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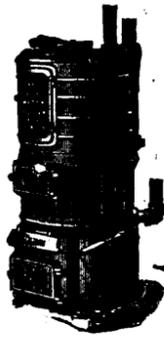
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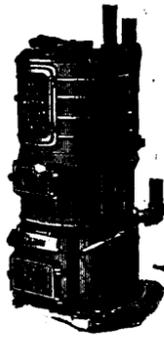
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HAG. VEL. OIL.—This stands for Hagyard's Yellow Oil, the best and promptest cure for all pain from the simplest sprain to the racking torture of rheumatism. A never-failing remedy for croup, sore throat, and pain in the chest.

SOMEONE asked an old lady about a sermon—"Could you remember it?" "Remember it? No, the minister couldn't remember it himself. He had to have it written down."

THE man who wants to have his work done in the biggest hurry is not always the man in the biggest hurry to pay his bill.

FOR A DISORDERED LIVER try BEECHAM'S PILLS.  
 WOMEN are not cruel to dumb animals. No woman will wilfully step on a mouse.

EVERYONE admires a man of push, but nobody wants to be the person pushed aside by the man.

THE gay winter season exposes many to attacks of colds, coughs, hoarseness, tightness of the chest, asthma, bronchitis, etc., which requires a reliable remedy like Hagyard's Pectoral Balsam for their relief and cure. Known as reliable for over thirty years. The best cough cure.

DEDBROKE—"It's no use denying that times are hard. I tested the matter thoroughly this morning." Jackson—"How?" Dedbroke—"I accosted a doz'n prominent citizens whom I met in the street, and asked each one for a loan of five shillings for a short time only. Would you believe that not one of the twelve had that paltry sum in his pocket?"

HEALTH GIVING herbs, barks, roots, and berries are carefully combined in Burdock Blood Bitters, which regulate the secretions, purify the blood and renovate and strengthen the entire system. Price \$1 a bottle, six for \$5. Less than one cent a dose.

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I AM subject to sudden colds, followed by hard coughs, for which I use WISTAR'S BALSAM OF WILD CHERRY, and find it the best remedy. We always have it in the house, and would as soon be without flour as the Balsam. A. DUNKLEE, Postmaster, West Brattleboro', Vt.

GOOD man (sadly)—"Ah, my son, you have been to the circus; it pains me greatly to think that one so young should have crossed the threshold of iniquity." Bad small boy—"But I didn't cross no threshold; I crawled in under the tent."

REGULAR action of the bowels is the keystone of health. The use of B.B.B. insures it and cures constipation, dyspepsia, etc.

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ELEMENTARY instruction in cookery.—Young lady: And, now, Jane, what's the next thing to do after putting the meat and potatoes in the stew-pan? Village girl: Please, miss, wash the baby.

MRS. DEFLAT—"What is that horrid smell?" Mr. Deflat: "I judge from the odour that it's one of those odourless oil stoves."

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EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and unflinching efficacy.

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

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

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EVERY MAN Who finds his mental faculties dull or failing, or his physical powers flagging, should take these Pills. They will restore his lost energies, both physical and mental.

EVERY WOMAN should take them. They cure all suppressions and irregularities, which inevitably entail sickness when neglected.

YOUNG MEN should take these Pills. They will cure the results of youthful indiscretions, and strengthen the system.

YOUNG WOMEN should take them. These PILLS will make them regular.

For sale by all druggists, or will be sent upon receipt of price (50c. per box), by addressing THE DR. WILLIAMS' MED. CO., Brockville, Ont.

**The D.L. Emulsion OF God Liver Oil**

AND THE Hypophosphites of Lime and Soda.

No other Emulsion is so easy to take. It does not separate nor spoil. It is always sweet as cream. The most sensitive stomach can retain it.

CURES Scrofulous and Wasting Diseases. Chronic Cough. Loss of Appetite. Mental and Nervous Prostration. General Debility, &c.

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E. O. W. 31/5-2

# THE CANADA PRESBYTERIAN.

VOL. 20.

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No. 24.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Supr. Intendants and Secretaries.

Both the above have been carefully prepared, in response to recent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Forthingham, M. A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 20 cents each. Address—

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## Notes of the Week.

FOREIGN missionaries resident in Japan are now granted passports to reside outside of foreign concessions, on the ground that they are "employed in Church work"—a concession which has hitherto been given only to teachers. Coming at this time it indicates a special appreciation on the part of the Japanese Government of the beneficial influence of the missionaries.

THE New York *Independent* says: The decision of the Supreme Court upholding the constitutionality of the Wilson Original Package Act is very grateful to the friends of Prohibition. The cause has suffered many discouraging defeats, and it is good to know that the principle has been so handsomely vindicated by our court of last resort. "Ye trembling souls fresh courage take."

THE Established Presbytery of Glasgow has just published a report on the social condition of the poor in that city. It recommends the conferring of large powers on the corporation to close insanitary houses and compel landlords to make houses habitable; the formation of an association for the purchase and reconstruction of existing tenements that are insanitary and out of repair; and the compulsory relegation of the incorrigibly idle and dissolute to labour colonies.

THE report of the General Manager of the Dominion Building and Loan Association was presented at the first annual meeting, held in Toronto on the 27th ult. Dr. Burns, the president, in an address, defended the Association from some aspersions to which it had been subjected. The report of the auditors shows that there is a balance in the company's favour of \$15,354.58, and that it holds securities against loans to the value of \$104,200. The Hon. G. W. Ross replied to the vote of thanks to the directors and officers.

THE printing of the Scriptures in the Russian language is a monopoly of the Holy Synod. Russian Bibles printed elsewhere than in the Synod's printing offices are confiscated, should the police hear of their existence. As the Apocryphal books are an integral part of the Synod's Bible, it follows that the numerous bodies of Russian Dissenters, who consider these books uncanonical, are debarred from having a Bible to their liking. Many of them make shift with the Bible in Bulgarian, a cognate language to Russian, which may be imported for the use of the Bulgarian colonists.

WITHIN the last few months the Russian Government have caused more Jews to join the Christian Church than all the Jewish societies that have ever existed. The Russian newspapers assert that over 50,000 Israelites have joined the Orthodox Greek Church within a year, and that many thousands have within the same period embraced Lutheranism. This may all be true. But what are we to think of the means employed to bring this about? What are we to think of a Church who can boast of converts like these unfortunate perjured Jews?

PRINCIPAL RAINY presided and gave a short address at an anti-opium demonstration in Free St. Andrew's on a recent Sunday evening. There was only a moderate attendance. Professor Lind-

say made a telling speech, and Dr. Dudgeon, of Pekin, a very long one, under which the audience showed signs of impatience. Dr. Rainy thinks the loss to the Indian revenue which would result from giving up the opium traffic could be made good by cutting down extravagant expenditure. Principal Rainy, as usual, is the life of the Free Church Assembly. One Saturday, especially, he had several times occasion to pour a little calming oil on troubled waters.

THE series of annual reports which have been presented by Canadian Loan and Insurance Companies has proved the sound financial condition of our country and the rewards which are being reaped by wise investments and business enterprise and energy. That of the Ontario Mutual Life Assurance Company is of the most encouraging kind. The amount of assurance effected by this Company is the really great sum of \$13,710,800, and its cash income at the close of the year was very near to half a million dollars. Its surplus over liabilities was \$134,066. Such reports as that of the Ontario Mutual reflect credit on all concerned.

DR. PROCHET, of Rome, preached to a large congregation in Free St. George's, Edinburgh, recently. He is an eloquent speaker, and his English is nearly perfect. He spoke on the present state of religion in Italy, taking as his motto the saying of Machiavelli: "If we are without religion we owe it to the Papal Court." Dr. Prochet was much shocked at Mr. Stead's idea that the Pope is the Christian conscience. "I have read many foolish things," he said, "but I never happened to stumble across anything quite so stupid. Nothing could show more clearly how ignorant Englishmen are of the real state of matters in Italy."

THE report on religion and morals, which was given by Mr. Sloan in the Free Church General Assembly, and was of great length, contained much that was worth consideration. The conclusion of the committee is that upon the whole, throughout Scotland generally, the tide of spiritual life has been ebbing for some time past. Complaint is made of half-day hearing of the falling off in the attendance at prayer meetings, and of betting, much of which is laid to football. It is suggested that boys of a musical turn be early drafted into choirs, and that cooking classes be started in mission districts, it being clear that much of the indulgence in strong drink is due to badly-cooked food.

ON his recent visit to Smyrna, Mr. Wells, of Pollokshields, Glasgow, preached in the Episcopal Church connected with the British consulate, the clergyman in charge conducting the preliminary devotional exercises, a rare experience for a Presbyterian minister in these days. Mr. Wells also addressed the girls in the American boarding-school at Smyrna, where he found that they and their teachers, by an odd coincidence, were engaged at the time of his visit reading his latest book, "Rescuers and Rescued." Mr. Wells received a visit at Buda-Pest from the Baroness Dercsenyi, who has been a very warm and loyal friend of the Free Church mission in that city for fifty years. She told him that she owes all her interest in Christian life and work to her governess from Edinburgh, whom in her girlhood she regarded as the model of all that is good.

CURIOSLY enough, says a contemporary, Dr. Boyd, the retiring Moderator of the Established Church Assembly, preached at St. Giles on much the same subject as that chosen by Dr. Brown. His text was taken from the same chapter, 2 Cor. iv. 1, "This Ministry." It was rather startling to hear from Dr. Boyd that in Scotland "the men are generally better than the Churches; in England the Churches are not infrequently better than the men." He qualified the remark by saying that in England the churches were so beautiful that it was very hard to be like them. The new Moderator, Dr. Macgregor, of St. Cuthbert's, was warmly welcomed by the Assembly. The addresses, as usual, were mainly complimentary. Reference was made

to the death of Mr. T. G. Murray, who will be greatly missed in this year's Assembly. The chief business of the day was the election of Sheriff Cheyne as procurator in the room of Sir Charles Pearson.

THE report of the College Committee came up in the Free Church Assembly. There was a large attendance of members, but as no important discussion was expected, the public galleries were nearly empty. In presenting his very satisfactory report, Dr. Bannerman raised a cheer by remarking that they hoped soon to do away with the annual collection for colleges. It was felt that the colleges should be entirely self-supporting. Mr. Charles Guthrie, who is one of the best speakers in the Assembly, seconded the motion for the adoption of the report. The Rev. T. Crerar, of Leith, came forward with an amendment. He thought that there were too many professors on the College Committee. Considering the nature of its work, six out of twelve was too large a proportion. Professor Blaikie retires this year, and it was proposed that Professor Duns be appointed. Mr. Crerar moved that some other name should be substituted. He suggested that of Mr. Johnston, of Greenock. A show of hands was then taken, and Mr. Crerar's amendment was lost. About eighty members supported him. The debate lasted three-quarters of an hour.

THE Edinburgh *Evening Despatch* states that the managers of the First Presbyterian Church in New York have resolved to make enquiries about the Rev. John Robertson, of Glasgow, with the intention of giving him a call. "The Church," writes the New York correspondent who communicates the information, "has an interesting history in the city, but of late it has been unfortunate in its ministers, and is at present without one. It is situated near the foot of Fifth Avenue, and was at one time very rich. The wealthy classes, however, have nearly all left the down-town districts and gone up to the more fashionable quarters of the city. This Church, like all the other down-town places of worship, has suffered by the exodus of the rich people, and its financial condition is not so good as it used to be, but still, I think, good enough to tempt Mr. Robertson. The salary is \$9,000 a year. If he can be got it is the Church's intention to make it a great centre for the middle-class of Presbyterian churchgoers, and it is fondly hoped that Robertson will be to New York what Talmage is to Brooklyn. Five out of six of the managers are anxious to have him, and are prepared to go a few thousand dollars extra to get him."

THE report of the Colonial Committee of the Church of Scotland was submitted by Rev. A. Williamson. The income last year was \$23,240. New Zealand is in urgent need of both men and money, especially in the rural districts. Mr. A. Wallace Williamson spoke of the Church in Victoria as undermanned, a fact impressed upon him during his recent visit. Next came the report on continental chaplaincies. Mr. Hunter, of Fala, called attention to the lamentable position of the Church in having only one summer chaplain throughout the whole continent of Europe. After this, says the correspondent of the *Christian Leader*, there appeared delegates from the Presbyterian Church of Canada, Dr. Burns, of Fort Massey Church, Halifax, and Mr. Munro, of Antigonish, the former of whom declared that the union of the Canadian Presbyterian Churches, which took place in 1875, had been such a splendid success that they were urged to advise others to go and do likewise—a statement that was followed by applause. In the matter of army and navy chaplains congratulation was expressed over the passing of the Marriage Act, 1890, by which marriages by ministers of the Church of Scotland on board Her Majesty's vessels can no longer be questioned. The report on Aids to Devotion, which was submitted by Mr. Paton, of Dumfries, elicited from Dr. Donald Macleod the remark that the diction of the work was capable of improvement, and that the service was too long. The Moderator tried to comfort him by pointing out that the length was only a half that of the previous one.

## THE SEVENTEENTH GENERAL ASSEMBLY.

After devotional services the Rev. John Laing, D.D., delivered the following discourse:—

But unto every one of us is given grace according to the measure of the gift of Christ.

Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.—Ephesians iv. 7, 8.

Without question the Psalm which we have just sung (Psalm lxxviii.) is the Scripture referred to in the text. There the ascent on high, the taking captive of many, the receiving of gifts, are declared to be in order that "Jehovah God may dwell among men," even among those who had been rebels and enemies. This is God's grand purpose of love to sinful men.

For the welfare of man communion with God is indispensable. Man was made "to glorify God and to enjoy Him for ever." To enjoy Him—God Himself. Apart from God bliss is impossible. Innocent man enjoyed the privilege of communion until it was interrupted by sin. Then man was severed from the life of God; he died. To restore the lost fellowship, to give life to dead sinners, "to make an end of sin and bring in everlasting righteousness," is the declared object of God's great salvation, "that Jehovah God may dwell among the redeemed."

This high purpose of restoration was made known symbolically at first in the cherubim, to which the sinful outcasts from Eden might repair to meet with God, and cherish the hope that in God's good time the flaming sword which kept the way of life would be by grace removed, and that they might again walk with God in Paradise restored. Afterwards God made Himself known as present with holy men. Enoch walked with God; Noah also communed with Him; Abraham was his friend; Jacob met with Him at Bethel and saw His face at Peniel; Moses spake with God face to face; and the Shechinah in the Holy of Holies, in tabernacle and temple, was the visible token that God dwelt among His people. "Jehovah Shammah," the Lord was there.

In the fulness of time the symbols faded away before the glorious reality. Men beheld the glory of the Only-Begotten of the Father, Immanuel, God with us. The eternal Word became flesh and dwelt among us. And still, though now ascended and enthroned at the right hand of the Majesty on high, Jesus the Christ, by His indwelling spirit, makes His abode with men, as He said, "If any man love Me he will keep My Word, and My Father will love him and we will come unto him and make our abode with him." Thus the bodies of Christians become God's temples, and He dwells in them. This, however, is but the earnest of the blessed consummation, when a great voice out of the throne shall be heard saying, "Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God himself shall be with them and be their God." For this revelation of the sons of God, we who have the first fruits are waiting; waiting for the new heavens and new earth, the new Jerusalem "where there shall be no more curse, but the Lord God and the Lamb shall be therein, and His servants shall do Him service, and they shall see His face and His name shall be on their foreheads." Then shall God forever dwell with redeemed men.

To accomplish His purpose God has prepared an instrument. The body on earth of which Christ is the Head is that instrument. To it, His Church, the work is intrusted, and power from on high is given to perform it. This Church is God's elect, chosen and called out of the world, separated for the Lord, created anew in Christ Jesus unto good works which God hath before prepared that they should walk therein. In all ages God had His witnesses doing His work of mercy. Abel and Noah, Abraham and Melchisedec, Job and Elihu; as well as Moses and Solomon, or Samuel and Elijah, or John the Baptist and Paul, each in his time and place was raised up to lead men back to God. Let us not narrow God's Church or ignore the work of saints of old. The Christian Church is the Old Testament Church made perfect; and the Church militant of our day is one with the Church triumphant in glory. All who in every place call upon the Lord, all who profess the true religion, constitute God's Church, His chosen instrument for the restoring of fallen man to fellowship with God.

To equip her for this great work the Church is furnished with gifts by her ascended Head. Note it well, not once for all, eighteen hundred years ago were these gifts bestowed; they are continuously imparted. Christ did not leave us orphans or charge His Church without His gracious aid to develop her gifts and evolve new powers in after ages according to the devices of His will. On the contrary, the Paraclete abides with the Church forever. In every succeeding age that Spirit works in a glorious diversity of gifts, dividing to each severally as He will. Each individual Christian receives his peculiar gift directly from the Lord, and is kept dependent day by day on spiritual grace vouchsafed. These gifts or charisms are fully treated of, especially in three passages of Scripture, viz., Romans xii. 1-9; 1 Cor. chap. xii., and Ephesians iv. 1-9. We may not consider them in detail, but it is well to note some characteristics of these gifts.

Sixteen such gifts are enumerated, viz.: Apostles, Prophets, Evangelists, Pastors and Teachers, Healing, Ministry or Helps, Rulers or Governments, Wisdom and Knowledge, Faith, Tongues, Interpretation of Tongues, Miracles or Powers, Exhortation, Discerning of Spirits, Wealth, or Giving, and Mercy. Some of these may be extraordinary and temporary, but others are ordinary and permanent; some have reference to the spiritual and others to the temporal affairs of the Church, but all are bestowed by the one Spirit.

These gifts are received from Christ our ascended Lord. We desire to emphasize this truth. These spiritual endowments are not the outcome of man's nature, necessarily evolved by unconscious adaptation to its environment; they are directly and constantly supplied from age to age, from hour to hour, by the Spirit of Christ as He wills. For these gifted men the Church is ever dependent on Him.

