring of life—little children grown up men and women? You see how God has assisted him, restraining all evil from overtaking him, and sustaining him in his duties. His character has been thoroughly tested, his resources, faithfulness and zeal displayed, resulting in the cherished love and respect of his people. There must have been Aarons and Hurs in this congregation. The Lord has been blessing this people and leading them to victory.

PRESBYTERY OF OTTAWA.—This Presbytery met in St. Paul's Church, Ottawa, on the 30th of May. There was a large attendance of members. The report of the Woman's Foreign Missionary Society was read by the Clerk, in which it was stated that there were fifteen Auxiliaries and three Mission Bands within the bounds of the Presbytery, that the total membership was 415, being an increase of eighty-five during the year, and the amount contributed to missions was \$1,008.65. Besides this seven boxes of clothing and material valued at \$431.72 were sent to the Indian school at Birtle, Manitoba. There are in the Presbytery about thirty "scattered helpers" who subscribe to the monthly publication of the Society and collect for its funds. This report was felt by the Presbytery to be most gratifying, and thanks were tendered to the ladies for their diligence. The Clerk notified the Presbytery of the death of the Rev. James Sinclair, who for many years had been the kirk minister in Carp. A suitable notice was prepared and a copy sent to his widow. Arrangements were made for the induction in Eskine Church on the evening of May 19, of the Rev. Dr. Campbell, late of Listowel. Rev. W. T. Herridge, B.D., to preside and induct, Rev. Charles A. Doudet to preach, Rev. J. H. Bean to address the pastor and Rev. F. W. Faries to address the people. Mr. J. I. Byrnes, Cumberland, was appointed Commissioner to the General Assembly in place of Mr. George Hay resigned, and the Rev. Dr. Armstrong was appointed in room of Mr. Faries. Dr. Moore was appointed a member of the Assembly's Committee on Bills and Ordinances. Rev. R. E. Knowles, Ottawa, was appointed Convener of the Presbytery's Sabbath School Committee, in room of Mr. James Munson.

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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."



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resigned. On the Remitment the appointment of a Foreign Mission Secretary it was agreed: first, that such an official should be appointed; second, that the Rev. Dr. Fraser be nominated for the post; third, that the salary be \$1,600 per annum with expenses. A call from the French congregation of St. Marks, Ottawa, to the Rev. F. F. Sylax of St. Hyacinthe, Montreal Presbytery, was sustained and ordered to be transmitted. Rev. J. Bennett, B.A., was appointed Moderator of Session at Casselman; and the Rev. John McArter Moderator of Session at South Indian. On the Remitment re Probationers' Scheme the Presbytery affirmed the principle of Synodical Distribution, but thought that the details of such a scheme should be prepared by a committee of Assembly. A committee was appointed to draft a petition in connection with the proposal to open the Columbian Exposition on the Lord's Day. JAMES H. BRATT, *Sec. Clerk.*

MANITOBA COLLEGE.

The closing of the session of the theological department of Manitoba College for 1892 attracted a large audience to the college hall last week, the room proving too small for the occasion. Rev. Principal King presided, and among those present were: Rev. Dr. Bryce and Professors Hart and Baird, of the College staff; Chief Justice Taylor, head of the Manitoba College Board; Rev. Peter Wright, of Portage la Prairie; Revs. Dr. Duval, Joseph Hogg and R. G. MacBeth, of the city pastors; Mr. James Fisher, Mr. Colin H. Campbell and others. Many ladies were also in attendance. Rev. Mr. Farquharson was called upon to offer the opening prayer, after the singing of a psalm by the audience.

Rev. Principal King welcomed the large number gathered. He wished it not to be forgotten that the College was not simply a theological institution, but that there was teaching simultaneously in arts, preparing young men for the various professions, giving the literary part of their education to lawyers and doctors and those who would probably not join any of the professions, but serve God and their country in other departments. The present year had been one of very great success and advancement. He was happy to say that there had been a large number of students enrolled during the present session than any previous one; the advancement had never been very large, but it had been very constant. This year there had been enrolled—though there had never been so large a number present at the same time—139 students, a very considerable advance on the previous year. The year had been one of great success also in other respects. This year, as during the two years that he (Principal King) had been connected with the institution, they hoped to close the financial year within a fortnight with no debt, and with a little more in the treasury than at the beginning of the year, notwithstanding some increased obligations. The absence of any indebtedness had not been due to any retrenchment in connection with the teaching staff. Professor Baird, who had served the College so long and faithfully, had been set free from other duties, and had given his whole time and energy to the work of teaching. In another respect the year had been marked by advancement. The first considerable legacy, one of \$10,000, from the late Mr. Robertson, had been paid to the treasurer. The announcement had been received, though the money had not yet been paid, of a still larger bequest, from the late James McLean, of \$20,000. These legacies, so unexpectedly and generously left, were but the beginning of legacies, and during the lifetime of many present the College would no doubt be in possession in a similar way of large endowments of money. There were those to whom this College represented something very important in the union of religion and higher education; he could not help emphasizing that as one of the great charms of the institution to himself, and he would wonder if in the Presbyterian Church there were not wealthy men to whom it would not commend itself as an extremely important object to make this union effective. Since the last meeting an important amount had been added to the scholarship fund. A kind and generous lady had given for it, first \$1,000, and then another \$1,000 for the founding of scholarships for the encouragement of sacred learning with a comparatively small obligation, viz., to pay her a moderate interest on the money during her life. He had been very happy since coming to the building that night to learn that this generous lady had sent intimation that another \$1,000 was at the disposal of the Board of the College. The most outstanding feature of the work of the year was the plan for having the present building thoroughly repaired and a still larger building erected in connection with it, having all the conveniences such as institution required. The students, and no doubt the public, would be delighted to hear that the plan and tender for the erection of the building had been accepted, and any day they might expect to see the first sod turned. The enterprise would not possibly cost less than \$40,000. He thanked the generous subscriptions already given and would be followed up by a great number as large in proportion to the means of the givers and as generously given. It was the aim of the Board, he trusted that by God's blessing it would be their attainment, to see the building erected and fully paid for by the end of 1893, so that they would not need to entrench upon the legacies, but be in a position to invest them for the current expenses of the institution. A large number of friends from Manitoba and in the East were very specially welcomed in the College from the fact of ministers being trained in it to meet the wants of the settlers between the lakes and the Pacific Ocean. He was glad to say the hopes of the Church were not being disappointed. The institution on its theological side was still comparatively young, and it looked to show just what such an institution could do; but he found that twenty-three labourers in connection with the Presbyterian Church in Canada, and in addition five or six labouring in vari-