Further, such men are raised up "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ"; whatsoever men so gifted are, whatsoever they possess, they are, and possess for edification. Precious gifts, needful gifts they are, by which the Church is enriched, and which the Church should use. The Church may indeed exist where these gifts are not recognized, are allowed to lie dormant, not exercised, or where they are perverted and abused. Not all of them or even any one of them in particular is necessary to the being of the Church; but the possession and exercise of them are necessary to its well-being. Though they have in times past been often neglected and misused, or left unimproved, nevertheless God has not withdrawn His grace. Whatever gifts are needed are still vouchsafed and will be, provided the Church is faithful to her trust. Our ascended Lord is still bestowing His gifts.

How clearly does the history of the Old Testament Church illustrate this abiding care of God over His people. When the time had come to redeem the seed of Abraham out of bondage, Moses was raised up, endowed with wisdom and learning, experienced in administration of public affairs and with the needful knowledge of desert life. Then came Joshua, the captain of the Lord's host who never met defeat. When first the tabernacle, and at a later time the temple, were to be built, Bezaleel and Aholiab and Hiram were there to do the work, men "filled with the Spirit of God; in wisdom and in knowledge and in all manner of workmanship to devise cunning work"; many wise-hearted men and women also there were to render needful service. Men also were raised up who possessed large means and with princely liberality consecrated their wealth to God's

service. I Jews for government received the Spirit; and judges and prophets and kings and priests through all the ages appeared at every important juncture of affairs specially qualified to guide, direct, comfort and edify God's people who waited for His salvation.

Nor has that care abated now when men worship in spirit and in truth without type or symbol. In every age and land God raises up, and by the energy of the indwelling Spirit of Grace, qualifies them for their work in the upbuilding of His spiritual temple, ever keeping them and the Church directly dependent on Himself.

The twelve apostles, specially inspired and endowed with miraculous gifts, gave their personal testimony to the Christ of God and laid the foundations of the Christian Church in many lands, sealing their testimony with their blood. A noble company of martyrs succeeded them, going forth to disciple the nations, baptizing and teaching, even as Christ charged the twelve. "Not lords over God's heritage," not priests to come between God and man, but zealous missionaries—that is, apostles or sent ones—for eighteen hundred years they have been preaching Christ and founding Churches far off among the heathen. Prophets have lifted the solemn voice of warning, or summoned to repentance, or delivered messages of comfort as God commissioned them. Evangelists, men of impassioned eloquence, "sons of exhortation," have passed through many lands proclaiming the Gospel with power, rousing the masses and awakening God's people to a higher life. Pastors and teachers have with painstaking care instructed enquirers, opened up the Scriptures, fed the flock, gathered the lambs, comforted the afflicted, the poor and the feeble, refuted false doctrine and unfolded the riches of Gospel truth. Miraculous gifts of healing may have ceased, but not the least of the gifts bestowed are men and women full of human sympathy and skilful to relieve the suffering and to heal diseases. Men qualified to render all manner of service in temporal affairs have given their labours—too often without thanks or recognition—and thus ensured prosperity for the Church. Governments, that is men of wisdom and discretion, with the faculties of organization and administration, have by wise counsels and patient management advanced the best interests of society. Magistrates, judges, lawyers, legislators, statesmen, have been raised up, who fear God and promote righteousness. Scholars, philosophers, men of science, poets, artists, musicians, have dedicated their gifts to the glory of God. Faith has inspired with hope and energy and achieved most noble triumphs for the cause of Christ in the world. Men of wealth have laid munificent gifts on God's altar; endowing seats of learning, hospitals, asylums and such like institutions, and defraying by liberal devices the expenses of the Church in the Lord's work. Men of learning have scattered knowledge freely among the nations and enabled all of every land and tongue to hear and read of the wonderful works of God in their own language. But why need I go further? These and others such are the gracious gifts of our ascended Lord, through whom His work has been carried on now for eighteen centuries, at times with marked success and at other times amid difficulties and great discouragements.

While we thus gratefully acknowledge what God has done, we must with sorrow confess that too often gifted men have utilized their God-given talents for selfish ends, and have gained by them a tyrannical supremacy in the name of religion, with the sad result of obstructing enquiry, stifling free thought and repressing energy. In Protestant Churches also individual liberty has been lost in selfishness. The possessors of God's gifts have forgotten the privilege of service, and used their talents for self-aggrandisement. They have, with worldly ambition, sought the first places of honour, aimed at wealth, emolument, power, and ceased to serve God in His Church. Gifts of eloquence, learning, science, skill, teaching, the art of healing, the fine arts, have all come to be regarded for their money value, and to be rated according as they procure worldly success; "talent will always command its price." Ignoring the responsibility which the possession of such gifts entails, with the all but universal approval of professing Christians, God's gifts have been prostituted to the procuring of wealth and the enjoyment of luxurious ease. And with the abuse of the gifts to the loss and shame of God's Church, danger threatens Christendom, a sense of injustice and resentment has risen among the neglected poor, a distrust of religion and opposition to the cause of Christ. In the most highly civilized and nominally Christian countries the heartless selfishness of talented men who bear the name of Christ, and their pitiless competition in business and commerce, have alienated those who come behind in the race for riches and pleasure from the religion of Christ, as if the Gospel were inadequate to meet the wants of the present age. Let us hope that the growlings of discontent and the muttered curses which we hear from time to time may lead Christians to see the error into which the Church has fallen, and to return to a faithful use of the gifts of our ascended Lord for the edification of His body and the salvation of men. Of this return we see many hopeful presages, and give thanks for the revived interest which is being manifested in all the Churches and the efforts that are being put forth to bring the blessings of the Gospel, both temporal and spiritual, within the reach of sinful, suffering men around it.

It is by Foreign Mission work especially that for the last fifty years God has been showing the Church her negligence in the past, and has been calling her to faith and effort. How does it gladden the heart of God's people to hear of, to read of, to see the noble men and women endowed with faith and apostolic zeal, learned, eloquent, with high scientific attainments, skilful, acquainted with the useful and the fine arts, trained physicians and nurses, teachers, far-seeing, wise and prudent, who have consecrated their talents to the Lord and have gone forth among the degraded races and civilized oriental peoples to disciple the nations through a preached Gospel. How hopeful also is the prospect when at home so many goodly companies, societies and Churches have gratefully acknowledged these missionaries as gifts from the Lord, and are putting forth efforts to maintain and aid them in the Lord's work. Particularly encouraging of late years has it been to behold men and women possessed of large means, realizing that they are but stewards for the Lord's work, devising liberal projects, consecrating their wealth, and giving largely for the cause of Christ both at home and abroad. And the Master has abundantly blessed the labours and gifts of His believing people. Success in the ingathering of myriads, in the establishment of native Churches, in the elevation of communities, in the spread of God's truth revealed and of useful knowledge, has been graciously vouchsafed. "The Lord has done great things for us, whereof we are glad." From the distant isles of the sea, where erewhile barbaric cruelty, moral pollution and gross intellectual darkness reigned, now are heard songs of deliverance raised by ransomed hosts. Yea, missionaries and funds are going forth from many such places in a way that puts to shame the labours and givings of lands long blessed with the knowledge of Christ. Among the teeming multitudes of India, China, Japan, yea, even in darkest Africa, heroic martyrs and labourers have established centres of light and blessing, and the way throughout the whole world has been prepared for the coming day when, by the instrumentality of the Church, faithfully using the gifts of her ascended Head, truth, righteousness and love shall prevail, the kingdom of grace shall be universally established, the Prince of Peace shall take to Him His great power and reign; when the welcome shout shall be heard with great voices from Heaven saying: "The kingdom of the world has become the kingdom of our Lord and His Christ; and He shall reign for ever and ever."

Faithful and brethren, in view of all this; of all that God has done and is doing in, for, by his people; of many doors that lie open awaiting the coming of those that "bring good tidings of good, that publish peace and salvation"; of the loud calls that reach us from north, south, east and west to go over and help, to rescue the

perishing; in view of all these things, what should we do? What the great need of God's Church to fit her for the glorious work which the twentieth century, now so near (happy they that see), calls her to? What in particular does this Church, in which Christ has given us the privilege of bearing office, demand of us? Ah, these are practical questions; they are solemn questions. On the answer they receive much depends, both for ourselves and our fellowmen. Great is the responsibility of all the Churches to-day; not the least the responsibility of the Presbyterian Church in Canada. Much a freely we have received, much is justly required of us. Think of the profusion of gifts Christ has bestowed: Christian liberty, education, learning, science, literary facilities, wealth, professional ability, skilled labour, able statesmen and financiers, superabundant wealth, material prosperity. Think of the magnificent opportunities we have for serving the Lord and advancing His Kingdom. What the fathers and brethren, shall we do? Let us consecrate ourselves and wholly to the Lord, all we are, all we possess. Let each one of us earnestly bend to the work allotted to us by the Master in a little corner of space and our short minute of time, and thus for our portion of God's eternal work and will—"Here, Lord, I give myself away, 'tis all that I can do."

In order to this one thing mainly—I might say only—we need with it all else will come, while without it all else will be in vain one thing we need, a fresh baptism of the Holy Spirit—a baptism of living fire, a Pentecostal experience. Let us then wait on the Lord till we receive the promise of the Father, and are endowed with power from on high. "Not by might, nor by power, but by My Spirit, saith the Lord." "Except the Lord build the house, the labour in vain that build it."

Once more let the divine socialism, the communism of which the Holy Spirit works, be realized; and men of all classes and conditions, beholding God's work, will wonder and say, as the old, "See how these Christians love each other." The reproach of selfishness, covetousness, luxurious indulgence, will be taken away; fear will come on every soul; all that believe will be together as work together; the true unity of God's Church will be manifested in the bond of peace. Being of one heart and one soul, no one will say that aught he possesses is his own. Christians will hold all things in common as a trust for the good of their fellowmen and will rejoice in each other's gifts; not only possessions and money, but gifts bestowed by Christ—learning, wisdom, arts, eloquence, the professions, the trades, financial ability, and all else consecrated to God, will be devoted to the good of man; selfishness will be melted before the warmth of Christian love; holiness to the Lord will be inscribed even on the bells of the horses, and God will dwell among redeemed men.

Changes great and many will take place in the coming age. The Church will adapt herself to the new conditions of the future, as in past times she has conformed to the demands, opinions and customs of the people who receive the Gospel; Christian wisdom requires this. The Church cannot remain stereotyped in every feature; a fossil remnant among the living activities of the human race. There must be progress, improvement, adaptations in many outward circumstances, which are to be ordered by the light of nature and Christian prudence. But it is not to these external things that we turn with confident hope. Not in magnificent places of worship, with costly services and refined and cultured liturgies; not in grand ecclesiastical organizations, new orders, revived guilds, societies, and associations, not in new methods, far less in new doctrines, revised creeds, or accommodations to the tastes and opinions of worldly-wise men with fond devices and will-worship; not in such things is our hope placed. Oh, no; for us the "old, old story of Jesus and His love" is enough. "He is the same yesterday, to-day and forever." His Gospel is and ever will be, and it alone, the power of God unto salvation. We are not ashamed of it. The Word of God is the sword of the Spirit, which alone can slay the enemy of the natural heart and give light to the dark soul. An uplifted—crucified and ascended Saviour—alone can draw men heavenward. The loving energy of godly men and women is the appointed instrumentality for accomplishing God's great work of salvation. Oh, then, let everyone on whom the ascended Christ has conferred a gift, use it, not for self-aggrandisement but for the Lord's glory, let Christians generally recognize, without envy or jealousy, these God-bestowed gifts, and support and encourage the possessors of them in the performance of the Lord's work. Let us help the men of faith, the men of power, whom the Lord is raising up to devise and execute great things for the good of men, and if we cannot do the work ourselves, let us contribute, through others, our little share towards the triumphant consummation.

Fathers and brethren, when I speak of the members of God's Church, I wish to be understood in no narrow, sectarian sense. I speak of "all who love the Lord Jesus Christ in sincerity," however they differ from me in creed or ecclesiastical usages and practices. Every true Christian is under obligation at all times and in all relations to own Christ's authority and act as a member of that glorious body, of which He is the Head. Not as a Church member only, and in the house of God, but as a citizen in his field, his workshop, his office, his store, his home; in the chambers of justice and legislative halls, in the management of financial concerns and commerce and trade, when doing business quite as much as when engaged in religious exercises, to acknowledge and serve the Lord Christ, and regulate his conduct accordingly. He is at all times "a temple of God through the spirit." He is not at liberty to lay aside the eternal principles of truth and righteousness at the call of worldly expediency or carnal policy; he may not, at the demand of supposed political interests, or the pitiless competition of trade and commerce, forget the law of God, and deceive or wrong his fellow man. A Christian's work should be worship. His time, his talents, possessions, bodily members, as well as his soul, are the Lord's; redeemed by Christ, he is His, and in all relations, at all times, in all work, he ought to glorify God in his body and spirit, which are the Lord's.

Our hope, then, is not in huge organizations or fine ecclesiastical machinery; it is in the individual Christian—in men and women filled with love to God and guided by His good spirit, in men and women of prayer and honest effort, faithfully doing God's will in lowly dwellings, unknown to fame, it may be, but instrumentally honoured by God in doing His work. When all Christians, high and low, learned and ignorant, in city and in country, rich and poor, thus address themselves to God's work, the coming of the day of the Lord will be hastened, more and more rapid and wide-spread will be the advance of the kingdom, Christ's enemies will be put under His footstool, and Immanuel, with His saints, will rule the world. Even the last assault of organized anti-Christian rebellion will be overthrown, the man of sin "will be slain with the breath of His mouth, and brought to nought by the manifestation of His presence," a ransomed world will receive its descending Lord, the perfected Church will be presented faultless; all things shall pass away; the new heavens and new earth, in which dwelleth righteousness, shall appear. Then shall the great voice out of the throne be heard saying, "Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them and be their God, and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more. The first things are passed away."

A large audience assembled in the beautiful structure recently erected for the congregation of St. Andrew's Church, Kingston. It is certain that had not the train bearing the remains of the dead Premier and its company of mourners to the city at the time of meeting, the attendance would have been still larger. The Premier

of Ontario, Hon. Oliver Mowat, was among the worshippers. After the Assembly had been constituted, Dr. Laing having expressed his thanks for the honour conferred upon him and the kindness and forbearance extended him, called upon the members to appoint his successor. The names of Rev. Thomas Sedgwick, Principal Caven and Dr. Wardrope were submitted, but at his request that of Dr. Caven was withdrawn and the appointment of Dr. Wardrope was made unanimous. On taking the chair Dr. Wardrope thanked the Assembly for the honour they had conferred on appointing him to the chair, and stated that the venerable clerks and the members, by their kindness and forbearance, would aid him in the discharge of his duties.

A committee consisting of Principals Grant and Caven, T. Sedgwick, Messrs. Campbell and W. B. McMurrich were appointed to draft a resolution relating to the death of Sir John Macdonald, and sympathy with Lady Macdonald and the bereaved family.

SECOND DAY.

The first hour of the morning was spent in devotional exercises, Dr. Wardrope, the Moderator, leading, and Dr. McLaren, Rev. J. Carmichael, Dr. Thomson and J. B. Mullen taking part.

The following resolution was moved by Principal Grant:— "That the General Assembly of the Presbyterian Church in Canada records its profound regret at the demise of the Right Hon. Sir John Macdonald, Premier of the Dominion, and prays that this dispensation may be blessed to those entrusted with the management of public affairs and to the people. The Assembly extends its sincere and respectful sympathy with Lady Macdonald and the bereaved family, and prays that the God of all consolation will comfort them in their sorrow. It is moved that the Assembly adjourn from noon till half past seven in the evening to enable its Moderator and Clerk and all members who so desire to attend the funeral of Sir John Macdonald."

In proposing the acceptance of this motion Principal Grant said that it was desirable that it should be adopted without debate. The time had not come to estimate the life of the late Premier. Mr. Laurier had spoken of the loss sustained and the deep feeling occasioned by it. Other men may be silent, or express their views in his most fitting language.

Dr. Reid seconded the adoption of the resolution and referred to having been associated with Sir John Macdonald in the founding of Queen's University, and also the recent celebration of the jubilee of that institution in 1889.

Dr. Reid was the only survivor of those who took part at the meeting for the organization of Queen's University.

EVENING SESSION.

The chief business at the Assembly in the evening was the presentation of the Home Mission reports. Rev. John McMillan presented the report of the Eastern Section, which includes the Maritime Provinces. Out of 189 regularly-organized congregations 162 have settled pastors, and twenty-seven vacancies, nineteen mission charges, forty-two groups of mission stations. "We require," says the report, "250 labourers fully to supply our fields." There has been the utmost harmony between our labourers and those of other Churches. Special efforts have been made to supply all the mission stations with services every Sabbath to a large extent by elders. The mission to lumbermen has been continued, but not with the fullness desired. Efforts have been made to bring Home Mission work into closer relation with the Sunday schools, with very satisfactory results. The liberality of the people is yearly increasing. Last year \$11,528 were contributed for Home Missions.

Rev. P. Morrison then presented the report of the Augmentation branch of Home Missions, Eastern Section. The sum of \$9,000 was asked from the congregations, and the amount was nearly raised. Fifty-six congregations were aided last year, an increase arising from the growth and advancement of mission stations. The fund has had an excellent influence in improving the conditions of the ministers and congregations. Mr. Morrison concluded by moving a resolution covering the matters mentioned in the report, commending the scheme to the cordial support of the people, and proposing discretionary power to reduce grants whenever practicable.

Rev. T. T. Jack seconded the adoption of the motion. The Augmentation Fund, he said, has in no degree interfered with the prosperity of the other Schemes of the Church.

Rev. George Bruce thought it would be unwise to give exceptional power to this committee. It was desirable to have one basis of action for the whole Church. He suggested that the clause recommending the change be remitted to a small committee for consideration. Dr. Cochrane showed that the conditions in the North-West were so different that it would be unwise to adopt the recommendation of the Committee. It was resolved to permit the eastern brethren to use their discretion in deciding on cases as they arise.

HOME MISSIONS.

Rev. Dr. Cochrane then presented the report of the Home Mission Committee, Western Section. In the west the success had not been quite so satisfactory as the eastern reports indicated. He recommended specially the reading of the reports of the work in the North-West and in British Columbia. The people ought to be more fully informed as to the conditions of the Home Mission work. The Convener then gave a rapid but clear summary of the contents of the published reports. The financial report was the best that has ever been submitted. There was a deficit, it is true, but there was a splendid work to show for the expenditure. He spoke of the large growth of Presbyterian congregations in Toronto and Montreal. Fifty-three thousand dollars had been raised in the Western Section for Home Missions. There are 250 missions and 150 ordained ministers, 880 preaching stations, 611 of them in the North West and in British Columbia. There has been great progress in the North-West. There is a large emigration to the North-West than for years, and the needs of these fields will also be regretted. The contributions to the Augmentation Fund have not been so liberal as the actual need of the case requires. He commended the careful reading of the report. He referred to the fact that the father of Sir John Macdonald and the father of Hon. Oliver Mowat were both elders in former days of the Church in which the Assembly is now meeting.

Professor Bryce seconded the adoption of the report. He spoke of the present urgent needs of the North-West. The success attending the work there is due to the fact that it is the Church of the people. He urged the formation of Young Men's Home Missionary Societies. He paid a high tribute to Dr. Robertson for his able and well-directed efforts in promotion of the best interests of the people in the North-West.

Dr. Warden moved a resolution concerning the matters contained in the report. He spoke of the deficit in the Augmentation Fund. To present a clean balance sheet to the next Assembly we would now need to raise \$32,000. There is, however, an encouraging side. During the seven years the scheme has been in operation 176 assisted Churches have by its aid become self-sustaining. At present there are 145 congregations receiving help from the fund. \$12,000 out of the \$22,000 had been raised by thirteen cities. The farmers are not now so able to contribute as they had been hitherto.

Dr. Robertson seconded the motion, stating that we had ground for a large faith in the future of the North-West. Its vast and varied resources encouraged our hopes. It is of the utmost importance that the people be provided with the Gospel. In the west the average giving is higher per member than in the east. Ten years ago there were only two Churches west of Lake Superior, now there are thirty-

three; ten years ago there were 161 places where the Gospel was preached, now 611; then there were 1,152 members, now 11,000; then \$15,000 were raised, now \$104,000. He concluded with an eloquent appeal in behalf of the vigorous prosecution of mission work in the North-West.

THIRD DAY.

After the opening exercises the discussion of the motion disposing of the Home Mission report was resumed. Dr. Campbell, of Renfrew, called attention to the deficit in the Augmentation Fund, and proposed an amendment with a view to a graduated reduction of the grants made to supplemented congregations.

Dr. Reid stated that the Augmentation Fund was the only one that had shown a decrease. In all others there had been an increase. He thought that Presbyteries had not urged this scheme as they might have done.

Rev. William Bennett spoke of the reluctance of some congregations to contribute to this fund, and referred to several of the reasons that led them to this course.

Dr. Cochrane gave some explanations concerning the fund and its working. He urged that some definite action be taken in the matter.

Dr. King made some remarks on the motion proposed by Dr. Campbell. He referred to the fact that there were large congregations who contributed very inadequately to the Augmentation Fund. The failure was more congregational than presbyterial. He also spoke of the great importance of the Augmentation Scheme, and how much the prosperity of the Church is dependent upon it. He thought the only way to avoid a reduction in the grants was for the entire Church to rise up to the occasion, and that all collectively and individually do their duty. Rev. P. McF. McLeod, Mr. Northrop, Rev. G. M. Milligan, Dr. McMullen, who referred to occasional irregularities in the administration of the Scheme; Rev. G. Bruce, R. N. Grant, who thought that the responsibility for the proper administration of the Scheme rested with the Presbyteries; Rev. John Somerville seconded the motion proposed by Dr. Campbell. Rev. D. D. McLeod, and Rev. J. C. Herdman, of Calgary, spoke of the work in relation to the North-West. Dr. Laidlaw, Mr. Sutherland and Dr. Warden thought that the Home Mission and Augmentation Funds should be made one. The work is one. Mr. Paul and Mr. Houston also spoke. The vote having been taken, Dr. Warden's motion was carried by a large majority over the amendment of Dr. Campbell.

Principal Grant conveyed an invitation in the name of the authorities of Queen's University to the members of Assembly and their friends to attend a garden party on Saturday afternoon.

Principal Caven moved that the Moderator be requested to issue an address in support of the Augmentation Fund, to be widely circulated throughout the congregations. The proposal was seconded by Principal Grant and carried.

Principal King made some remarks on the proposed constitution for Young Men's Home Mission Societies. Dr. Warden, Rev. J. B. Millan and Rev. A. Sutherland also spoke. The recommendation of Young Men's Mission Societies in Dr. Warden's motion was adopted. Special thanks were given to Drs. Cochrane and Warden, Convener and Secretary of the Home Mission Committee. The proposal to increase Rev. A. Findlay's salary to \$1,600 was supported by Dr. Warden, R. N. Grant and D. D. McLeod. Dr. Laing criticized the proposal. He agreed with all that had been said in admiration of Mr. Findlay's fitness and great success in his work, but did not think it was in the interest of the fund to grant the increase. A vote having been taken, the increase was voted against.

Arrangements for the Sabbath services were St. Andrew's Church, Dr. A. B. Mackay in the morning and in the evening at half-past seven. Rev. G. M. Milligan Lord's Supper to be observed in the afternoon, Dr. Wardrope, Moderator, to preside, and that addresses be delivered by Drs. Laing and McMullen.

At the Friday afternoon meeting, after preliminary discussion of points of order, Rev. R. N. Grant proposed that Mr. Findlay's salary be \$1,400, and spoke at some length, using cogent arguments in support of his motion.

Mr. W. B. McMurrich seconded the motion. From his intimate knowledge of the extensive field over which Mr. Findlay's labour extends, he was satisfied that he was inadequately paid, and that the Church at large would see that the Home Mission Funds did not suffer for doing a right, just and proper thing.

Rev. George Grant spoke in support of the motion, and from his own knowledge of the field testified to the good work he is doing. Dr. Laing thought that while there were proposals to reduce the salaries of supplemented congregations, it would be injudicious to augment the salary of the Mission Superintendent.

Dr. Campbell supported the motion for the proposed increase. Rev. A. B. Baird also spoke in support of the motion. Principal Caven spoke a few words in favour of the increase. Dr. A. B. Mackay was the last speaker in support of the motion before the vote was taken, which resulted in a majority for the proposal.

Dr. Torrance presented the report of the Committee on the Distribution of Probationers. There were eighty-eight vacancies reported during the year, thirty-one names of probationers placed on the list. There were thirty-nine settlements. Of these eleven were from the list. Dr. Torrance concluded his report by a request that the Committee be discharged from further service, and moved the reception of the report.

Dr. Laidlaw, Convener of the Committee, seconded the motion, and urged the discharge of the Committee for the reason that at the present Scheme did not seem to have the approval of the Presbyteries and preachers.

Dr. Reid referred to the anomalous condition of the working of the Scheme, and spoke of several of the wrongs apparently inseparable from the present working of the Scheme.

Rev. J. B. Mullan thought the Assembly should pause before discharging the Committee. He moved that the report be received and the Convener thanked, but that the request of the Committee to be discharged be refused.

Rev. John Gray, of Windsor, seconded Mr. Mullen's motion. He had attended the American Assembly, and they had adopted a Scheme similar to ours.

Dr. Cochrane read the proposal made in the Home Mission Committee, in substance, is that a bureau shall be established for the collection and distribution of all information respecting vacancies and preachers. It shall consist of three members appointed by the Assembly, one of whom shall be secretary, and shall regularly correspond with Presbytery Convener. Monthly lists of vacancies and probationers shall be issued. On these lists the names of all vacant congregations and of all probationers shall appear. Convener of Presbyterial Home Mission Committees should employ no one in vacant charges whose name does not appear on the list.

Rev. Mr. Beatt spoke of the difficulties attending the working of the present Scheme, but he was not prepared to abandon it. He moved that it be continued, only that it should be under stricter supervision of Presbyteries, that none should be settled unless they come through the distribution.

Rev. Hugh McKellar spoke in support of the Home Mission Committee's proposal.

Rev. Dr. Warden moved that the proposal of the Home Mission Committee be remitted to a small committee, to be considered and reported on at a subsequent sederunt.

At the evening session the subject for consideration was the report of the Foreign Mission Committee. Dr. Wardrope, Convener of the Committee, requested Dr. McMullen to take the chair while he presented the report, which he did in a few words.

Rev. E. Scott began by specifying several matters that will come up for subsequent consideration. He then referred to the progress made in the Foreign Mission field. The New Hebrides is the oldest of our mission fields, where we have three of our missionaries who have been labouring there for the last eighteen years. A new steamer has taken the place of the *Dayspring*. An Australian company runs the steamer. Mr. Robertson has taken back to Eromanga the Gospels and Acts. The sons of the murderer of John Williams have embraced Christianity. He has in his church a roll of 300 members, and the Christian population of the island numbers 1,200. In Efate Mr. Mackenzie has a membership of 170. The Church in Victoria has taken charge of the mission in Santo begun by Mr. Annand. Rev. Kenneth Grant having been successful in raising the funds for an institution for the training of a native ministry, is prosecuting his Christian educational work with much energy and encouraging success. As illustrative of the progress of missions he instanced that ten years ago \$40,000 was raised for the Foreign Mission Scheme, now the amount is \$120,000. Ten years ago the Woman's Foreign Missionary Society raised \$4,600, this year they have raised \$34,000. Other indications of progress in Foreign Mission work are the rise of the Students' Volunteer Movement, the recent vote in the British House of Commons condemning the opium traffic, and the meeting of the Evangelical Alliance in Florence.

Principal Grant moved the reception of the report. The progress indicated is very noteworthy. Contributions and the number of converts do not necessarily indicate spiritual prosperity. There is no need to antagonize Home and Foreign Missions. In all our four Foreign fields there has been marked increase. We are now prepared to take a forward step in the establishment of a mission to the Indians of British Columbia. In concluding he paid a high compliment to Dr. Wardrope, who has now resigned the Convener'ship of the Committee.

Mr. Macdonald, the newly-appointed missionary to the Indians in British Columbia, gave a brief account of the steps that had led him to devote his energies to the advancement of the Gospel among the heathen. He had considered the needs of these Indians, and felt constrained to offer his services for this work.

Rev. Hugh McKay, of Broadview, spoke of the work among the North-West Indians. He held that every man and woman ought to be made to understand that they must rely on themselves for their bread and butter. The Roman Catholics draw away the children from the Protestant schools. They are thus trained to be subservient to a foreign power. We have also much encouragement in our work. It would be well if the Indians should be more detached from each other. There have been many cheering examples of the power of the Gospel on the Indians. There are still many pagans among them. They have still their heathen dancing. Some of these he described.

Rev. D. L. McCrae, of Trinidad, was the next speaker. There the work is carried on with great vigour and with most encouraging prospects. Fifty schools, with 2,884 on the rolls and an average daily attendance of 1,876, are in operation. The children are taught to read the Bible in their own language. They read and sing the Gospel in their various homes. Great hopes are entertained of raising up a native Church ministered to by a native ministry. There has been a number of promising conversions. There are, including the baptized children, 344 professing Christian converts.

Rev. Mr. Barclay, missionary of the English Presbyterian Church in Formosa, delivered a brief address. Missions by some are considered commonplace. Yet that is no reason for diminished support. There is now a native Church in China though small, yet this is the nucleus of the power by which China will be evangelized. He told some of the peculiar difficulties of missionary work in Formosa.

(To be continued.)

THE INHABITANTS OF GALILEE.

It is a noticeable fact that in the days of our Lord Jesus, while the Jews would "have no dealings with the Samaritans," yet with the people of Galilee, they had frequent and pleasant intercourse. Also, it appears that the Galileans refused to attend the worship at Samaria, though Samaria was much nearer to them than Jerusalem, and that they went up in large numbers to the feasts at Jerusalem. And the impression received from commentaries is that the Galileans, instead of taking a straight course from Nazareth through Samaria to Jerusalem, would ordinarily cross near Bethsaida to the east bank of the Jordan, thence go southwardly through Perea, cross back again at Jericho, and by the long, steep ascent proceed westwardly to Jerusalem. Whatever was the reason for this route, it avoided Samaria.

Who were these Galileans that possessed this attachment for the true worship of God, and this abhorrence for the improper worship at Samaria? Were they descendants of the two tribes? Probably not. For all the records that we have of the return of the two tribes from Babylon would locate them at Jerusalem, not in Galilee. And we have no account of any migration from Jerusalem to this northern province. It is probable that they were not of the tribe of Judah.

In a recent number of the *Sunday School Times*, Dr. Geikie starts a train of thought about these Galileans. He makes the suggestion that after the destruction of Nineveh such of the members of the ten tribes as were faithful to their God made their way back to the land of their fathers.

If so, these returning exiles would have found the country around Samaria occupied by colonists who had been placed there by the Assyrian king. Unable to settle near their capital, they would naturally locate in some other part of the former territory of the ten tribes, and necessarily to the north—in Galilee.

Granted that this is a surmise, yet it is a surmise that arouses interest. If it were so, it would give a beautiful significance to the expression which Christ used of Himself, that He was sent "to the lost sheep of the House of Israel," and it would illustrate His care for the remnants of the one branch as well as for the other branch of His chosen people.

If it be so—the "if" is all that we can say. At the judgment day we shall know. And what a world of wonderful surprises there is in store for Christ's faithful people, at that day, when He shall explain to us all of His wondrous dealings on earth.

## Our Contributors.

### SOME LESSONS THAT MAY BE LEARNED FROM THE LIFE OF SIR JOHN.

BY KNOWNIAN

The life that has just closed, like every other long, eventful and busy life, may be used to teach some important lessons. Reading the record of Sir John's early days, perhaps the first thing that strikes one is the pleasing fact that early disadvantages do not

#### BAR THE WAY TO PROMOTION

in Canada. Sir John Macdonald was not born with a silver spoon in his mouth. Like many another Highlander, his father came to Canada not to spend a fortune, but to seek a home and bread for his family. His son, the future Premier, had not as good an opportunity to get an education in Kingston in those days as a score of boys now have in every town in Ontario. Queen's University was not then founded. Dr. Reid tells us in his Jubilee speech that he saw Sir John for the first time at a meeting held in Kingston to take steps to found a university. The Premier, that was to be, moved a resolution, but, as he himself put it, was too modest to make a speech. The elaborate and costly educational machinery now running at full blast in Ontario was not thought of when Sir John was a boy. The Ontario Minister of Education was not then born. There was no law school in those days. But young Macdonald overcame those early obstacles, worked his way into the legal profession and was soon recognized as a prominent and rising member of the Kingston Bar. When he entered political life his path was not much easier than when he entered the legal profession. It is no secret that the Family Compact did not regard the youthful member for Kingston with favour. But John A., as he was then called, soon worked his way through the Compact until he got a firm footing on the political ladder. The blue-blooded aristocrats speedily found out that the Kingston youth had to be reckoned with in every move, and it was not long until he had the making of the moves himself.

Two other young men began life in Kingston about the same time whose achievements also illustrate the pleasing fact that in Canada lack of wealth or influential connections need never keep back a deserving young man. Oliver Mowat was fifty years ago a student in Sir John's office, and Alexander Mackenzie was about the same time working in Kingston as a stone mason. Both of these men have had distinguished careers, but neither had any special advantages in his young days. Can anybody name three Canadians who began life amidst luxury and wealth and accomplished as much as John A. Macdonald, Alexander Mackenzie and Oliver Mowat? Does anybody say they own nothing more than colonial distinction? Well, to win distinction in one's own country and among one's own people is surely as honourable as to be distinguished merely because you are the son of your father.

A second lesson taught by Sir John's life is that

#### TO BE SOMEBODY YOU MUST DO SOMETHING.

The key to much of Sir John's success is found in the first political document he ever published. In his first address to the electors of Kingston he said:—

In a young country like Canada I am of opinion that it is of more consequence to endeavour to develop its resources and improve its physical advantages than to waste the time of the Legislature and the money of the people in fruitless discussions on abstract and theoretical questions of government. One great object of my exertions, if elected, will be to direct the attention of the Legislature to the settlement of the back townships of the district, hitherto so utterly neglected, and to press for the construction of the long-projected plank road to Perth and the Ottawa, and thus make Kingston the market for a large and fertile, though hitherto valueless country. This desirable object once attained, the prosperity of our town will be established on a firmer basis.

That paragraph throws more light on Sir John's career than any half-dozen columns we have seen published about him. He thought it was better to get the back townships settled and build a plank road to Perth than spend the time and money of the people discussing "abstract and theoretical questions of government." He wanted a positive policy that would develop the country and promote the material interests of the people. From that day until the day he was stricken down he always had, or seemed to have, some plan for improving the country.

The lesson here is obvious and it ought to be learned in the Church as well as in the State. To obtain and retain the confidence and esteem of free men you must do something worth doing and keep on doing it. No man can make or keep a position for himself by nibbling at other men's work. Criticism, even when just, never gave a man enduring popularity and influence; where unjust it never failed to make him a nuisance.

There are men in every Church—the Presbyterian has its full share—who have no particular desire to occupy a back seat all their lives. Far be it from us to blame them. Ambition of a certain kind is a virtue. Any man with a heart in him would like to leave a good record for the sake of his family if for no other reasons. The mistake, however, that some aspiring men make is in trying to build up by pulling somebody else down. They expect to become known and influential, not by working, but by assailing some other man's work. The thing cannot be done. A man may make a little noise for a time by assailing somebody or something, but when the noise is over the man who made it is

generally disliked by a good many people and treated with contempt by a good many more.