ous parts of the United States, had received, most of them, the whole, and others a part of their training here. While a large proportion of the graduates were labouring among white people, there were two or three among the Indians of our Territories, and one representing the College well in India, while another had lately passed on to the Pacific coast to undertake work among the Chinese; the audience knew enough about Mr. Winchester to know that anything an earnest, devoted heart could do would be done by him for that people. It was gratifying that while the Church had difficulty in agreeing upon a labourer for that important work, a gentleman of this institution had been sent out with unanimous approval. When those who had now completed their theological studies were added to the number they would be able to count thirty graduates who had received the greater part of their theological education here. The number of those who completed their studies during this session was seven; it would have been eight had not one of the number, Mr. Cumming, been obliged, by considerations of health, to take his last year at a seminary in California.

The members of the graduating class were each presented with a handsome Bible by the Principal, and by Chief Justice Taylor with a copy of Dr. Stalker's Yale lectures, recently delivered.

The list of scholarships and prizes as given below, was next read by the Principal who explained that these had been awarded on the basis of examinations at Christmas and in April. The examinations just closed had been in many respects very gratifying; some of the papers had been as good as any he had ever seen in connection with any institution.

Rev. Peter Wright, of Portage la Prairie, gave an able address to the graduating class, explaining to them the nature of true success, and pointing out how it is to be attained. He dwelt upon the importance of keeping their hearts with all diligence, of being Christians first and ministers afterwards; and, secondly, upon the element of fitting intellectual equipment. He emphasized the importance of the power obtained from the mastery of the English Bible. He exhorted the young men to preach the Word of God fearlessly; to be anxious for real power rather than popularity; to aim at simplicity in the presentation of truth, and not to fear evangelical services; in concluding, he dwelt upon the nobility of the ministerial calling, and characterized the field in this country as one of the noblest mission fields under the sun.

The valedictory address was then read by Mr. A. E. Driscoll. Mr. J. N. McLean, in replying on behalf of the students, addressed the graduating class.

Rev. Principal King thanked Rev. Mr. Wright for his address, expressed the interest with which he had listened to the valedictory and the reply, and said the college had had a great deal to be thankful for. He referred briefly to the death of the young Icelander, Mr. Johnson, who had so many noble, earnest Christian qualities; and expressed sympathy with Rev. A. McLean, a graduate of the college now in the United States, in his severe illness.

The Senate of Manitoba College met during the afternoon at four o'clock and received the report of the examinations. The following are the results. In the theological department the students are arranged in classes to indicate the order of merit. Within the classes the names are in alphabetical order.

NEW TESTAMENT GREEK LARGESIS.—Third year.—Class 1—Thomas Beveridge, B.A.; Richard Weir. Class 2—William Chestnut, A. E. Driscoll, B.A.; K. A. Gollan, A. C. Manson.

Second year.—Class 1—J. N. McLean, B.A., F. H. Russell, B.A., Robert Paterson, B.A. Class 2—John Maxwell. First year.—Class 1—Andrew Chisholm, Duncan Campbell, B.A., A. P. Ledingham, B.A., Christie McDiarmid, B.A. Class 2—D. L. McIntyre, B.A. Class 3—B. Innis, H. McLellan.

NEW TESTAMENT GREEK (ENGLISH)—Third year.—Samuel Polson, J. N. Guthrie (not classified).