If you want political, municipal or ecclesiastical honours, go into the political, municipal or ecclesiastical arena and do something that deserves them. If you merely stand outside and throw stones at those who are working within, you get no lasting distinction, and some of the men within may throw the stones back and raise an artificial bump on that portion of your organism that is charitably supposed to contain brains. Sir John's life also shows in a remarkable way the value of

#### CONCILIATORY POLICY.

He could keep more men of opposite tastes, opinions and prejudices at peace and at work in his Cabinet than any Premier the world has seen in the last half century. Under his genial influence the fiery French Catholic and the Ontario Orange leader could take sweet counsel together. The Prohibitionist and the distiller, the Equal Rights man and the Jesuit, were likely to reconcile their differences after a word of exhortation from the old man. Some of his own friends thought that at times Sir John carried the conciliatory policy to an extreme. Perhaps he did, but his success shows that in the management of affairs the conciliatory policy is usually the best. All pugilistic men, and many young men not specially pugilistic, think that the best way to do things is by force. They want to fight everybody that does not agree with them. Like every other Highlandman, Sir John could fight when he had to, but he was too wise a man to fight for the mere love of the thing. For one victory that he ever won by fighting, he won ten over opponents and over obstacles among his own friends by conciliation. There may be times when it is one's duty to fight, but they come seldom in the life of an average man. In the ordinary affairs of every day life the conciliatory policy is nearly always the successful one. Sir John's life also shows the marvellous power of a

#### MAGNETIC MANNER.

Bushnell contends that every man carries an "atmosphere" with him, and that the atmosphere of some men is repellant, while that of other men is attractive. Sir John's atmosphere was attractive. He had the peculiar power of fascinating his fellowmen, and many a political opponent fell under that power. Nature may not have given to every man an attractive atmosphere, but it certainly is the bounden duty of every man to see that his atmosphere is not repulsive.

The deceased Premier's career strikingly illustrates the power of good books to

#### KEEP THE MIND VIGOROUS

at three-score and ten. Like his great rival, Alexander Mackenzie, Sir John was a devourer of books. From his boyhood he was a reader. It is utterly impossible for any man to be attractive and influential for long unless he reads. A starved mind soon becomes a dull mind. There is one more lesson of much importance that may be learned from this wonderful life, and that is that a man succeeds best in politics if

#### HE LIKES POLITICS.

Sir John liked public life. So does Gladstone. So does Oliver Mowat. So does Alexander Mackenzie. So does every man who makes a high mark as a statesman. A whining politician never succeeds. The people soon tire of his moaning. If a man cannot serve the people without groaning about it he should get out of the way. Sir John never complained. Mr. Mowat never complains. George Brown never complained. Alexander Mackenzie might well be excused if he complained, but he never does. Gladstone has had many a hard knock, but the Grand Old Man said not long ago that this is the best half century for public work and the British the best people to work for the world ever saw. The lesson here is obvious. Chronic complainers never give effective service to the State. It may be questioned if they ever give better service to the Church.

To be compelled to follow a calling one does not like is a great misfortune. Of all the callings in this world the ministry is the one into which nobody should enter unless he likes the work. If there were some way of quietly putting every man out of the ministry that does not enjoy doing his duty, the Church would gain immensely.

#### JERUSALEM REVIVING.

#### WONDROUS EVENTS.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things." And wondrous indeed are the things He has done recently in that far off land of freedom and religious liberty, the United States of America. As a watchman on the walls of Jerusalem, and a faithful sentinel, it is my duty to chronicle those wondrous events and emphasize their important bearings and significance, lest in these hurry-scurry days, with the electric wires piling up and jumbling current events in concise, curt phraseology, the trivial and most momentous alike, they should fail to arrest due attention, evoke interest and prayer, and call forth praise and adoration to Him who sits on the Throne of Providence, controlling and moulding all events in the history of the world, to the accomplishment of His purposes of love and mercy toward mankind and the promotion of His own glory and praise. And this is all the more important and necessary when those wondrous events transpiring around us are marvellously prognostic of the approaching fulfilment of prophecy regarding the ancient people of God and the land of their patrimony—of events predicted thousands of years ago.

#### A REMARKABLE CONFERENCE.

The Christian world is indebted to the *Daily Inter-Ocean* of November 25 and 26, for a full thrilling account of a most remarkable Conference between Jewish rabbis and Christian divines of different denominations in the great city of Chicago, and in the First Methodist Episcopal Church lasting two successive days and occupying the afternoons and evenings, amid crowded, enthusiastic audiences of Jews and Christians co-mingled, on "The Past, Present, and Future of Israel"—a most significant sign of the times we live in, whose issues it is beyond the ken of the wisest man to foretell.

That grand Conference, of far-reaching results, was brought about by the devoted, indefatigable exertions of an earnest servant of the Most High God, my dear friend, Mr. W. E. Blackstone, of Oak Park, whose praise should be to the Churches throughout Christendom as a noble example of a life consecrated to the Master's glory, and of deep interest in the welfare of the Jews. It was a unique, unparalleled Conference; and the *Inter-Ocean* should stereotype its second parts, containing the addresses, etc., of those rabbis and divines, for generations to come. All honour to God's chosen instrument, and all glory, adoration and praise to Him who is wonderful in counsel and magnificent in wisdom (Isa. xxxviii. 29.); and may Chicago's name and its first Methodist Episcopal Church remain enshrined in the hearts of all lovers of the Jews!

#### MY LETTERS TO, AND LECTURES ON, JEWS.

I have abundant reason to bless and praise the Lord for that Conference and its glorious outcome. In the winter of 1889, my friend, Mr. Blackstone, visited the Holy Land upon his arrival and before his departure we conversed and conferred on the spiritual condition of the Jews in this and other lands, and at his desire I furnished him at cost price with the following publications of mine: "Letters to the Jews," 1,100 copies; "Letters on the Trinity of God," of five letters each, 500 copies; "Lectures on the Jews," 750 sets of three each, 2,250 copies; total separate copies, 3,850.

I should wholly mistake the practical character of my friend if I did not take for granted that between the spring of '89 and the autumn of '90 he must have been distributing those "Letters" and "Lectures" to the best advantage, and thereby paving the way to that great result—the Conference between Jews and Christians in Chicago, which has borne glorious fruit.

Of those "Letters" of mine to the Jews upwards of 20,000 are now in the hands of Jews in the United States alone, thanks to the co-operation of the American Tract Society, the Rev. Jacob Freshman, of New York, and my dear friend, Mr. Blackstone. The Lord has sent me a liberal donation for printing more of that serial of "Letters to the Jews," which I hope to do, D.V., during the forthcoming hot season, but I want means for reprinting the others, of which I have but few left; as also for translating and circulating them in Hebrew, Judeo-Spanish, French, etc., for which there is an urgent demand. May He move the hearts of others of His stewards to provide for this also.

#### A GLORIOUS OUTCOME—PALESTINE TO BE RESTORED TO THE JEWS.

That extraordinary, remarkable Conference has had a happy and wondrous outcome, consisting of a memorial to the President of the United States in favour of the restoration of Palestine to the Jews, just as Greece, Servia, Roumania and Bulgaria have been given back to their natural owners. The memorial solicits the President to summon a Conference of the powers, great and small, to consider the condition of the Jews, their claims as rightful heirs of the land of Israel, and some pacific mode of giving them possession of their patrimony. It was numerously and influentially signed by editors of newspapers, ministers of all Churches, and leading men officials and others, of the great cities of the Union; and presented to the President in the White House, by Mr. Blackstone, after an interview with the Hon. James G. Blaine, Secretary of State, who evinced a kindly interest in the object of the memorial and promised to do whatever he could to promote it. Well and justly did Mr. Blackstone remark to the President that "not since the days of Cyrus, King of Persia, has any ruler had such an opportunity"—a splendid occasion to immortalize his name, he might have added. No other Power than the United States could uphold and forward that grand project with greater disinterestedness, and consequently greater weight, for attaining a peaceful and equitable solution of the momentous problem. No one could suspect the United States of any territorial ambition or of any other motive than the purest philanthropic benevolence toward a long-persecuted, oppressed, and trodden-down people. Would not the Pilgrim Fathers sing for joy that the land of their semi-exile should now procure the restoration of Palestine to the Jews?

On the 2nd inst. (May), I received a most friendly letter from Mr. Blackstone, full of interesting information and enclosing a cheque for \$25—£5 2s.—for this mission, in which he takes a lively, prayerful, practical interest, as is proved by his generous, welcome gift.

#### A DAY OF PRAYER FOR THE JEWS.

Replying to it on the 4th inst., I wrote: "May I suggest an invitation to all Christians in both hemispheres to set apart a day—a whole day—of prayer for the Jews, that God may move the hearts of the President of your great country and of all Christian princes and governors to zeal and perse-

verance till the object of the memorial be accomplished. Let it be the anniversary of the destruction of the Temple—the 9th Ab—August 13th—when our Jewish brethren fast and spend the whole day in prayer, and lamentations, and tears. It gives time for concerted prayer in all lands. It may, by the Lord's blessing, lead other Christian nations to memorialize their Governments to the same purpose and end." "Another thought—I propose calling on the chief rabbis of Jerusalem to tell them of the memorial and of this suggestion of a day of prayer, and to ask them to prepare a prayer—I shall offer to compose it—that God may hear the prayers of the Christian Churches on that day. I feel so sure of your approval, that I will mention all this in my next paper on 'Jerusalem Reviving,' that prayer and interest may be evoked."

Jerusalem, May 9, 1891.

A. BEN OLIEL.

(To be continued.)

YOUNG PEOPLE'S GUILDS.

MR. EDITOR,—Some time ago, I received, in common with others of my brethren, circulars from the Toronto Young People's Presbyterian Union, proposing to extend the organization throughout the Province or the Dominion. I also received a few double cards, one-half of each to be used as a certificate of introduction for the benefit of any of the young people leaving my congregation to reside in Toronto; the other half to be sent on by post to the secretary of the society, that they may be on the look out for the stranger when he arrives. I shall not take up your space by any enlargement just now on the usefulness of this movement, which must on the face of it commend itself to all. But why confine such a society to Toronto? It is the desire of the Toronto Union to extend its branches to all our congregations, that this oversight of our young men and women who must leave their homes for strange scenes may be mutual. In the Church of Scotland there is a Young Men's Guild which answers this purpose.

Now, sir, I propose that as the General Assembly, now sitting, will have submitted to them a draft constitution for Young People's Home Missionary Societies, this feature, namely, in fraternal oversight of its members, be incorporated therein. I do so for two reasons, among others:—

1. It is not desirable to multiply organizations in our congregations. The simpler the machinery, the better, so long as it can be made effective. Yet the Guild idea is certainly desirable.
2. This feature will go a long way to make the movement popular with, and at the same time useful to, our young men, and will thereby contribute largely to the success of the projected Young People's Home Missionary Societies.

In the earnest hope that this suggestion will meet with the approval of members of the Assembly, and trusting I have not presumed too far upon your valuable space.

Appin, June 8, 1891.

ALEX. HENDERSON.

Pastor and People.

WE WOULD SEE JESUS.

We would see Jesus when our hopes are brightest,  
And all that earth can grant is at its best;  
When not a drift of shadow, even the lightest,  
Blurs our clear atmosphere of perfect rest.

We would see Jesus when the joy of living  
Holds all our senses in a realm of bliss,  
That we may know He hath the power of giving  
Enduring rapture more supreme than this.

We would see Jesus when our pathway darkens,  
Beneath the dread of some impending ill:  
When the discouraged soul no longer hearkens  
To Hope, who beckons in the distance still.

We would see Jesus when the stress of sorrow  
Strains to their utmost tension heart and brain;  
That He may teach us how despair may borrow  
From faith, the one sure antidote of pain.

We would see Jesus when our best are taken,  
And we must meet, unshared, all shocks of woe;  
Because He bore for us, alone, forsaken,  
Burdens whose weight no human heart could know.

We would see Jesus when our fading vision,  
Lost to the consciousness of earth and sky,  
Has only insight for the far elysian;  
We would see Jesus when we come to die.

—Margaret J. Preston.

KINDLY WORDS AND DEEDS.

How few there are who estimate aright the power of kindly words and deeds; and yet what mortal being has not at some time or other felt their benefit and sweetness? How many a world-worn and crime-hardened heart has been softened into penitence and tenderness by their holy influence! How many a weary lot has been cheered and brightened by their gentle sunshine! What music there is in a kindly-uttered expression of sympathy—what radiance in a gentle, approving smile! And how little do these Heaven-entailed duties of life cost to the giver, and how much do they confer on the receiver!

THE SHADOW OF DEATH.

Death, when it comes to us or to our dear ones, is a reality that must be met; but the shadow of death cast on the pathway of life, as an indication of an event approaching, is a cause of gloom that includes forebodings of evil beyond all that has yet come to us. Hence it is that the projected shadow of death is, in many a case, even more of a trial than death itself. And the shadow of death is over us all, and always.

"No sooner do we begin to live in this dying body," says St. Augustine, "than we begin to move ceaselessly towards death;" and, as we are reminded by Bishop Hall, "our cradle stands in our grave." From our very birth the shadow of death is over us, and there is never a moment in our earthly journeyings when the sky of our life is wholly free from the gathering clouds of death. At times the light is brighter, and again the shadow is heavier; and thus it is that our spirits are gladdened or saddened by our apparent condition for the hour. In the hope of life, "we walk by faith not by sight;" in the thought of death, we walk by fear, rather than by sight. For the quickening of our faith, and for the subduing of our fears, we have need of help from Him who has shared in our human experiences, and has triumphed over all that imperils us, that He "might deliver all them who through fear of death were all their life-time subject to bondage." And through that help we can be steadfast unto the end.

The shadow of death over ourselves is to most of us a cause of less anxiety than the shadow of death over our dear ones. It is easier to trust God for ourselves than to trust Him for those whom we love more than life. And it is even easier to meet death as a reality when it takes from us the most precious treasures of our heart, than it is to bear up courageously and with hope when the shadow of death seems to be darker than usual about their pathway. In watching over our loved ones when they are sick, and in giving play to our fears lest they should be sick, or should otherwise suffer harm, we "die daily." The anticipation of evils that may come to them transcends the reality of the evils which they actually endure. And so it is that the shadow of death as it falls on the pathway of others is a cause of gloom to us beyond the darkness of death itself.

A child complains of a sore-throat; at once the anxious mother thinks of diphtheria, and for weary hours, until all symptoms of disorder have passed away, that mother gropes wearily in the shadow of death, which is none the less gloomy for being only a shadow. Her child's hoarse cough in the night, or a show of rash on his neck by day, at another time, brings that same mother to a new experience of the shadow of death through imagined croup or scarlet-fever. Every stage of a long sickness, of one who is dear to us, is a new stage of progress through the gloom of death's shadow, even though the tired traveller is to come out again into the light of life beyond. The delay of a letter from an absent one; or the report of a disaster in a distant region, where that absent one may be; or the mere thinking over the possibilities of peril to him from unseen dangers—brings the shadow of death close about a loving heart that waits and watches in uncertainty as to the hour of death's certain coming.

Many of us are walking in the shadow of death; all of us know something of its gloom. To us each and all there comes the proffer of guidance and cheer from Him who has passed through a lifetime of death's shadow, and who knows what of its imaginings have any basis of reality, and what are needless fears.

Christ leads us through no darker rooms  
Than He went through before.

"For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tried like as we are." Therefore every one of us is privileged to say: "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff they comfort me." In the deepest gloom of this valley, as we grope through it with those who are dearest to us, we can hear the ring of our Shepherd's staff, as He finds the way for us; and we can gain comfort from the touch of His rod, even while the darkness of the hour shuts Him out from our sight.

He who hath led will lead  
All through the wilderness;  
He who hath fed will feed;  
He who hath blessed will bless;  
He who hath heard thy cry  
Will never close His ear;  
He who hath marked thy faintest sigh  
Will not forget thy tear.  
He loveth always, faileth never,  
So rest on Him, to-day, forever!

Then trust Him for to-day,  
As thine unfailing Friend  
And let Him lead thee all the way,  
Who loveth to the end.  
And let the morrow rest  
In His beloved hand;  
His good is better than our best,  
As we shall understand—  
If, trusting Him who faileth never,  
We rest on Him, to-day, forever!

AFTER all, the best way to know the real merit of Hood's Sarsaparilla is to try it yourself. Be sure to get Hood's.

ONE BY ONE

One reason why we accomplish so little is because we have an ambition to do so much. While we are scheming how we can save a whole town, the one man we might have saved dies without hope, and pretty soon after our scheme goes the same way. However much we may contrive, and however elaborate our evangelistic programmes, gospel results will be sure to be postponed till we come to the point of selecting the man that we want to see led to Christ, and then going to work to try to lead him. The only real solution capable of being devised is the one hit upon by Andrew, who "findeth his own brother Simon, and bringeth him to Jesus." A good deal of the discussion that has been indulged in upon the matter is due to the fact that people are philosophical enough to like to talk about it without being Christian enough to go to work and do it. Christ believed in one man; we don't. We are told in Scripture that the repentance of one sinner makes a sensation among the angels. We are more conservative than the angels.

Sabbath School Teacher.

INTERNATIONAL LESSONS

June 23,  
1891.

REVIEW.

2 Kings 7—  
2 Kings 9.

GOLDEN TEXT.—What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes.—Isaiah v. 4.

SAVED FROM FAMINE.—The city of Samaria was besieged by the Syrians. The people were reduced to the direst straits. Famine and its horrors left the besieged utterly helpless. Elisha prophesied that there would be plenty of provisions within twenty-four hours. Four lepers had resolved to go to the Syrian camp. They found it deserted and brought word to the King of Israel. It was found as they had said, and the prophet's words were literally fulfilled.—2 Kings vii. 1-16.

THE GOOD AND EVIL IN JEHU.—Jehu was a man of strong character. He sought to overthrow the worship of Baal in Israel and set about it with crafty and cunning means. He assembled all the priests and worshippers of Baal and put them to death, and destroyed the idols and the temple of the false god. But Jehu was imperfect in his service of God. He evidently hated Baal more than he loved God.—2 Kings x. 18-31.

JONAH SENT TO NINEVEH.—Nineveh was a large and populous city, but the inhabitants were very wicked. God commanded Jonah to go there and tell them that if they did not repent, the city would be destroyed. Instead of going on his mission, Jonah fled and went on board a ship at Joppa. A great storm arose and the sailors agreed to throw the prophet overboard, because it was on his account that the danger threatened. God prepared a great fish that swallowed Jonah, and after three days and three nights cast him on the dry land.—Jonah i. 1-17.

NINEVEH BROUGHT TO REPENTANCE.—Jonah was again commissioned to go to Nineveh and to deliver the same message with which he had at first been charged. This time he obeyed God. The people listened to him and repented. The King of Nineveh proclaimed a fast, and God spared the city.—Jonah iii. 1-10.