SYSTEMATIC AND BIBLICAL THEOLOGY.—Third year. Class 1. Thomas Beveridge, B.A.; A. E. Driscoll, B.A.; Richard Weir. Class 2. William Chestnut, K. A. Gollan, Samuel Polson. Class 3. Alexander Manson. Second year.—Class 1. John Maxwell, J. N. McLean, B.A., Robert Paterson, B.A., F. H. Russell, B.A. First year.—Class 1. Andrew Chisholm, Duncan Campbell, B.A., A. P. Ledingham, B.A., C. McDiarmid, B.A. Class 3. B. Innis, D. L. McIntyre, J. N. Guthrie.

HEBREW GRAMMAR.—Class 1. D. Campbell, A. Chisholm, C. McDiarmid. Class 2. D. McIntyre. Class 3. A. P. Ledingham, H. McLellan.

ANALOGIES.—Third year.—Class 1. T. Beveridge, W. Chestnut, A. E. Driscoll, A. C. Manson. R. Weir, S. Polson. Class 3. K. A. Gollan. Second year.—Class 1. J. N. McLean, John Maxwell, R. Patterson, F. H. Russell. First year.—Class 1. D. Campbell, A. Chisholm, A. P. Ledingham, C. McDiarmid, D. McIntyre.

OLD TESTAMENT INTRODUCTION.—Third year. Class 1. T. Beveridge, William Chestnut, A. C. Manson. Class 2. A. E. Driscoll, K. A. Gollan. Class 3. A. C. Manson, S. Polson. Second year.—Class 1. J. N. McLean, John Maxwell, R. Paterson, F. H. Russell. First year.—Class 1. D. Campbell, A. Chisholm, A. P. Ledingham, C. McDiarmid. Class 2. I. N. Guthrie. Class 3. Bryce Innis, D. McIntyre.

OLD TESTAMENT HEBREW LARGESIS.—Third year.—Class 1. Thomas Beveridge, B.A.; William Chestnut. Class 2. Richard Weir.

OLD TESTAMENT HEBREW (ENGLISH).—Third year.—Class 1. Thomas Beveridge, B.A.; William Chestnut. Class 2. A. E. Driscoll, B.A.; Richard Weir. Class 3. K. A. Gollan, Alex. Manson. Second year.—Class 1. J. N. McLean, B.A.; Robert Paterson, B.A.; F. H. Russell, B.A. Class 2. James Maxwell.

LITERARY YEARS.—The following students have passed their examinations in the subjects named: I. N. Guthrie in Hamilton and Preparatory Greek; Andrew Ledingham in Hamilton, Flint, Loch, Reid, Latin; Greek and Shakespeare. C. McKibbin in

Latin, Greek, Shakespeare and Algebra. T. D. Acheson in Latin, Greek, Euclid and Hamilton. Miss M. C. Smith is given an aegrotat and allowed to enter on the previous. The following students have passed the preparatory examination, entitling them to enter the preliminary: T. G. Anderson, W. Elder, D. Iverach, D. Lang, J. Livingston, A. C. McIvor, M. McKee, T. R. Peacock.

SCHOLARSHIPS IN THE THEOLOGICAL DEPARTMENT. Third year—Thomas Beveridge, B.A., the Robert Anderson scholarship, \$50. Richard Weir, the Robert Anderson first prize, \$30. William Chestnut, the Robert Anderson second prize, \$20.

Second year—J. N. McLean, B.A., the John Ralph King scholarship, \$60. F. H. Russell, B.A., the C. Campbell-Woods scholarship, \$50. Robert Paterson, B.A., the Mary Wallace scholarship, \$40.

First year—Duncan Campbell, B.A., the Robert Crawford scholarship, \$50. Christie McDiarmid, B.A., the John Black scholarship, \$50. Andrew Chisholm, the Ruth Winchester scholarship, \$40. A. P. Ledingham, the memorial scholarship, \$30.

OBITUARY.

JOHN SUTHERLAND.

Mr. John Sutherland, town clerk of Cobourg, died at his residence there on the 2nd inst. Some seventy-six years ago Mr. Sutherland was born at Wick, Scotland, the most northerly town of the mainland of Great Britain. When a young man he worked at the trade of a cooper on the west coast of Ireland for several years. Half a century ago the Sutherland family, consisting of his father, three brothers and one sister, emigrated to Canada. Mr. Sutherland first settled in Kingston where he became acquainted with the late Sir John A. Macdonald, Hon. Alexander Mackenzie and Hon. Oliver Mowat. He afterwards moved to Cobourg and engaged in the grocery business, doing a large wholesale and retail business. After sitting as a member of the Town Council for a number of years, he was elected Mayor of the Corporation in 1875. While filling the office of chief magistrate an epidemic of smallpox broke out in the town. In those days no Board of Health existed, and dread of the contagion was so great that no citizen would venture near the unfortunate people who were stricken with the disease. But Mr. Sutherland heroically went to their relief, removed them to a place of isolation, and with his own hands buried the dead victims of the pestilence. His courage and devotion on this awful occasion were never forgotten by his fellow citizens, and in 1886, on the demise of the late Mayor Floyd, he was appointed town clerk and secretary of the com-

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To Get

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

Hood's

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. ELIA A. GOSF, 61 Terrace Street, Boston.