ISRAEL OFTEN IMPROVED.—The prophet Amos addresses God's remonstrance to the people of Israel, explaining to them why they suffered so many hardships and calamities, calling them to repentance and solemnly warning them that they have to meet God, who is infinitely holy and of infinite power.—Amos iv. 4-13.

ISRAEL'S OVERTHROW FORETOLD.—By means of the illustration of a basket of summer fruit, Amos presents to the mind of the people of Israel the condition they had reached. The last of their opportunities had come. Wickedness in every form, cruelty and oppression were everywhere prevalent and the end of the kingdom was plainly foretold.—Amos viii. 1-14.

SIN THE CAUSE OF SORROW.—Hosea the prophet describes the condition of the people of Israel, morally and religiously, the evils that are so destructive to the well-being of the nation. He addresses to them an earnest entreaty for their reformation, and then tells of the fearful calamities that are about to befall because of their departure from God.—Hosea x. 1-15.

CAPTIVITY OF ISRAEL.—The time, long and often foretold, when the kingdom of Israel should be overthrown had at length come. The Assyrians came against the capital and overwhelmed the nation in ruins. The sacred historical narrative gives a clear account of the causes that led up to this sad end. It also tells of God's long-suffering and merciful dealings with His disobedient people that they might be induced to repent before it was too late. But now the end had come, and they suffered for their sins.—2 Kings xvii. 6-18.

THE TEMPLE REPAIRED.—During the widespread idolatry among the people of Judah, the temple had fallen into a ruinous condition. King Josiah resolved on its repair and restoration, and summoned Jehoiada, the chief priest, and the Levites to undertake the work of collecting money for the purpose. At first these leaders in the religious life of the land were reluctant to begin the work, but the king urged them and in due time the accustomed sacrifices were offered and religious services were held in the renovated temple.—2 Chron. xxiv. 4-14.

HEZEKIAH THE GOOD KING.—Another good king and religious reformer was Hezekiah, who reigned over Judah. He assembled the priests and Levites and made confession of their sins, explaining that God's anger had come upon them because of their transgressions. He renewed the covenant with God, and urged the maintenance of public religious services.—2 Chron. xxix. 1-11.

THE BOOK OF THE LAW FOUND.—Still another good king ruled the people of Judah. Josiah found the time favourable for carrying out the work of reformation. Hidden away in the temple Hilkiah found the Book of the Law of the Lord given by Moses. The king was anxious to know God's will and made enquiries among others of Huldah, the prophetess, who foretold that the threatened punishments would yet overtake the nation, but that Josiah would end his reign in peace and be taken away from the evil to come.—2 Chron. xxxiv. 14-28.

CAPTIVITY OF JUDAH.—Nebuchadnezzar, king of Babylon, made war against Zedekiah, king of Judah, and besieged Jerusalem. After the frightful horrors of war had been inflicted on the doomed city, it fell. The king fled but was captured and his sons put to death in his presence, then his eyes were put out, and he and a large number of those that had escaped death in the conflict were carried captive to Babylon, and the poorest of the people left to till the land. Thus the sad seventy years' captivity was begun.—2 Kings xxv. 1-12.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 17th, 1891.

LAST year was the best Home Mission year the Church ever saw. In the western section the amount received from all sources for Home work, including Augmentation, was \$111,988, very nearly one hundred and twelve thousand dollars. There is a small deficit in the Home and Augmentation funds, but what of it? There would have been a surplus if the Church had done less work for the Lord, but who wishes to get a surplus in that way. There are 250 missionaries now in the Home field.

THE Foreign Mission work of the Church goes steadily on. The receipts from all sources last year were \$87,185, nearly eighty eight thousand dollars. It might have been more but it might very easily have been less. There has been a considerable awakening of late in regard to foreign work, and we may expect much greater progress in the future. Taking the mission work of the Church in the Home and Foreign fields, while there is nothing to boast of there is much to be thankful for.

EVERYTHING in the Church is a failure when compared with the Women's Foreign Society. Fourteen years ago when organized, this Society had eighteen Auxiliaries, three Mission Bands, no Presbyterian Society and a revenue of \$1,005. Now it has 472 Auxiliaries, 201 Mission Bands, twenty-five Presbyterian Societies and a revenue of \$34,629. If these women just live up a few years longer to the good Calvinistic doctrine of the perseverance of the saints, they will do more for Foreign Missions than all the rest of the Church.

THE General Assembly very properly put the most important work well in the foreground. Wednesday evening the court was opened. Thursday forenoon was needed for adjusting and oiling up the machinery. Thursday afternoon an adjournment was made so that those who wished could attend the funeral of Sir John Macdonald. Thursday evening the Home Mission Report was taken up and then came Augmentation. Friday evening the Foreign Mission work came under review. The two great branches of the Church's work were considered in the first two days of the Session. This is as it ought to be. If the first few days are spent on trifling matters the great subjects never get justice.

THE day is not far distant when the work now done by the Conveners and Secretaries of the Home and Foreign Mission Committees will have to be done by a salaried official under the direction of a committee, or, as they call it in the American Church, a Board. The Home and Foreign work of the Church has grown until it cannot possibly be overtaken by any minister or layman who has other duties to discharge. The fact that it has been done in the past by those who had other duties is no argument that it can always be done in that way. Many things were done years ago that cannot always be done. The Church has been specially fortunate in having the services of such men as Messrs. Warden and Cochrane for Home work, and Messrs. Maclaren and Ward-rop for Foreign work. These men have done much more than their share and have done it well. The highest compliment that can be paid them is to say that the work has so grown that it requires the whole time and strength of their successors.

THERE is a considerable amount of machinery in the Presbyterian Church, but a little more might be useful. A standing committee on Theological Education, such as that which exists in

the American and other Presbyterian Churches, would be a good thing. To this committee should be referred the reports of all the theological colleges after presentation to the Assembly for the purpose of having the work of the theological halls put in a condensed form and laid before the Church. As matters now stand one must wade through six reports to find out what the Church is doing in the way of training ministers. The report of the proposed committee should lay before the people the whole number of students in preparation for the ministry, the number of professors in each college, the income and expenditure of each, the assets of each and all other particulars in which our people feel an interest. By a look at the Home Mission report one can tell at a glance everything about our Home Mission work. The Foreign Mission report gives us all needed information about our Foreign work, but who knows where to get full information about our college work without going through six different reports? The work done in the theological halls is just as important as any other, and it should be placed before the people in such a form that they can see it at a glance.

TERM service on the standing committees of the Assembly would be a great improvement. The same names now appear year after year, until some of the members seem to think that they have a vested right to sit on certain committees. If for any good reason or by mere accident some are left off there is sure to be friction. A much better way would be to put a certain number on for one year, others for two and others for three years. Then every member would know just when his term of service expired and there would be no more trouble about being "put off committees." As matters now stand there is reason to fear that every committee has some members who rarely attend, who take little or no interest in the committee's work, but who are kept on from year to year mainly because they are good brethren and nobody cares to wound their sensibilities by dropping their names. Another bad result of the present system is that young men are kept off and have no opportunity to become familiar with work that they must soon do. Nobody would say that the standing committees ought to be changed every year, but it should be remembered that under the present system they might be. There is nothing to hinder a majority of the Assembly from changing the *personnel* of any committee. Under the term system a certain proportion of the committee would always remain and the Church would always be sure of having a number of experienced men doing its work. The term system is out of all sight the best.

ANYTHING better than the reports laid before the Assembly from year to year could not be desired. They contain a vast amount of valuable information, and should be in the hands, if possible, of every member of the Church. Just here our machinery breaks down miserably. The reports are printed and distributed in the Assembly. Each member gets one and presumably takes it home and reads it. But the Assembly is not the Church. There are hundreds of people in all parts of the country who take as much interest in Church work as most members of Assembly, and some of them perhaps more. Of what use are the reports to them? It may be said that the reports of all standing committees are published in the minutes. But who reads the minutes? The elders get them and presumably read them, but the elders are not the Church. The thing that ought to be done is to put the information contained in these reports into the hands of every deacon, manager, Sabbath school teacher, missionary collector and worker of every kind in the entire Church. If the facts and figures could be given to each member, all the better. The press does a good deal in the way of distributing information, but unfortunately all our people do not "take the papers." Of course it would cost something to put the information we speak of before the people, but the expenditure would pay ten times over. There is no use in asking Presbyterian people for money unless they know all about the cause it is asked for.

THE remarks made by an eminent member of one of the Methodist Conferences the other day on the proposed promotion of Sir John Thompson to the Premiership show little more than that the oldest, wisest, and best of men may at times say things that are neither wise nor dignified. It is quite true that Sir John Thompson was once a Methodist,

and may have taught in a Methodist Sabbath school. It is also true that he turned Roman Catholic for a reason that no doubt was satisfactory to himself, but can never be satisfactory to a good Methodist or to that matter to a Protestant of any kind. Still whether that the less the Methodist people say about the matter the better. Sir John Macdonald was born and bred a Presbyterian. His father was a Presbyterian elder, his brother-in-law a Presbyterian professor in Queen's, and all or nearly all his family connections so far as we know, are or were Presbyterians. In his old days Sir John, according to Episcopal accounts, became a High Anglican and, as one of the Anglican ministers testified lately, partook of the Eucharist with great reverence. No Presbyterian ever complained. The General Assembly adjourned out of respect to the late Premier, and the Moderator and Clerk attended the funeral in their official capacity. Might it not be well for our Methodist friends to say nothing more about Sir John Thompson's change of ecclesiastical relations? Methodists can do without him very much better than he can do without Methodist votes.

IT is admitted on all hands, we understand, that no matter who may succeed Sir John, new blood from Ontario will be taken into the Dominion Government. The coming man is said to be Mr. Meredith or Mr. Dalton McCarthy with the chances in favour of Mr. McCarthy if he accepts. Both these honourable gentlemen have taken pronounced ground on certain racial and religious questions that are not yet settled. Mr. McCarthy has got no small amount of both praise and blame for the course he has recently felt it to be his duty to pursue. Perhaps the honourable gentleman's hour has come now. His assistance may be absolutely necessary to the existence of the new Government and if so he may say to Sir John Thompson and his Quebec friends: "Gentlemen settle these questions on which we have lately had differences. Let Romish aggression cease. Stop talking about your Catholic vote and use your franchise as other citizens. Do this and I will join you and help to carry on the Queen's Government." Should Mr. McCarthy pursue this course and his terms be accepted no small part of the friction that has lately arisen between Quebec and Ontario may be removed. Should he, however, take office without some such arrangement the evil will be intensified. Many of Mr. McCarthy's friends declare that he will never take cabinet position with Sir John Thompson and the Quebec contingent until there is a satisfactory understanding on all burning questions.

## AN AFTERNOON AT QUEEN'S UNIVERSITY.

THE members of the General Assembly and their friends were invited by the authorities of Queen's University to a reception last Saturday afternoon in the extensive and well-shaded grounds of that historic seat of learning. The splendid band of A Battery discoursed choice musical selections with fine taste and effectiveness under the skilled leadership of Mr. Carey. The appreciative guests strolled through the grounds, chatted pleasantly, or discussed high themes as befitted the various moods they were in. Some paid a visit to the bowling green, others visited every nook and corner of the spacious and well-equipped University buildings and were courteously conducted through the halls, sacred to learning, by the authorities of the institution. The well-stored shelves of the library were ransacked, the black letter tomes were inspected and some of the recent gifts elicited complimentary remarks that would not have altogether displeased the liberal donors who have been mindful of the needs of Queen's. Some, whose tastes possibly lay that way, inspected the department devoted to political and economic science, under the guidance of the able instructor of that branch of study now arousing the attention of thoughtful minds. The museum, with its interesting collections, received numerous visitors. Dr. Goodwin, the accomplished science professor, led successive parties through the almost completed John Carruthers' Science Hall from basement to top storey. Its arrangements and appointments, when finished, will afford every facility for the prosecution of lines of study of great interest and practical utility.

The ladies had made ample provision of the best for the refreshment of the visitors, and their hospitality was taken advantage of and fully enjoyed by the multitude that thronged corridors and class-rooms.

It is needless to say that their thoughtful and generous entertainment called forth unstinted commendation and found graceful allusion in some of the speeches delivered later on.

When the sun was declining in the west the guests of the University assembled in Convocation Hall, where Chancellor Sandford Fleming presided with dignity and grace. In a neat and appropriate address, he welcomed the members of Assembly and their friends, and made some happy allusions to events in the history of the institution. To this, Dr. Wardrope, the Moderator, made a fitting response, incidentally remarking that he had been a student of Queen's. Dr. Reid, the venerable Clerk of Assembly, was first called upon for a brief address. In it there was a pleasant blending of mirthful and pathetic touches which were much appreciated. He referred to the fact that his first appearance on a public platform was with, among others, the late Premier of the Dominion, in the then St. Andrew's Church, over fifty years ago. Both took part in the inception of Queen's University. Both, together with the late Mr. Rose, were the only three survivors who took part in the jubilee celebration a few years ago, and now of the three Dr. Reid alone is left. Principal Caven, Mr. Chrysler, Q.C., Ottawa, Principal MacVicar, Dr. Macdonald, of Hamilton, Principal McKnight, Mr. McQueen, Principal King, Mr. J. A. Patterson, of the Toronto bar, Mr. John Cameron, of the *London Advertiser*, President Forrest, of Dalhousie College, and Narayan Sheshadri, of Bombay, were the speakers. As might readily be inferred, the speaking was of a high order and well-sustained throughout. There was no vain repetition and each speaker was himself, so that there was a pleasing variety, and a commendable absence of monotony and common-place. If all the well-wishes for the prosperity of Queen's are fulfilled, that institution for the promotion of higher education will not only keep abreast of the culture and intelligence of the age, but will accomplish a work that will tell powerfully for good on the spiritual, moral, and intellectual life of Canada, and have an influence in shaping her promising future.

### THE FOREIGN MISSION NIGHT

THAT the sentiment throughout the Church in favour of extending a knowledge of the Gospel in all lands is neither idle nor inoperative is made evident by the steadily increasing tide of liberality that is flowing into the mission treasury of the Church. Year by year people are contributing more largely in support of missions. Unreal and evanescent sentiment has but an empty pocket. It may shout loudly but it is a poor contributor. The fact that such large sums are annually raised in all the Churches and consecrated to the cause of Christ shows that the power of Christian belief and feeling is not so feeble as some pretend to imagine. Men do not cheerfully advance money for objects they neither approve nor care for. The total sum placed at the disposal of the Foreign Mission Committee last year as reported to the Assembly amounts to \$87,185.80. Of that amount the women of the Church raised the handsome sum of \$40,000, and the children in the Sabbath schools and in the societies to which a number of them belong made highly creditable contributions. For such substantial evidence there is reason for profound gratitude, and an incentive to renewed energy and zeal in the prosecution of the great work for which the Church was instituted by her divine Head.

The reports presented to the Assembly were very encouraging. They contain a fulness of interesting detail regarding every field under the immediate care of the Church, and no doubt the Assembly will decide that arrangements be made for its wide circulation in every congregation of the Church. It is deserving of careful perusal. It is presented in readable form and contains an amount of interesting information specially fitted to enlist the sympathy and co-operation of everyone who gives it attention. The report of the Eastern section was presented by the Rev. Ephraim Scott, in an unassuming but impressive manner; that of the Western section was submitted by Principal Grant, a member of the Committee. Dr. Wardrope, chairman of the Committee, being Moderator, left the chair for a few minutes to make an explanation or two and requested Dr. Grant to present the report which he did with his accustomed power.

The addresses of the evening were very interesting, brief and pointed. Not a single speaker trans-

gressed on the patience and forbearance of the audience. There was no disposition to talk vague generalities, but each speaker had much more directly bearing on his field of labour to say than space to say it in. The speakers were Rev. J. A. Macdonald, who goes out as a pioneer missionary to the Indians in British Columbia. He was followed by Rev. A. B. Baird, the newly appointed professor in Manitoba College—an appointment by the way that gives entire satisfaction to the whole Assembly—who gave a vivid idea of Christian work among the Indians of the North West. He stated cogent reasons why industrial training should be vigorously prosecuted. Rev. Hugh Mackay of Broadview, an earnest and devoted man, spoke with fiery zeal and earnestness of the need of giving the Indians the Gospel. Rev. Mr. McCrea described the progress of the Trinidad Mission. The Rev. W. Barclay, who has been for seventeen years a missionary of the English Presbyterian Church in Formosa, gave interesting details of successes and discouragements in the work among the Chinese, in a compact speech of great interest, conveying a luminous idea of what real missionary work is like. The last speaker of the evening was regarded with peculiar interest. He was the learned and widely known Narayan Sheshadri, D.D., who, clad in the picturesque costume of the Orient, spoke of his work among his native fellow-countrymen in the East Indies. He is full of hope for the progress of the Gospel among the millions of India. Like others of the educated men of his nation, he possesses mental powers of great grasp and clearness and is an earnest and devoted Christian man. The missionary meeting this year was pronounced one of the best ever held in connection with the Assembly.

### NEGLECT.

If we want to see what neglect will do, we need only try it in our gardens. We need not kill the plants nor cut nor blight them, it is only necessary to simply neglect them. If we let the garden alone for years, what is the result? The highly cultivated roses have become the wild rose of the hedge, and the strawberries the small, wild berries of the wood. If we neglect our birds, or our animals, they degenerate into common, worthless forms, even man himself, if neglected, becoming the savage. There is no standstill anywhere in nature, nor is there in grace. Two forces are always striving for the mastery, one pulling downward, the other upward, and it is to be observed as a point of vital importance that the downward force is within, the upward force from without. All the tendencies of our life drag us downward. If we simply let our lives run we sink into deeper and deeper sin, without the least effort and without intending it. We know that unless arrested and faced directly about, we should go on sinning to the end. It is exactly the case of a man who falls from a high place. We know that he is lost before he has fallen a foot, because the same force which made him fall a foot will make him fall a hundred feet; there is nothing to prevent it.