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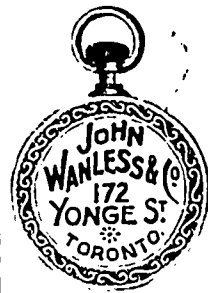
missioners, a position which he filled with efficiency until a few days before his death. He was also a member of the Trustee Board of the Collegiate Institute. In religion he was a Presbyterian of the sturdy old school. In politics he was a staunch uncompromising Liberal. His character was sterling in its integrity and his disposition kindly and generous. He leaves a wife and five daughters, viz.: the wife of the Rev. Dr. Hunter Corbett, who is in China, Mrs. F. W. Fowlds of Hastings, Mrs. E. W. Day of Winnipeg, Miss Annie and Miss Lina. The Town Council adjourned out of respect to the memory of their esteemed clerk and attended the funeral in a body. Mr. Sutherland was highly respected by all who knew him.

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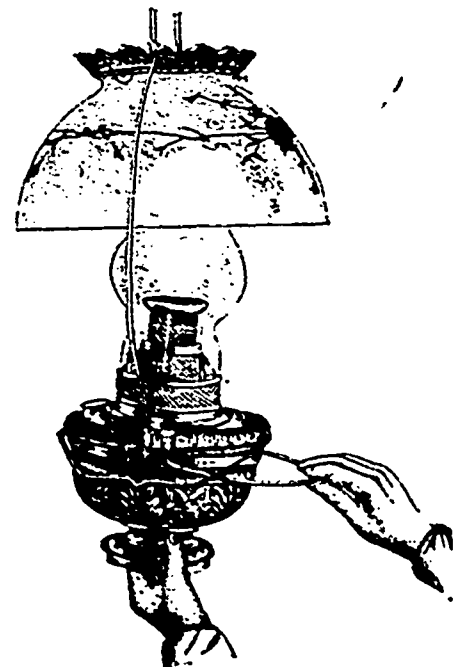
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British and Foreign.

THIRTY Methodist candidates are in the field for
the next parliamentary election in Britain all Lib-
erals.

A VOLUME of sermons by the late Principal
Cairns will be published in the autumn by Messrs.
Hodder and Stoughton.

THE Rev. Richard Birt, of the London Mis-
sionary Society, died at Poolton, South Africa, on 20th
March, in his eighty-second year.

THE Rev. Max Christlieb, son of the late Profes-
sor Theodor Christlieb, of Bonn, expects to sail
next year for Japan as a missionary.

THE Rev. J. Miller, late of Grange United Pres-
byterian Church, Banffshire, has been inducted to
Erskine Church, Belford, Northumberland.

DR PARKER appears as one of the London
World's "Celebrities at Home"; the doctor, it is
said, is always at home in the part of a celebrity.

THE Rev. John MacMillan, Free Church min-
ister, of Lochbroom, was the preacher at the bi-
monthly Gaelic service in the Crown Court Church,
London.

THE Rev. James A. Johnston, of Springburn
United Presbyterian Church, preached the Scot-
tish temperance league sermon in the Barony
Church, Glasgow.

CAMPBELTOWN U. P. congregation, on their at-
taining their 125th year, have presented Rev. Mr.
Thomson with \$630 and granted him two
months' leave of absence.

THE late Dr. Allon leaves about 6,000 sermons,
all noted with date and place of preaching. He
was on friendly terms with Mr. Gladstone, although
he did not adopt Home Rule.

MR. J. W. Barclay, M.P. for Forfarshire, would
put the election of the parish minister in the hands
of the ratepayers with right to appoint any minister
of the three great Presbyterian bodies.

SPRATHAVEN Free Church congregation cele-
brated the jubilee of Rev. Alexander Rankin recent-
ly. Rev. Dr. Stalker, of Glasgow, conducted a
service at two o'clock, the church being filled.

MARLBORNE and Regent Square congrega-
tions, London, have adopted the recommendations
of their vacancy committees to call Rev. Dr
Stalker and Rev. W. J. Macdonald respectively.

A PRIZE of \$250 is offered by the council of the
English Peace and Arbitration Association for the
best "model chapter" on peace and war, such as
might be incorporated in elementary school readers.

THE Rev. James Durran, M. A., of Willelson,
has been called to the collegiate pastorate of Queen
Street Free Church, Edinburgh—formed by the
union of St. Lukes and the Tolbooth Free
Churches.

THE fine new church that has been erected for
Sherwood congregation in Paisley at a cost of over
\$20,000 was opened with a service conducted by
Rev. Dr Stalker, who preached from the text,
"Christ is all."

THE congregation at Cambridge, which was
raised to the status of a sanctioned charge at the
last meeting of the London Presbytery North, have
unanimously elected Rev Hugh Falconer, B.D., of
Juniper Green Free Church, Edinburgh.

A TWO-LIGHT transomed window in the Cham-
bers aisle of St. Giles, Edinburgh, has been filled in
with stained glass representing incidents in the life
of John the Baptist by the family of the late Mr.
Robert Chambers, nephew of the restorer.

THE Rev. Hugh Black has indicated to Sher-
wood congregation, Paisley, a desire to decline the
call to Free St. George's, Edinburgh, but has stated
that in his final decision he will be guided largely
by the views expressed in the Church courts.

THE Swiss papers record the death of the vener-
able geologist and botanist, Professor Joseph Bon-
anomi, the author of several geological works. He
was one of the founders of the Jura railway, and
took a leading part in the development of the musi-
cal societies in the Jura villages.

THOMAS HARRY, the novelist, began his career
as an architect in Dorchester, and his first published
work was an essay on the use of coloured brick and
terra cotta in dwelling-houses. His first novel,
"Desperate Remedies," was published in 1870,
when he was thirty one years old.

THE Rev. James Douglas, M.A., of St. Stephens,
Glasgow, died on 21st ult at the age of fifty-seven.
Pleurisy resulting from a chill caught during his
labours in connection with the recent hoar was
the cause of death. A native of Duodec, he studied
at St Andrews, graduating with distinction.

THE opening sermon at the English Presbyterian
Synod at Birmingham was preached in Broad Street
Church by Rev. Dr. Monto Gilson, the retiring
Moderator, and the other meetings were held in the
Central hall of the Wesleyans. Rev. Dr. George
Johnstone, of Liverpool, is the new Moderator.

MR. R. B. HALDANE, M.P., asked by an In-
verwick elector if he would favour the election of
ministers being for three years like that of county
councillors, replied that he would not be so hard on
them as that, although he believed it a good thing
for them to be well gripped by their congregations.

THE Rev. Dr. Ross Taylor, of Kelvinide, Glas-
gow, has been presented at a social and business
meeting of his congregation with a silver salver and
700 guineas on the occasion of his being about to
enter on the twenty-fifth year of his ministry and of
his appointment as one of the three delegates to the
Presbyterian Council which meets in Toronto in
autumn.

MINARD'S Liniment cures la grippe.

FOR RHEUMATISM

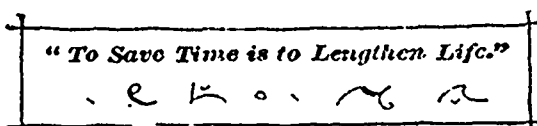
Which is caused by an acid in the blood, the best remedy is Ayer's Sarsaparilla. Abundant testimony shows that where all other treatment fails, the persevering use of Ayer's Sarsaparilla effects a complete cure. H. P. Green, of Johnstown, Ohio, writes: "For over fifteen years I suffered untold misery from rheumatism. Physicians' prescriptions, as well as the various specifics, proving of no avail, I at length concluded to give Ayer's Sarsaparilla a persistent trial. I have used in all about eighteen bottles, and am now enjoying perfect health. The expense for this medicine was nothing compared with what I had put out for doctoring that did me no good whatever."

"About three years ago, after suffering for nearly two years from rheumatic gout, being able to work only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to say that it has effected a complete cure. I have since had no return of the disease." — Mrs. R. Irving Dodge, 110 West 125th street, New York City.

Ayer's Sarsaparilla

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AND EXCURSIONS

Make SANDWICHES with
JOHNSTON'S FLUID BEEF

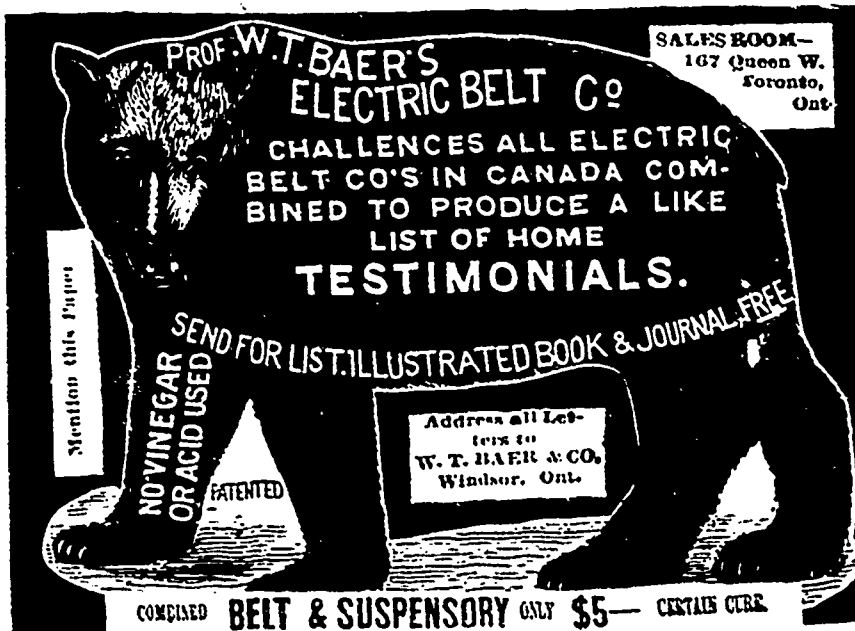
Spread on thin slices of Bread and Butter

DELICIOUS!
ECONOMICAL!
NUTRITIOUS!

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They invigorate and restore to health Debilitated Constitutions, and are invaluable in all
Complaints incidental to Females of all ages. For children and the aged they are priceless.
Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London;
And sold by all Medicine Vendors throughout the World.
N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

Household Hints.