In our natural descent into evil there is something to prevent it, there is salvation offered to the sinner. It is like a strong hand offered to the man falling over the precipice; if he grasps it, he is saved, but if he neglects it, he is lost. He need not dash himself down nor plunge into the depths; he needs but to neglect the offered hand to accomplish his death. Just so it is with the sinner. The power of sin is dragging him down, and salvation is the strong hand held out to save him. To be saved, the sinner needs but take hold of that and hold on till stopped in his downward course. He needs but neglect it to be lost, for that amounts to cutting himself off from the only possible means of escape.

There must be action, the waking up of his whole nature to lay hold on the hope set before him. Salvation depends upon ourselves, for God has done His part in providing a way of escape. We need only neglect it to find that nothing can save us, and that neglect has as effectually shut the gate of heaven upon us as if we had closed it with our own hand. "How shall we escape if we neglect so great salvation?"—*Christian at Work.*

### THE CHURCH-GOING HABIT.

Habits, good or bad, cling to us. It was a blustering, rainy morning when Allen resolutely buttoned his coat up to his chin and drew on his gloves.

"You are not going to Church such a morning as this, Allen?" said a brother student.

"To be sure I am," said the other decidedly. "I was brought up to attend Church, and I should as soon think of going without my breakfast as staying at home."

It is one of the best habits a youth can form, and a great safeguard amid the temptations of a city, to attend the House of God.

## Books and Magazines.

A FLYING TRIP AROUND THE WORLD, by Elizabeth Island, has been published by Harper & Brothers. Miss Island's journey, it will be remembered, was one of the quickest on record, outdoing, by some four days, the famous performance of Jules Verne's hero. Her story of the experiences which were crowded within that brief period, no less than the marvellous feat itself, is but another illustration of the familiar saying that truth is more wonderful than fiction.

THE CHURCH AT HOME AND ABROAD. (Philadelphia.)—Its June number opens with a portrait of Dr. Van Dyck, of Beirut, and a graphic description of the scene at his home when the Syrians of all sects united in celebrating the semi-centennial of his work in their land as physician, preacher, author, and translator of the Holy Scriptures. This number is also well filled with a variety of interesting intelligence concerning the work of the Church in all lands, mostly from the pens of men and women actively engaged in that work.

CANADIAN COMMUNION TOKENS. A Catalogue of Metal Sacramental Tickets Used in the Different Presbyterian Churches in Canada. By Robert Wallace McLachlan. (Montreal: William Drysdale & Co.)—Mr. McLachlan is a learned and painstaking numismatist, a member of English, American and European societies. In this pamphlet he gives a full account of the origin and use of sacramental tokens, and then concise descriptions of no fewer than 241 specimens of tokens now in his possession used in Canadian Churches. The pamphlet is peculiarly interesting to all who are curious concerning the history of Presbyterianism in Canada.

THE WRITINGS OF ST. JOHN. By P. J. Gloag, D.D., Galashiels. (London: James Nisbet & Co.) A new work has appeared from the pen of the Rev. Dr. Gloag, Galashiels, a recent Moderator of the General Assembly of the Church of Scotland, entitled, "Introduction to the Johannine Writings." This work, like that of a previous treatise by the same author, which we reviewed in these columns ("Introduction to the Catholic Epistles") is marked by great learning, fairness, and clearness of style. It reveals, besides, perhaps more fully than any other of the author's works, the individuality of the writer. To our mind, Dr. Gloag, like Meyer before him, is at his best when treating of the writings of the apostle of love. After dealing with the life and character of John, Dr. Gloag enters minutely into the critical questions in connection with the writings of the apostle; and he treats, in succession, of the authenticity, the design, and the place of writing, the style and character of these writings respectively. The book is also enriched by various dissertations on such subjects as "The Logos of John," "The Theology of John," "The Literary Affinities of the Apocalypse," and "The Millennium." Thus the whole range of the apostle's thought is presented to us, and strong side lights are brought to bear upon it, so that its more prominent features are emphasized.

Dr. Gloag, as we would expect, enters fully into the subject of the authenticity of St. John's Gospel, and he expresses his decided opinion that it is the genuine work of the disciple whom Jesus loved. The argument under his head is thus summed up in the words of Olshausen and Ehrard: "The Gospel of John possesses stronger testimony with respect to its genuineness than perhaps any other writing of the New Testament, or, we may say, of the whole of antiquity; Olshausen. "We may boldly declare," says Ehrard, "that, excepting a few of Paul's epistles, no book of all antiquity, either in Christian or heathen literature, can show such numerous and sure proofs of its authenticity as the Gospel of John."

The chapter on the Apocalypse is one of the most interesting in the book. The writer treats exhaustively of the various systems which have been adopted for interpreting this, the most mysterious book of Scripture, though he himself expresses the conviction that the key to its interpretation has not yet been found. In the Millenarian controversy Dr. Gloag follows the line of thought adopted by Bleek and Brown, and believes that the millennial peace will arise from the greater outpouring of the Spirit in the latter days, and that it will precede the Second Coming of Christ.

The writer treats, in a very suggestive way, of the influence of John on theology, and traces that influence in the writings of Schleiermacher and his school in Germany, and of Frederick Denison Maurice and his school in England. We part with special reluctance from this portion of the treatise. We regret that Dr. Gloag does not enter into this subject more fully; and we may, perhaps, be allowed to express the wish that Dr. Gloag may yet deal with the subject in a separate treatise, and show the influence of John on theology with the same fulness with which Pfeiderer has treated the theology of Paul.

We quote the concluding paragraph of the book, as that will give a good idea of the caste of the author's mind and the trend of his thought on the most important truths of our religion:—

"There are many speculations regarding the Church of the future, the ultimate realization of Christianity. Whether all denominations will be swallowed up in a common Christianity, we know not; but one thing of which we may be perfectly sure is that the love inculcated by John will be the spirit that shall prevail. This will form the basis of Christian union, and however men may differ in their opinions, they will be perfectly joined together in love, and every vestige of the theological bitterness will disappear. . . . We may be fast approaching the age of the Spirit, when religion will be not only understood but felt, when men will be rescued from infidelity, agnosticism, and materialism by a living faith—a faith which says, 'I believe because I see and know.' We greatly need this spiritual influence in a world of doubt, scepticism, and materialism, on the one hand, and of luxury, mammon worship, and indifference on the other, when a new Pentecostal age will dawn upon the world, and when Christianity will prove its divine origin by its supernatural effects on the human race."

This book is tastefully got up. The printing is exceptionally good, so that it is quite a pleasure to take the book into our hands, a contrast in this respect to many another work of theology from which, however able it may be, we are repelled by the small type and the close lines of printing.

We cordially recommend this book to all students of theology as one of the most interesting and learned introductions to the writings of John to be found in the English language.

CHARLES B. ROSS, B.D.

The Manse, Lachine, April 18, 1891.

## Choice Literature.

INASMUCH.

BY AGNES MAULE MACHAR.

"Yes; it's a pleasant home," assented Mrs. Avery, complacently, as she leaned back in her verandah chair, and looked from the wide piazza across the smoothly-shaven lawn and the bright beds of verbenas, asters and geraniums that seemed to bask and glow in the golden September sunshine. "Is s a pleasant home, as I ought to know, for I've been here—wife and widow—well on to forty years."

"Have you really? Well—how time flies," replied her cousin, Mrs. Maynard, a gentle-voiced woman, somewhat younger than her hostess.

"It seems such a little while to look back to the time when you married Cousin Edward, and I used to be so pleased to come and visit you! It made me feel quite grown up. Nobody would believe it was so long ago—to look at you—now!"

"Well, I can't say but what I've always had a very good time, thank God!" As she spoke she brushed a speck off her rich silk dress with a hand on which flashed several fine diamonds, while a diamond pin also fastened the delicate lace about her throat; for Mrs. Avery was always particular about her dress. "And you know," she continued, "that always makes a difference in one's looks."

"Yes, it does," replied Mrs. Maynard, with a little sigh. She, indeed, was by no means young-looking for her age. There were lines of care and anxiety about the mouth and eyes, and the once nut-brown hair was almost grey. But the expression was sweet and loving, though occasionally a little sad. Her dress, too, bore manifest traces of economy—neat and dainty as were the frills and cuffs, and the plain widow's cap she wore.

The two ladies were enjoying the lovely September afternoon on the pretty trellised verandah of Mrs. Avery's handsome, old-fashioned house, standing in dignified seclusion behind spreading maples and horse-chestnuts, while a neighbouring church spire rose suggestively above the trees, completing the picture. The substantial old house bore, in every detail, the impress of most careful preservation. Respectability seemed to glisten in the glossy, well-painted woodwork, and on the smooth, scoured steps which were in such perfect keeping with the neat trellises, the trim lawns and the thrifty flower-beds. Mrs. Avery, indeed, prided herself on the perfection of all her appointments, within and without. Even the snowy Persian cat that basked in the sunshine, and the canary that sang in his gilded cage seemed to repeat the same note of dainty perfection and care. Mrs. Maynard—"Cousin Abbie," as her hostess called her—had laid down the knitting that usually kept her fingers busy, and leaned back in her chair, thoroughly enjoying the restful influence of the pleasant surroundings. Her visits to her cousin were always holiday times for her, who at home had so little leisure. A missionary convention was the occasion of the present visit—giving it a special interest.

The tea-bell at last summoned them into the large, handsome dining-room, where a daintily-appointed tea-table awaited them, and the soft glow of the fire took off the slight evening chill, and sparkled pleasantly on the silver and glass, and china of the tea equipage.

"Delia," said Mrs. Avery to the neat parlour maid, "tell William to have the carriage at the door at half-past seven. I promised to call for Mrs. Perry, our new clergyman's wife, on our way to the church," she added explanatorily to her cousin.

"Yes, some one introduced me to her and to Miss Newton," said Mrs. Maynard as she applied herself to the delicious chicken salad and delicate French roll. "And, what a lovely address that was of Miss Newton's! It really seemed wonderful to me that she could speak so pointedly. She didn't seem one bit afraid."

"Young women don't, nowadays," Mrs. Avery dryly rejoined.

"Well, I only wish I could do it! How she did bring out the sense of the words: 'Inasmuch as ye have done it to one of the least of these, ye have done it unto Me.' I declare I could hardly keep from crying—right there. It does seem so wonderful to think that our blessed Lord will really take what we do for His needy brethren as if it were done to Himself."

"Yes," said Mrs. Avery, "it was very instructive, though I was never given to being as soft-hearted as you, Cousin Abbie! But it is well to realize our privileges in that way. It made me glad that I had increased my subscription to the Foreign Mission Society. And then I gave \$5 to our Church poor fund last Sunday. And that reminds me—Abbie, you remember Anne Grayson, who used to make our dresses ages ago?"

"Yes, indeed," said Mrs. Maynard. "Didn't we think she was clever? I haven't heard anything of her this long time."

"Well, she's poor as poor can be. Her husband was wild about speculation, and ran through all his money, and her savings, too—all but a little she had in the Anaconda Bank—and you know what that amounts to now! and so she's left penniless and helpless, for she's had a slight paralytic attack that disables her from any kind of work. Her case came up lately before our Dorcas Society, and we can't see anything for her except to get to the Infirmary."

"Oh," exclaimed Mrs. Maynard, "surely your wealthy Church folks could do better for her than that! It would be dreadful for Hannah Grayson to go there; she that was always so independent and helpful to every one! I am sure it would break her heart! It oughtn't to be!"

"Yes, I know it seems rather hard; but I don't see how it can be helped! Of course she won't like to give up her little place—two rooms are all she had lately. But you know there's a limit to everything! And, with the claims we all have upon us, we can't take a single case and do so much for that without taking it from other things. You've no idea how much there is to do all the time. Now, you see, we're just upholstering the church—all over—and we're going to have a new organ, which is going to cost us quite a fortune!"

"Seems to me St. Paul would have told you to wait for the upholstery and the organ, and to minister to the saints first," remarked Mrs. Maynard gently.

"The poor ye have always with you," quoted Mrs. Avery, oracularly. "If we were to wait until we had no distressing cases among us, we should never have our organ; and I believe good music is a means of grace."

"And taking care of a helpless sister is a better still, I think," rejoined Mrs. Maynard, somewhat warmly for her. "But it seems to me, in a Church like yours, both might be managed, somehow."

"Well, I don't see how! I, for one, could do no more," replied Mrs. Avery complacently. "We must all live in a way becoming our station, I give my tenth faithfully, and if we do that we must leave the rest with the Lord. It is in His mysterious providence that poor Anne has lost her money."

"I don't like to hold God's providence responsible for the ways of speculators and swindlers," remarked Mrs. Maynard. "I would rather think that He only permitted the evil, in order to draw out the sympathy of others and let them have the blessedness of giving."

"Oh, she's had a great deal of kindness shown to her, I assure you! I have not been able to go to see her myself lately, for I have had some of my grandchildren with me since I came back from the seaside, but we've all sent her little things occasionally. Do have one of these pears, Abbie. You'll find them excellent."

"And does she live all alone there?" asked Mrs. Maynard, helping herself somewhat absently to a pear.

"Oh, no; she has never been quite alone. As long as she was able she kept a boarder in one of her little rooms—and this young girl—a Miss Darcy—has got attached to her, and stays on with her now."

"Oh, that is kind of her!" exclaimed Mrs. Maynard. "Darcy! that is not a common name. It reminds me of my dear husband's old college chum, who used to come and visit him in old times. Dear me! How long it seems since I heard the name!"

"The girl works all day in Pingold's, I believe, and she manages to do Anne's little chores evenings. They say her wages have mainly kept them both of late; but it isn't much Anne needs, of course. But the girl can't go on doing that always, so it will be best for Anne to make up her mind to go to the Infirmary."

"And what will the poor girl do?"

"Oh, she will just have to get another boarding-house! I'm sorry, for I believe they're great friends. But what can be done? You can't set out to be a Providence to everybody! You'd be poor with a million if you tried that. Let me help you to some of these hot house grapes. William's treasure. He manages these things so well."

Mrs. Maynard ate her grapes in silence, wishing that Anne Grayson had some of them. It did not seem right that they should be enjoying all these luxuries, while poor Anne might be suffering actual want, with the cold charity of an institution as her only prospect! She had seen something of what that was, and the knowledge only strengthened her pity for Anne, accustomed to so different a life. Why, the case might have been her own.

The two ladies sat silent for a while, enjoying their grapes and their fragrant cup of tea, and pursuing their own thoughts. When Mrs. Avery next spoke hers had travelled a long way from the fortunes and misfortunes of Anne Grayson.

"I expect quite a large luncheon party to-morrow," she observed. "You know I've asked all the office-bearers of the society and several of the leading delegates—Mrs. Darnley among them. Did you notice her, a tall, dark woman, who sat near Mrs. Wheeler?"

"Yes, I couldn't help noticing her. She has a very striking, thoughtful face. I couldn't keep my eyes off her."

"Queer! decidedly queer," said Mrs. Avery with a slight shake of the head. "I met her one evening lately, and she surprised us all by her views on sanctification. Why, they are quite Methodistical! She thinks we ought to live above sin—even now; and to seek to be like Christ; as if anyone could—in this world of sin and temptation! We are not in heaven yet! And I, for one, am glad that the robe of Christ's righteousness covers all our sins and shortcomings so that we needn't worry over them!"

"But surely we should seek to be cleansed as well as covered?" Mrs. Maynard timidly ventured to suggest. "And you know we are told to 'purify ourselves, even as He is pure!'"

"Well, I like the good, old-fashioned Gospel! Just come to Christ as you are, and He will make it all right! I believe in assurance, and I know I have been converted; so I'm safe, whatever human weakness may do!"

The Gospel of safety was as yet all that Mrs. Avery could receive. Of the Gospel of living, purifying love, springing up within like "fountains of living waters"—joyous and fruitful—her life habits and tendencies had obscured her view. That "love is heaven and heaven is love" was a proposition to which, in a hymn, she would have cheerfully assented, but which she did not in the least realize.

It happened that the text "Inasmuch" was again very deeply impressed upon Mrs. Maynard's mind by Mrs. Darnley, who addressed the meeting that evening, and spoke earnestly, not merely of mission work, but of every form of ministering love as directly done for the gracious Master who has so closely identified Himself with His suffering brethren and sisters, that what is done for them is done for Him. Mrs. Maynard's gentle eyes were wet with tears, though Mrs. Avery maintained her usual calm, composed air, taking in the general, without condescending upon, the particular. But that night Mrs. Maynard could not sleep. She seemed to see before her poor Anne Grayson in her poverty-stricken little home, with even that slipping from her hold. And she could not but contrast this picture with the luxurious house in which she was now resting, on softest pillows and under a satin coverlet. If the Lord Jesus Christ were there in person, would He be left in the poverty-stricken home while His professed followers enjoyed these luxuries? Would He ah! would He be forced to seek shelter from the wholesale charity of an infirmary? Would He not gladly be offered the hospitality of the richest home?

Then she went over, in her own mind, the capabilities of her own little home; not very great, indeed. But there was one room into which a bed could be put—the little serving room. Anne Grayson's presence there would hurt nobody, while the work and talk would amuse and interest her, poor prisoner that she was! As for the extra expense, that, on a farm, would be small, and she had faith to believe that, in blessing others, she would be blessed herself. To be sure,

times were hard, and she had been trying to save enough to pay off an old mortgage and to send Georgie, her third boy, to college, to be educated for the foreign mission field—his own wish—and her great desire. But if she did this thing for Christ He would take care of His own work. She had learned long ago the touching poem, beginning:—

A poor wayfaring man of grief  
Hath often crossed me on my way.

And it seemed to ring in her ears, and to float through her dreams; only that, instead of a man, it was a woman's face that haunted her, and it seemed to have the well-remembered features of Anne Grayson. Her resolve was made that night, as it were, in answer to her Lord's call, and at Mrs. Avery's surprise and worldly wisdom could not shake it. And, after the sumptuous luncheon which Mrs. Avery saw before her guests had been duly discussed, the two ladies set out in Mrs. Avery's carriage, with a basket of grapes, jellies and other dainties for the humble abode of their old friend.