PINEAPPLE CREAM.—Whisk up half a pint of cream quite stiff, add the chopped pineapple to it, the juice of one lemon, four ounces of powdered white sugar, and one ounce of isinglass dissolved in a little boiling water. Whisk all lightly together, fill a mould, and let set. When required, turn out carefully on a glass dish, garnish with slices of cut lemon and a few apple-blossoms.

LEMON PATTIES.—To one quart bowl of bread crumbs add half a pint of boiling milk; let it become cold, and then add the grated rind of two lemons, one-quarter of a pound of butter beaten to a cream, three eggs well beaten and one cupful of sugar. Butter some cups well and pour in the mixture and bake about twenty minutes. When done, turn them out and serve with mint sauce.

POTATOES.—Peel and wash three pounds of potatoes, put them in a saucepan with sufficient cold water to cover them, two ounces of salt and a thin slice of lemon. Boil until tender, strain the water from them, raise the lid and let the saucepan stand on the stove five minutes to dry them. Take out one potato for each person to serve with the fish; to the others add one ounce of butter and half a gill of cream or milk; beat them well with a large fork until thoroughly mashed, and serve with the mutton.

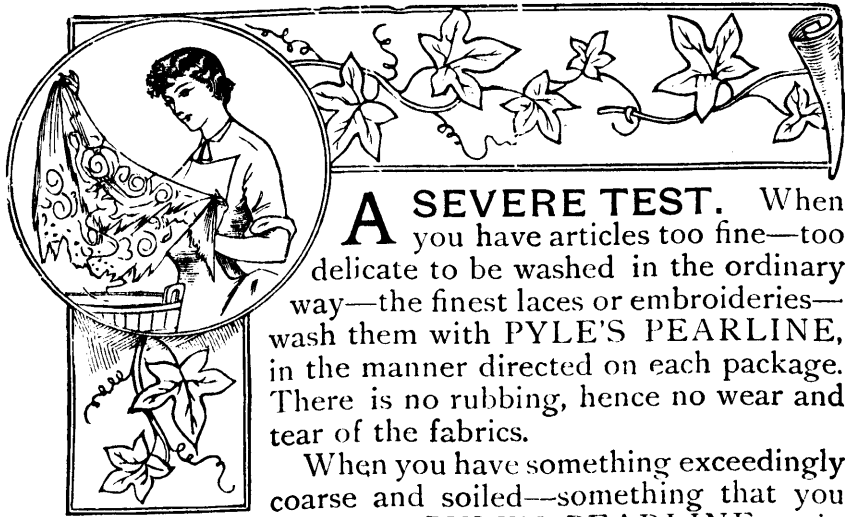
COMPOSITE OF RHUBARB AND RICE.—Cut half a bundle of rhubarb into pieces about an inch long, place them in a stewpan with one and one-half pounds white sugar, and let simmer until the rhubarb is cooked. Pour off the syrup and reduce it to one-half by boiling; then add it to the rhubarb and let it get cold. Boil some rice in milk, add a little sugar; when cooked let it get cold. Make a wall with the rice in a glass or silver dish, put the rhubarb in the centre, and serve with white sugar sprinkled over it.

TROUT WITH PARSLEY SAUCE.—Clean the trout, wipe carefully and lay in a baking-pan with hot water enough to keep it from scorching, bake slowly, and baste frequently with butter. When done, dish on a hot dish and garnish with picked parsley. Serve with it, in a sauce-pan, the following: Blanch a handful of parsley in hot water; when cooked, drain it dry and chop it very fine. Put half a pint of water into a stewpan, add a little roux, let boil, add seasoning, a little butter, and chopped blanched parsley; let it simmer two minutes and serve.

SPINACH WITH CREAM.—Wash and pick well three pounds of spinach, drain it on a sieve, put it into a stewpan of hot water with a handful of salt, and keep it boiling until it becomes thoroughly tender, then drain it on a colander and squeeze all the water from it. Next rub it through a coarse wire sieve, put it into a saucepan with a tablespoonful of butter, some salt and pepper, a little grated nutmeg, and a gill of cream; stir together until thoroughly hot; pile it in the centre of a hot dish; garnish it round with croutons of fried bread, and serve.

SPRING SALAD.—Wash and pick over carefully two lettuces; with a silver knife cut them into small pieces, add ten radishes cut small and about two handfuls of mustard and cress: arrange all on a dish. Pour under the salad a sauce made as follows: The yolks of two hard-boiled eggs and of two raw ones mashed smoothly, together with a tablespoonful of cream and one of salad oil. Add enough vinegar to make it pretty sharp. Serve with bread and water-cress butter. To make the latter, wash and pick over the leaves of a quantity of water-cress, and mince them as finely as possible, then dry them in a cloth. Knead them with as much fresh butter as they will take up, add a very little salt and white pepper, then shape into little pats.

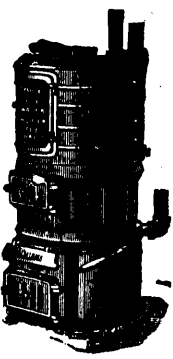
SHOULD you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c. MINARD'S Liniment is the best.



A SEVERE TEST. When you have articles too fine—too delicate to be washed in the ordinary way—the finest laces or embroideries—wash them with **PYLE'S PEARLINE**, in the manner directed on each package. There is no rubbing, hence no wear and tear of the fabrics.

When you have something exceedingly coarse and soiled—something that you dread the washing of—try **PYLE'S PEARLINE** on it. There is no rubbing, hence no wear and tear on yourself. We guarantee **PEARLINE** to be harmless, but beware of the imitations. **PEARLINE** is the modern means for easy and good washing and cleaning.

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Regulates the stomach, liver and bowels, unblocking the clogged secretions and carrying off all foul humors and impurities from the system, thus curing dyspepsia, biliousness, constipation, headache, scrofula, salt rheum, sour stomach, dizziness, heartburn, rheumatism, and all diseases of the stomach, liver, bowels and blood. It antagonizes all blood poison, removing all impurities from a common pimple to the most scrofulous sore.

ITS EFFECTS IN HEADACHE are truly surprising, having made complete cures in obstinate cases of more than 20 years' standing, which had resisted all other treatment. As a

SPRING BLOOD PURIFIER

it has long held first place, and continues to be esteemed by press and people, the best and purest remedy ever devised to remove tired feeling, restore elasticity and buoyancy to the constitution; and tone up the entire system to bounding health and strength.

Price \$1 per bottle, 6 for \$5, or less than 1c. a dose.

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Frank's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. J. P. FRANK, 551 Pearl St., N.Y.

Established 1857.

Household Hints.

BAKED BERMUDA ONIONS.—Wash the onions, but do not remove the skins; put them into boiling water with a little salt; boil them rapidly for one hour, then take them out; wipe them dry; roll each one separately in a thin piece of paper and bake slowly about one hour; remove the skins; place them in a vegetable dish and serve with a white sauce, with pepper added.

VEAL OLIVES.—Cut cold veal and ham into thin slices of the same size and shape, trimming the edges neatly. Lay a slice of veal on every slice of ham, and spread beaten yolk of egg over the veal. Have ready a thin forcemeat, made of grated bread crumbs, sweet marjoram rubbed fine, fresh butter, and grated lemon-peel, seasoned with nutmeg and a little cayenne pepper. Spread this over the veal, and then roll up each slice tightly with the ham. Tie them round securely with twine and roast well. For sauce add two tablespoonfuls of cream to some cold veal gravy and enough mushroom ketchup to flavour. Let it simmer, and serve.

MOTHS.

Now, says a writer in the New York Recorder, is the time when the clothes lines are laden with fur and cloth garments, while the prudent housewife hunts the ruthless moth.

If you intend remaining in town during the moth-invading months a simple sunning and brushing is all that your garments will require at present. The closet where they are to be placed deserves the first consideration. It must be thoroughly cleaned—the walls, ceiling and floor either painted anew or washed with strong ammonia and water, or even brushed over with naphtha, to thoroughly exterminate any lingering worm or egg. Then bring back your fresh-smelling garments, and behold! your mind at rest for the remainder of the season, during which, once a week, shake your garments out of some convenient window and occasionally air them on the line.

Moths love darkness, so give them as little opportunity for plying their works of devastation as possible. A saucer of turpentine standing in a corner serves as a sort of candle in which to singe the wings of the hapless insect, judging from the numbers found floating in the liquid. This is the best use to make of turpentine.

Don't do as a friend once did who wet the paper in which her clothing was laid away with turpentine and even laid some of the gum in the chest. Needless to say the garments were riddled, and she no longer sings the praises of that article.

Oh, it is very easy to fight moths if you are going to be at home during their picnic season; but when you are away for perhaps only two or three weeks, enough mischief is wrought to spoil a dozen weeks of enjoyment. Only last summer I left town for two weeks and returned to find a fur-lined garment which had been thoroughly beaten every week completely ruined. Hence my war against the insect.

A cedar closet or chest is the best place in which to lay away your winter garments. When this is not obtainable it is best to treat your closet or chest as I have described. If you are going to hang up your articles, after having well brushed and cleaned them, place them in bags of strong unbleached cotton which has not been laundered. When your array of phantoms adorns the walls of your closet, throw over the bags, shelves and floor some moth-aline of camphor and tar, or any preparation you may prefer. Of course the prepared bags, which may be purchased nearly everywhere, are very convenient, but if you cannot afford to purchase them, you will find the cotton bag almost as good. Garments to be placed in a trunk may be treated in a similar manner, only newspaper can take the place of cotton cloth.

SAMPLE CHOCOLATE FREE.

A postal card addressed to C. Alfred Chouillou, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using.

Miscellaneous.

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Thoroughly Dry, Cut and Split to a uniform size, delivered to any part of the city or any part of your premises. Cash on delivery, viz.: 6 Crates for \$1, 12 Crates for \$2, 20 Crates for \$3. A Crate holds as much as a Barrel. Send a post card to
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Or go to your Grocer or Druggist and Telephone 1570.