Anne Grayson had been sitting up in her fireless room all night, watching the feverish disturbed sleep of the poor girl who had seemed to be her only real friend, and who had now been ill for some days from over-fatigue and deficient nourishment. A kind neighbour had been in and brought some tea for both; which, however, poor Miss Darcy could scarcely touch, and, moaning a little, had fallen back in an exhausted sleep. There was nothing in the house for dinner. The little extra expense and loss of Miss Darcy's illness had exhausted the common purse; and, in the engrossing presence of the Missionary Convention, the ladies who often remembered Anne had forgotten her in her sorest need. Even the old cat mewed in vain for its usual breakfast. And poor Anne bowed her head on her clasped hands, and the tears dropped fast through her fingers on the cat, which had jumped on her lap. She groaned, half-aloud:—

"Oh, Lord, I don't want to murmur against Thy blessed will, but it does seem as if Thou hadst forgotten me."

And the cat, as if in reply to the mournful tone, rubbed its soft head against her face, even patting her poor, thin cheek with one velvet paw till Anne felt as if the unconscious animal were a divine messenger bearing an answer of love and pity. And why not? Have not humbler animals than cats been indeed ministering angels to poor sufferers bearing a token of love from the centre and source of all life and being?

Some hours later there was the unaccustomed sound of a carriage stopping outside, followed by a knock at the humble door. Then, carrying the basket of dainties in her hand, came Mrs. Maynard, her loving eyes filling with compassionate tears as she took in the state of affairs at a glance, while Mrs. Avery, composed as ever, brought up the rear.

When Mrs. Maynard returned to her country home, which was not till a week or two later, she took with her not only Anne Grayson, but also Miss Darcy, who proved to be the orphan daughter of her husband's old friend, and whom she took at once into her own motherly heart, glad to receive a girl who had shown so noble a spirit among her own sons and daughters. She had quickly revived under Mrs. Maynard's nursing and nourishing, and the fresh country air and free, happy life of the farm would soon completely restore her, Mrs. Maynard predicted. Nor was even the cat left behind. Carefully huddled up in a basket, poor puss accompanied her mistress to her new home.

"Abbie Maynard! You'll go on till you've ruined yourself, trying to be a Providence to everyone you meet!" said Mrs. Avery as her parting salutation.

But Mrs. Maynard only smiled a happy smile, and certainly the first meal taken in the farm-house on her return was "manna to her taste," whatever it may have been to her scarcely less happy and grateful guests.

It was like new life to Anne Grayson to go back to her native hills and to enjoy the warm atmosphere of a home once more. And many a time her happy simple faith proved a blessing not only to Mrs. Maynard, but to her children also. As for Miss Darcy, she soon grew fresh and blooming again, was an eager and active helper in all that was to be done, and finally became so indispensable to all that Mrs. Maynard's farmer-son told his mother one day that he felt it to be a duty to her to give her such a daughter for good and all!

A year or two later another paralytic shock took Anne Grayson quietly away. She left to her hostess all her little possessions, including the old Bible, nearly worn out by constant use. She had left in it as a book-mark opposite Matt. xxi. an old receipt for railway stock, which had been one of her husband's rash and losing speculations. One day Mrs. Maynard's second son, at home for a visit from his New York counting-house, happened to be looking through the old Bible, and came upon the faded yellow receipt.

"Why, mother," he said, "this old thing ought to be worth something now. These shares have taken a start and are looking up! Let me see what I can do with it. Perhaps it will carry George through college!"

"You can try," said Mrs. Maynard, incredulously. But it proved even as he said. The old shares realized a handsome sum, which was duly devoted to Mrs. Maynard's cherished purpose. And when her boy was at last duly consecrated to the work to which she had long ago prayerfully dedicated him, it was not the least part of her joy that she had this token from her Master that her act of love had not been forgotten.

"Well, I'm glad you've had your reward after all, Cousin Abbie," said Mrs. Avery, as they sat together again on the verandah after the dedication service. "You deserved it after all you did for Anne Grayson."

"But I should have felt rewarded enough, Cousin Jane," she replied, "if I had never had anything more than the pleasure it gave me of feeling that I was doing it for Him who had done so much for me!"—*Illustrated Christian Weekly.*

DR. WILLIAMS' Pink Pills bring joy and health to all who use them. For all the ills that afflict the female system they are a specific, enriching the blood, building up the nerves, and converting pale and sallow complexions into the rosy glow of health. Try them. Sold by all dealers, or sent on receipt of price—50c. per box, or five boxes for \$2—by addressing Dr. Williams Med. Co., Brockville, Ont.

## THE MISSIONARY WORLD.

SERAMPORE, INDIA.

Serampore is an ancient town fifteen miles north of Calcutta, on the west bank of the Hoogly River. It is not a large place, but is of great renown, with a history full of interest. Two hundred years ago it belonged to the Danes, and a large trade was carried on there, and many ships visited the harbour. Large store-houses were on the banks of the river, filled with goods ready for the different markets of India. After many years of prosperity the competition of Great Britain, with her power looms and fine goods, destroyed the trade of the Danes, and in 1845 the Danish Government sold the colony to the English.

The English missionaries who became so renowned could not obtain a passage on an English ship to India, but finally reached Calcutta in an American ship, commanded by Captain Wicher, of Providence, R. I. The East India Company would not allow the vessel to land at Calcutta unless the missionaries were surrendered to be sent back to England. The captain declined to surrender his passengers, and ran up the Hoogly to Serampore, where the captain and the missionaries received a warm welcome by the Danish governor. There the missionaries found a secure home, with ample protection, and Serampore became renowned in the annals of the Christian missionary world.

The East India Company demanded the surrender of the missionaries, but the gallant Danish governor declined to surrender them, and gave them the protection of his flag. The Danes had the right of navigation of the river, and it should be said that the flag of the Danes waved for a hundred years at Serampore and proved a shield to all who sought its protection. Many missionaries who arrived at Calcutta were not allowed to land, but were sent back. When the news of this high-handed conduct reached England and spread over the country great indignation was created, and very soon new laws were enacted and the power of the East India Company was limited, and no more missionaries were refused the right to land and to live and labour in the country.

The city of Serampore stretches along the river for more than a mile, and contains a population of more than 25,000 people. The land on which the city is located is high above the river, and the main streets are broad and clean and shaded with beautiful trees.

The drive along the street next to the river is one of great beauty and magnificence, and is said to be one of the finest of India. A great multitude go up from Calcutta and other places on the fine roads and drive along the river to enjoy the fine and romantic drives of Serampore and Barrackpur. The ground esplanade along the river is thronged with carriages and every kind of vehicle on wheels, and thousands walk along the banks of the broad and beautiful river to enjoy its refreshing air, and the charming scenes on both sides of the river. The bank on the Barrackpur side is not as elevated as that on the Serampore side, but the extensive and highly cultivated grounds are beautifully shaded with large, magnificent trees. The Governor-General and the judges and many people of note frequently join in driving on these splendid grounds.

There is a ferry across the river, making it convenient to cross from side to side. When the sun lowers and the shade of the great trees cover these fine avenues and walks thousands are riding and walking. The river is broad and deep, and has a magnificent sweep as it winds in its course. There are many little promontories projecting out into the stream, and most of them densely wooded; and on many of these points there are beautiful bungalows, some of them quite unique and fanciful, and all of them make charming homes.

Rev. Dr. Carey, the celebrated missionary, and the first to settle here, had his home on the bank of the river, and had a very busy life. He became a distinguished Oriental scholar, and could speak in more languages than any other man in India. He was a member of the Asiatic Society, and furnished many valuable papers on the natural history of India. He was president of the Agricultural Society of India.

He planted a botanical garden, which at that time was the most complete of any in India. The garden has been neglected since his death, but many of the hardier trees remain. The mahogany-trees that he planted are now more than two feet in diameter, and are magnificent trees.

Barrackpur, the county seat of the Governor-General, is on the opposite side of the river from Serampore. The grounds form a vast park, receiving abundant care, having perfect drives, with scenery that can hardly be equalled elsewhere. The college founded by Dr. Carey has more than three hundred students, each of whom pay for the tuition, two rupees, a month. The college buildings are large and substantial, and are kept in excellent order. There is a valuable library of about five thousand volumes. I sat down in the old arm-chair so long used by Dr. Carey, and ought to have caught some inspiration, but I fear I did not. The very able president of the college showed us over the building and grounds, and went with us to the old temple where Henry Martin lived. This old temple is near the river, and is sadly dilapidated. The walls are four feet thick of solid masonry. It stands on an elevated bank of the sacred river, and should not be left to go to decay. The old temple has been neglected for fifty years, and now there are some trees growing on the roof that, if left, will soon do serious injury.

The missionary cemetery is a very interesting place. It

is substantially inclosed with a stone wall and nicely cultivated and ornamented with beautiful shrubs and trees and made a place of beauty. It is away from the business part of the city, on elevated ground, and contains the remains of many missionaries.

As we returned we passed through a poorer part of the city, and passed a small dwelling where some women were weaving silk. The looms were small, and the fabric being woven was plain but smooth. The little cottage was near the walk, and while we lingered the weavers hardly raised their eyes from their work, and the shuttle was kept in motion. We were told that when these industrious weavers had worked ten hours they would scarcely earn four cents. Vines were growing over the cottage, and the roof was covered with the broad and shining leaves. The yard in the rear had a little bamboo grove, where some naked children were playing. This little cottage, with its busy weavers, is only a sample of many others that we saw. We saw no idle hands and none intoxicated. The manufacture of silk here is quite extensive, especially of silk handkerchiefs. Those we saw were plain, but it is said that some make quiet elegant handkerchiefs.

Rev. Dr. Carey came here in 1798, and was soon joined by Ward and Marshman. The consecrated labours and the success of these missionaries is well known to all those who take an interest in the missionary work. They established a college, seminary, and numerous schools as well as Christian churches. This now seems a Christian city, but it is not wholly so far. We see mosques and heathen temples with many worshippers. We see what they call the house of Juggernaut, which is a Hindu god, here called by them "the Lord of the World." The great temple of this god is at Orissa. The society here have two cars, or idols, mounted on twenty-four rude wooden wheels. These are about thirty feet square and high enough for a small church steeple; a very large force is required to move them. They were formerly drawn through the streets with great shouting and rejoicing, and at such times of great excitement some cast themselves before the wheels and were crushed, feeling that they were offering themselves as a sacrifice to their god. These gods are too dilapidated to be moved. They are covered with enigmatical characters of other gods, especially the monkey god. They are horrid-looking objects, devoid of beauty. On festival days the people gather around them for a sort of celebration, but their acts do not appear even in the form of worship. We find in the churches a great number of devout worshippers and an increasing interest in the good cause.

## RELIGION AND THEOLOGY.

Religion is man's perception of the Power in whom we live and move and have our being, and his emotion towards this Power. Theology is man's conception of this Power, and his thought defined and formulated. Religion is man's feeling after God; theology is man's grasp of God. The two are necessarily connected. They are different forms of one and the same force; the heat and the light which stream from God; but the heat and the light are not always equal. A worthy thought of God ought to sustain any worthy feeling towards Him. It generally does so. A heightened thought of God may often be found back of a rising flow of feeling after Him. More often the emotion precedes the conception; the vague, awed sense of God travails till a new thought is born among men. This has been the order of development in history. Men felt the Divine Power and Presence ages before they had learned so much of theology as to say—God. The feeling of God—religion—always keeps, in healthy natures, far ahead of theology—the thought about Him. The deepest religion finds no word for the mystery before which it bows. Its only thought may be that no thought is sufficient.

In that high hour thought was not.

Theology, then, as man's thought about God, is necessarily conditioned by man's mind. It is under the general limitations of the human intellect, and the special limitations of thought in each race and age and individuality. It cannot escape these limitations, expand as they may. A flooding of the mind from on high may overflow these embankments, but they still stand, shaping the flow of the fullest tides. The individuality of a great writer asserts itself most strongly in his greatest works. His deepest inspiration brings out most plainly his mental form, just as the drawing of a full breath shows the real shape of a man. No possible theory of inspiration should lead us to look for the submergences of the dykes of thought cast up by race and age and individuality.—*The Right and Wrong Uses of the Bible.* By R. Heber Newton, Rector of All Souls' Church, New York.

## BACK FROM THE GRAVE.

A WELL KNOWN HAMILTONIAN SNATCHED FROM DEATH'S JAWS—HAD BEEN GIVEN UP BY THE DOCTORS AND HIS CASE WAS CONSIDERED HOPELESS—BUT HE RECOVERED IN A MIRACULOUS MANNER AND IS NOW AS WELL AND STRONG AS EVER.

Hamilton Herald, May 27th, 1891.

Although the age of miracles is generally supposed to be past, the case of John Marshall, of 25 Little William Street, is about as nearly miraculous as anything that can

be imagined. For three years and a half Mr. Marshall has been a victim of a disease known as locomotor ataxy, a spinal affection which deprived him of all feeling from his waist down-wards, and left him a helpless cripple, given up by his physicians as incurable. To-day he is restored to health, and apart from the weakness natural to a man who has wrestled so long with a terrible disease, he may be said to be as well as ever. The story of his wonderful recovery has been heard with amazement by his many friends, for Mr. Marshall is well known in Hamilton, having lived here for nearly thirty years, and for twenty years before his illness having been manager for the Canadian Oil Company here.

One of the *Herald's* young men heard of the case and hunted up Mr. Marshall to get his story, which he was not unwilling to tell, in the hope that his experience might be of benefit to others who are affected similarly.

"I was taken ill in August 1887," said Mr. Marshall, "and for three years and a half I was scarcely able to leave my room. My illness, I believe, was the result of a fall I had a year before, and it left me helpless. I had absolutely no sensation in my body below the waist, could not feel pins stuck in me, and was deprived of the use of my limbs. For more than three years I was not able to leave the house, any more than on very fine days I might go as far as the corner, and during all that time I was never down town. I had the best medical assistance, but the doctors all agreed that I could not recover. I tried all kinds of patent medicines, but none of them did me any good. I also tried electricity, having as many as three batteries on me at once, but it was all of no avail."

"How did you come to recover?"

"In February last some one threw in a circular about Dr. Williams' Pink Pills. I laid it aside, thinking it was like all the others I had tried—no good. But on April 14 I decided to give them a trial, and got a box of the Pills. Within three days I noticed an improvement, and it has continued ever since, until I am as well as you see me. I considered it nothing short of a miracle, and my friends who know me can scarcely credit it. Why, last week, I got up one morning, took my bath, dressed myself, went to the station, took the train for Toronto and walked to my brother-in-law's, and he would not believe it was myself."

"You say you were given up by the doctors?"

"Yes, I spent hundreds of dollars in medical advice and in the purchase of all sorts of quack remedies. My physicians said my disease was incurable and that I would never be able to use my limbs again. I am a member of the Royal Templars, and I have been passed by the society's doctors as past recovery, receiving from it the total disability benefit of \$1,000. That is the best possible proof to me that my case was considered hopeless."

"How many boxes of the Pills have you taken?"

"I am now on my seventh box, but, as I told you, I got relief from the start. I consider my recovery to be wonderful, and I am recommending the remedy to every one who is afflicted as I was."

The proprietors of Dr. Williams' Pink Pills, which have accomplished such a miraculous cure in Mr. Marshall's case, say the remedy is compound from the formula of a well-known physician, and is unsurpassed for the treatment of all diseases arising from impoverished blood or loss of vital force.

The remarkable case noted in the above article from the *Hamilton Herald* conclusively proves that the proprietors of Dr. Williams' Pink Pills have in no way overstated the merits of their remedy. Pink Pills are a never failing blood builder and nerve tonic, and are equally valuable for men or women young or old. They cure all forms of debility, female weaknesses, suppressions, chronic constipation, headache, St. Vitus dance, loss of memory, premature decay, etc., and by their marvellous action on the blood, build up the system anew and restore the glow of health to pale and sallow complexions. These pills are sold by all dealers or will be sent post paid on receipt of price (50 cents a box) by addressing the Dr. Williams Medical Co., Brockville, Ont.

## THE PUREST AND BEST

Articles known to medical science are used in preparing Hood's Sarsaparilla. Every ingredient is carefully selected, personally examined, and only the best retained. The medicine is prepared under the supervision of thoroughly competent pharmacists, and every step in the process of manufacture is carefully watched with a view to securing in Hood's Sarsaparilla the best possible result.

## OUR NATIONAL FOODS.

Every grocer and general merchant who wishes to make hay while the sun shines should see to it without delay that he has in stock an assortment of "Our National Foods." They are gradually growing in popularity, and storekeepers who have not yet handled them would undoubtedly bring grist to their mills by doing so. Popular as these foods are, there is yet ground waiting for the wide awake business man to cultivate, and he who first breaks the soil will reap the first fruits. The Ireland National Food Co. (Limited), Toronto, are the manufacturers of these invigorating, health-giving and delicious foods, a partial list of which will be found in another column.



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Ask your grocer for The Cleveland Cook Book, free, containing over 150 proved receipts. If he does not have it, send stamp and address to Cleveland Baking Powder Co., 31 Fulton Street, New York.

# "August Flower"

Mrs. Sarah M. Black of Seneca, Mo., during the past two years has been affected with Neuralgia of the Head, Stomach and Womb, and writes: "My food did not seem to strengthen me at all and my appetite was very variable. My face was yellow, my head dull, and I had such pains in my left side. In the morning when I got up I would have a flow of mucus in the mouth, and a bad, bitter taste. Sometimes my breath became short, and I had such queer, tumbling, palpitating sensations around the heart. I ached all day under the shoulder blades, in the left side, and down the back of my limbs. It seemed to be worse in the wet, cold weather of Winter and Spring; and whenever the spells came on, my feet and hands would turn cold, and I could get no sleep at all. I tried everywhere, and got no relief before using August Flower. Then the change came. It has done me a wonderful deal of good during the time I have taken it and is working a complete cure." © G. G. GREEN, Sole Man'fr, Woodbury, N.J.

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## ROYAL CANADIAN PERFUMES.