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Celebrated Pure White Bread.
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Miscellaneous.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.
 In San Francisco, May 6, by Rev. Dr. Burrows and Rev. J. C. Smith, Rev. William Bell Cumming to Lizzie A. Douglas, daughter of Rev. J. M. Douglas, returned missionary from India.

On Wednesday, the 11th May, at the residence of the bride's mother, by the Rev. W. Farquharson, B.A., assisted by the Rev. J. Goodman, Thomas Herbert Graham, Esq., Inglewood, to Belle, only daughter of the late George Scott, Esq., Inglewood.

At Toronto, Wednesday, May 11, by the Rev. Wm. Patterson W. W. Jeffers, of the Education Department, to Christina M., daughter of John Sutherland, Esq., Kirkfield, Ont.

DIED.
 At his late residence, 133 Spruce St., Toronto, on May 14, John T. Bryce, in his 87th year, a native of Lanarkshire, Scotland.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on Tuesday, May 31, at 11 a.m.

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

BRUCE.—At Chesley, July 12, at 2 p.m.

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

LINDSAY.—In St. Andrews Church, Sonya, Tuesday, May 31, at 11 a.m. Sabbath School Convention, Monday, May 30, at 11 a.m.

LONDON.—In First Presbyterian Church, London, on second Tuesday in July, at 7 p.m.

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

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

ORANGEVILLE.—At Laurel, on May 18, at 11 a.m.

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

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

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

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

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

GENERAL ASSEMBLY AT MONTREAL

RAILWAY ARRANGEMENTS

REDUCED RATES

Will be granted as in past years. Delegates will, on getting ticket at station, ask for a receipt for their fare, or a Standard Certificate, which the railway supplies. Full Fare will be paid on going, and when the Certificate is signed by the Clerk at the Assembly, Return Tickets will be given for **ONE-THIRD FARE**, if over 50 and less than 300 are present, and **RETURN FREE** if over 300. The wives of Delegates will have the privilege.

Fuller information may be given next week.

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

AGENTS LIFE OF HON. ALEX. MACKENZIE, by Wm. B. Cunningham, ex-Private Secretary, and Hon. G. W. Ross. Endorsed by Mrs. Mackenzie. Only edition out. Over 600 pages. Well illustrated. Outfit 30 cents. Security agency at once. C. R. PARISH & CO., 39 Toronto St., Toronto.

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Leave Hamilton, 8 a.m. Leave Toronto, 3 p.m.

Double Trips commence May 21. Four trips each way on and after June 11.

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Miscellaneous.

TENDERS FOR COAL.

The undersigned will receive tenders to be addressed to them at their office in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon on

Wednesday, 25th May, 1892,

for the delivery of the following quantities of coal in the sheds of the institutions below named on or before the 15th day of July next, except as regards the coal for the Central Prison and London Asylum, as noted:—

Asylum for Insane, Toronto.—Hard coal, 1,000 tons large egg size, 125 tons stove size, 75 tons nut size; 450 tons soft coal.

Mimico Branch Asylum.—Hard coal, 2,350 tons large egg size, 150 tons stove size.

Asylum for Insane, London.—Hard coal, 2,300 tons large egg size, 350 tons egg size, 100 tons chestnut size; 75 tons soft coal. Of the 2,300 tons, 600 tons are not required till January, 1893.

Asylum for Insane, Kingston.—Hard coal, 2,000 tons large egg size, 100 tons small egg size, 10 tons chestnut size; 5 tons soft lump.

Asylum for Insane, Hamilton.—Main building—Hard coal, 1,700 tons small egg size, 133 tons stove size, 30 tons chestnut size; soft coal, 500 tons Reynoldsville, 200 tons do at pump house, 45 tons Briar Hill for grates.

Asylum for Idiots, Orillia.—Hard coal, 2,000 tons large egg size.

Central Prison.—Soft coal, 1,000 tons select lump, to be delivered in lots of 160 tons during September, October, November, December and January next, 600 tons Streetsville screenings.

Institution for the Deaf and Dumb, Belleville.—Hard coal, 650 tons large egg size; 95 tons small egg size; 15 tons stove size; 30 tons No. for cooking.

Institution for the Blind, Brantford.—Hard coal, 400 tons egg size; 150 tons stove size; 10 tons chestnut size; 5 tons soft coal for grates.

Mercer Reformatory.—Hard coal 550 tons small egg size; 150 tons stove size.

The hard coal to be Pittston, Scranton, Lackawanna or Loyal Sock. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name.

Delivery is to be effected satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the Provincial Secretary, must accompany each tender as a guarantee of its bona fides. And two sufficient sureties will be required for the due fulfilment of each contract.

Specifications and forms and conditions of tenders are to be obtained from the bursars of the respective institutions.

The lowest or any tender not necessarily accepted.

R. CHRISTIE,
 T. F. CHAMBERLAIN,
 Inspectors of Prisons and Public Charities,
 Parliament Buildings, Toronto, May 9th, 1892.

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

FLETT'S EMULSION OF PURE COD LIVER OIL,
 With the Hypophosphites of Lime, Soda and Potash. Pleasant, Palatable and Permanent.
IN LARGE BOTTLES, 75 CENTS.
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