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### ANNUAL MEETING

## DOMINION BUILDING AND LOAN ASSOCIATION.

The first annual meeting of the shareholders of the Dominion Building and Loan Association was held on Wednesday, May 27th, 1891, at the office of the association in Toronto, commencing at 2 o'clock in the afternoon. On motion by Mr. Stratton, Dr. Burns, president of the association, was called to the chair and presided. About 150 shareholders were present. On motion by Mr. Millar, seconded by Mr. Selwyn, Messrs. W. A. Stratton, W. C. Perkins and W. Barclay Stephens were appointed scrutineers, who reported after examination that 22,093 shares of stock and 3,000 shareholders were represented at the meeting. The president then read the following address:—

GENTLEMEN,—I am pleased to see such a large representation of the association present at this our first annual meeting, and glad to see the interest manifested in the success of the company. It is now

a year old, but in reality scarcely ten months have been spent in placing our stock. As with all new companies, especially with those somewhat new in their nature, the first months, indeed the first few years, are usually a continued struggle. It takes time to understand new principles fully, and some are too impatient to give the time necessary for such an investigation, and there are always some who consider it their special duty to attack anything out of the ordinary line; hostility may be expected. Had the criticisms been marked by fairness, or shown any experience in the working of such organizations as ours, we might have been discouraged. But since they have displayed little else than gross misrepresentations and ignorance of the principles of our association, we have thus far allowed them to pass. The certainty of our success is simply a matter of calculation and business promptness. To those unable to make the calculations it should be a satisfactory assurance that companies established on the same principle as ours have done all that we have promised and are in a healthy state, likely to attain to a good old age.

We have been much gratified with the promptness and heartiness of the local board. To their fidelity we owe it that lapses have been so few. The Loan Committee has met weekly to examine applications. No loan has been made until recommended by the local board, and a few thus recommended have been refused—several have been cut down somewhat, but all, we think, have been amply secured. I would suggest to all our visiting members a thorough examination of the practical workings of our association.

At least one member from each district represented here to-day should pay a visit to the Trust Company in which our funds and securities are deposited.

I believe that every officer who handles the funds of the company has furnished a reasonable guarantee bond. You know that no money can be drawn from the Trust Company without depositing securities corresponding to the draft. Nor can any of our funds be touched unless on the signature of the president, managing director and secretary-treasurer. I cannot close these remarks without saying that we have been very fortunate in our agents. Their success in placing our stock has been almost phenomenal. Before another year we shall have passed the amount of stock permitted in our charter, thus necessitating the increasing of our capital to ten millions at least.

The financial report will now be submitted. Should anything appear obscure or unsatisfactory, we are here to explain to the satisfaction of all.

A. BURNS, President.

ASSETS.	
Amount loaned on mortgages	\$ 92,672.98
Interest and premiums due April 30, 1891	1,228.05
Due from agents	331.43
Cash on deposit with Trusts Corporation	15,026.91
Cash on deposit with Dominion Bank	142.08
Cash on hand	56.69
	\$109,457.74
LIABILITIES.	
Payments on stock	\$106,302.89
12 1/2 per cent. on capital paid in	3,039.92
Carried forward to rest account	114.93
	\$109,457.74
Valuation of real estate mortgaged to the association	\$196,661.00
Amount of mortgages held by the Trusts Corporation of Ontario	104,200.00
Value in excess of mortgages	\$92,461.00
Approved loans in hands of solicitors not completed	\$ 9,850.00
Applications for loans not acted on but under consideration	7,300.00
Balance due on mortgages to be paid on completion of buildings	11,527.02
	\$28,677.02
Amount of cash available for loans	16,784.76
Leaving a balance of	\$11,892.26
Applied for in excess of funds on hand.	
Number of mortgages, ninety-one.	
Average of loans	\$1,144.83

W. BARCLAY STEPHENS, General Manager.

The Dominion Building and Loan Association, Toronto:

GENTLEMEN,—We have examined the general ledger postings up to 30th April, carefully, and find that it agrees with the trial balance you have taken out. The statement of the Trusts Corporation of Ontario shows a balance in their hands in favour of the company of \$15,354.78. We have also examined the mortgages held by the Trusts Corporation as securities for loans up to 30th April and they amount to \$101,000, and we understand that further mortgages to the amount of \$4,200 are in transit through the post, making a total of securities held against loans of \$104,200.

Yours truly, TOWNSEND AND STEPHENS.

Mr. Stratton, in seconding the adoption of the report, said that it must be very gratifying to the shareholders of this association to find that within ten months this new association should have such rapid progress—something unprecedented in the history of financial institutions in this Dominion. The working of the association has been very satisfactory, and we can, we believe, look forward to the future with every degree of satisfaction. Some little unfriendly criticisms have been bestowed upon us, but we have no reason to doubt but that we will be able to carry out all that we have undertaken, and that the shareholders of this association will reap all the great advantages we offer them.

Several other shareholders expressed their entire satisfaction in the association and predicted a bright future for the company.

On motion, the thanks of the meeting were tendered to the president, directors and officers, for services rendered since the organization of the association. The motion was unanimously adopted.

Hon G W Ross replied to the vote of thanks on behalf of the directors and officers. The meeting then adjourned.

## Ministers and Churches.

THE Rev. Mr. McNair, Durham, preached to the volunteers on a recent Sabbath.

THE Rev. D. McLeod, of Priceville, recently preached the annual sermon to the Ancient Order of United Workmen.

MR. THOMAS KERR, inspector of the Standard Life Assurance Co., after a three months trip to Britain, returned by the Vancouver, and arrived in the city last week.

THE Rev Mr McKay, of Strathclair, who has been in Scotland since August last endeavouring to promote emigration, has returned. He was laid up in Winnipeg for two weeks with a gripe, but is now recovering, and has left for home.

THE Carman Standard says: The Roseville Presbyterian Church will be dedicated on the 21st. The people of that section are certainly to be congratulated upon their push and energy in erecting an exceedingly neat and well-built church in so short a time.

THE Rev J. W. Black gave a religious lecture last week in the Presbyterian rooms, Millbrook, and the local paper says: The people here are highly pleased with Mr. Black; we hope that the Garden Hill friends are also favourably impressed with him.

MR. ALEX. DUNN, the able and energetic young student of Manitoba College, is holding Presbyterian Church services at Boharm, at the residence of Mr. Joseph Getty. He also supplies Caron, Marlborough, also the Smail and McCartney settlements in the Buffalo Lake district every alternate Sabbath.

THE anniversary services of the N. Plympton Presbyterian Church, Manimba, were held on June 7th, ministers from Winnipeg and the surrounding congregations being present. On Monday evening, June 8th, the anniversary tea meeting was held, when speakers from Winnipeg and other places gave addresses. The proceeds were in aid of the building fund.

THE Rev. W. A. McKay, B.A., of Chalmers Church, Woodstock, delivered his lecture, "A Church on Fire," in the Presbyterian church, Main Road, Warwick, on the evening of Tuesday, June 2. The proceeds were in aid of the Sabbath school. Mr. McKay, says a local paper, is one of the ablest lecturers in the Presbyterian Church, and also the author of some valuable works. Those who attended heard a very instructive and interesting lecture.

THE ordination and induction of the Rev. R. E. Knowles, who has been called to the pastorate of the Stewarton Presbyterian Church, took place on Monday evening, the 5th inst., in the Bank Street Sunday school hall. The services were conducted by the Moderator, Rev. F. W. Farnies, assisted by Revs. Dr. Moore and Mr. Herridge. Services were held in the school house, McLeod Street, on Sabbath, both services being conducted by the Rev. Mr. Hargrave, from the North-West Territories.

IN a sketch of St. George, a contemporary says: The Presbyterians are, of course, pretty strong in this quarter. They have a neat and unpretentious little brick church, capable of holding about 300 members. The Rev. W. S. McTavish, B.D., is minister. He has had the charge for five years now, and is much liked among his people. The membership will be pretty nearly 150. Mr. W. B. Wood, M.P.P., is superintendent of the Sunday school, and Rev. Mr. McTavish conducts the Bible class. There are several active societies in connection with the Church, all doing good work.

THE Rev A. McWilliams was recently inducted to the pastoral charge of St. Andrew's, Peterboro'. There was a large congregation present on the interesting occasion. Rev. J. McEwan presided. Rev. W. Anderson preached an earnest and appropriate sermon from Rom. viii. 31. Rev. J. Andrews then delivered an address on "The Principles of the Church." The Moderator, after the questions of the formula had been satisfactorily answered and prayer offered, inducted Mr. McWilliams to the pastorate of the congregation. The newly-inducted minister was suitably addressed by Rev. J. R. Scott, and the congregation by Rev. J. Hay. The settlement is a promising one for the future prosperity and usefulness of St. Andrew's, Peterboro'.

REV. D. J. MACDONNELL arrived at Yokohama on the steamer Empress of Japan and immediately took ship for England. On Tuesday week Mrs. Macdonnell left Montreal for England, where she will meet Mr. Macdonnell and remain with him until August in the north of Scotland. Mr. Macdonnell's condition was much more serious than was generally supposed, but when in London he had an operation performed on his throat with beneficial effect, and he continues to grow in health and strength. Mr. and Mrs. Macdonnell will sail for Canada during August, at which time Mr. Macdonnell will resume charge of his congregation.

A MOST successful concert was held in the Presbyterian church, Selkirk, recently, under the auspices of the Ladies' Aid Society. The proceedings opened with an organ solo by Mrs. Campbell, of Braddon. She was followed by Mrs. McRae, who sang a solo, "The Maple Leaf"; Mr. Simpson and Miss Montgomery gave a duet, and Miss Nichol two readings. Rev. Mr. McRae favoured the audience with a solo. Miss Sheriff, of Brandon, gave organ and vocal solos. Refreshments were provided by the ladies of the congregation. Mrs. Dr. Young, the president, and other members of the association are to be congratulated on the success of their concert.

THE concert given by the choir of Central Presbyterian Church last week was a most enjoyable affair. The choir showed a considerable improvement since its last appearance, which speaks well for the efforts of Mr. Cringan, the conductor, and Miss Dallas, the executed organist. Miss Maud Fairbairn and Miss Eleanor Dallas in their solo and duo violin numbers were excellent, and received

well-merited applause. Mr. R. J. Hall sang "In Sweet September" in splendid style, and his response to a vociferous demand for an encore. Mr. Ed. Lye sang "My Queen" and "I am Waiting," to the delight of the audience, who showed their appreciation by a hearty recall in both numbers. The solo talent of the choir was represented by Misses Farmer, Peters, Wilson and Doran, who ably sustained the various parts allotted to them. Dr. McTavish was in the chair and made some very encouraging remarks on the progress of the choir.

THE last monthly meeting of the season, of the Toronto Auxiliary of the Canadian McAll Association, was held Thursday afternoon, June 4th, in the library of the Y. M. C. A. The president, Mr. Blake, was in the chair. After the usual preliminary exercises, the treasurer's report was submitted showing a balance on hand of \$118. A letter was read announcing the formation of an auxiliary in Winnipeg, with a membership of twenty. A very rare and interesting letter from Miss Florence Dodds was read, descriptive of some personal experience in connection with one of the McAll Mission Halls in France. After the singing of a hymn, Miss Berthon gave a most pleasing account of reminiscences of a former visit to France, and of her first contact with the McAll Mission. A letter was also read from Dr. Loto, of Paris, who has been asked to help Dr. McAll in his mission, showing a thorough knowledge and appreciation of this great work. After some discussion a committee was appointed to devise a more systematic way of raising funds for carrying on the work of the Auxiliary which should in no way interfere with the present subscribers. The meeting then adjourned till October.

FOR some time Miss Martha Smith, E.E., daughter of the late Rev. John Smith, of Larkspur Church, has been engaged in teaching elocution in the city and surrounding country. On Thursday evening last, in Association Hall, in the presence of a crowded house, Miss Smith gave an example of what she is able to accomplish as a teacher. Her own rendering of "Receiving Calls" at once revealed her superior power of interpreting to her audience the feelings of others, and her fine finish as an elocutionist. She was ably sustained in the programme by several of her pupils—Misses Blogg, Wagstaff, Bradshaw, Lamb and Fulton, all of whom reflected credit upon their teacher, and demonstrated her ability to impart what she knows to others. Miss Smith is a graduate of the Philadelphia School of Elocution and Oratory, of which Prof. Neff is Principal. Anyone who has studied Prof. Neff's unique system of elocution and has heard Miss Smith perform, will see that she has thoroughly mastered the system. The musical part of the programme was particularly fine. Mrs. Jarvis and Mr. Blight sang. Miss Geikie played the accompaniments. The music for the "Wordless Poem" was arranged by Miss Geikie and greatly delighted the audience. The chair was ably filled by J. A. Paterson, Esq. The funds of the Y.M.C.A. were largely increased by the entertainment.

THE Rev. David Mitchell has been singularly successful in building up the Scotch Church Mission, Jersey City, New Jersey. He started a Sunday school about March, 1889, about a mile from the Scotch Presbyterian Church. This became a mission at the end of April, with services conducted by Mr. Thomas Houston, a blind evangelist. During the last two winters, Mr. Houston attended the Union Theological Seminary, at the same time carrying on his mission work. He was licensed in April by the Presbytery of Jersey City. The death of his young and promising wife shortly thereafter was a great blow to the blind man. During the period a very handsome structure with a house, in what is ordinarily the gallery of a church, was completed, and is now deemed free of debt, and named the John Knox Presbyterian Church. The congregation was organized by a Commission of Presbytery, of which Rev. D. Mitchell was chair-

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19/5-2

man, on 14th May, 1891. Subsequently a call was extended to Rev. Thomas Houston to be the first pastor of this Church, which was signed by sixty-five members and forty-five adherents. This call was accepted at Presbytery on 2nd inst., and another commission, with the same chairman as the first, was appointed to ordain and instal Rev. Mr. Houston on 7th inst. This is now done, and thus in little more than two years a Sabbath school has grown into an independent, self-supporting Church, and this latter now enters upon its career with the brightest prospects.

On the evening of Sabbath week, Dr. Laidlaw, in St. Paul's, Hamilton, took for his text, Psa. cxviii. 8, and preached a sermon upon the baccarat scandal. He dealt with the conduct of H. R. H. the Prince of Wales, in strong yet respectful terms, and denounced gambling in all its forms. "Getting money not by honest industry," said the speaker, "but by winning it from others, giving them worse than nothing in return, if they will only be fools enough to give you the opportunity! Call it a game! Dignify it with a mysterious name! Make it fashionable by coupling it with the names of baronets and lords and ladies of high degree. Let a prince, the heir-apparent to a throne, be the croupier and hold the stakes, and hand over to the lucky player the money lost and won! Popularize this business by having it introduced into all kinds of communities, in various forms, with graded rates and names to suit the consciences and purses of the players. I need not attempt to mention the many ways by which this idea is worked out in parlours, through newspapers, in the lottery, on the stock exchange, and in scores of other places. First and last and always it is an ingenious way of getting other people's money without giving them value in return. When fully developed it is a hideous vice which never comes alone. Other hideous vices gather round it. It is gambling. It is low. It is sinful in the sight of God. Is this a business for ladies and gentlemen to engage in? Is it a business for a prince to be engaged in? Abraham was a mighty prince, but he absolutely refused to take goods from Melchisedek, or a parcel of ground from Ephron, the Hittite, or anything from any man without giving full value in return. Jacob had in his early life been a gambler in his way, and he never became a true prince until he gave up his cunning practices and prayed and pleaded and wept for forgiveness.

**PRESBYTERY OF TORONTO.**—This Presbytery met on the 2nd inst., Rev. J. Frazer, Moderator. An extract minute of the District Synod was read, granting leave to the Presbytery to take on public probationary trials Messrs. D. M. Buchanan, M.A., J. D. Edgar, P. E. Nichol and A. McIntyre, all of them recent graduates of Knox College. Said graduates appeared before the Presbytery, and were taken on trials. Their trials were sustained; and they were duly licensed to preach the Gospel. The committee appointed at a previous meeting to consider the question of a new site for Dovercourt Church, reported through Rev. A. Gilray, that they had agreed to recommend that the congregation be permitted to commence a Sabbath school at the corner of Bloor Street and Ossington Avenue, but that for the present no preaching service be held there. The first part of this recommendation was carried by a majority; the second part of it was left over for further consideration. In view of the critical illness of Sir John Macdonald, Rev. G. Milligan submitted a resolution expressive of deep sympathy with Lady Macdonald in her great affliction; and said resolution, on being adopted, was ordered to be transmitted to her by telegraph. An application was read on behalf of certain friends of Presbyterianism at Swansea and its neighbourhood, asking the Presbytery to organize them as a mission congregation. And Rev. W. Patterson, Mr. W. Rennie and Mr. R. Gemmel, were appointed a committee to give effect to the application, and so organize them. The Presbytery took up the resignation of Rev. John Mackay, of Knox Church, Scarborough, as tendered by him at last meeting. In relation thereto Messrs. W. Crawford, J. Milne, S. Rennie, G. Elliott and Hugh Clark, appeared as commissioners from the Session and congregation, and were severally heard, when they stated on substance that, although unwilling to lose the services of their esteemed pastor, yet in view of his still enfeebled health they would not oppose the acceptance of his resignation, and would leave the matter in the hands of the Presbytery. Mr. Mackay was then heard on his own behalf, when he stated in substance that because of his still enfeebled health, and hoping to obtain some improvement it relieved of a sense of pastoral responsibility, he would press the acceptance of his resignation. Thereafter it was moved by Rev. R. P. Mackay, seconded by Rev. D. Mackintosh, and agreed to that Mr. Mackay's resignation be accepted, and that in doing so the Presbytery record its deep sympathy with him in his affliction, and its sorrow in having to sever the connection so happily existing between himself and his congregation. The Presbytery would also express its sympathy with the congregation in the loss of a pastor so much beloved, record its appreciation of their kind-

ness to him and sympathy with him throughout his ministry, and especially since this affliction has fallen upon him, and prays that they may be speedily guided to another whom the Lord will qualify to carry on the work which Mr. Mackay is required to lay down. Rev. D. Mackintosh was appointed to preach to the congregation aforesaid on the 14th inst., and declare the charge vacant. And Rev. D. B. Macdonald was appointed to act as Moderator of the Session during the vacancy. The attention of the Presbytery was called to the death of Mrs. Bell, wife of Rev. J. W. Bell of Newmarket, when it was moved by Rev. A. Gilray, seconded by Rev. J. Carmichael, and carried: That the Presbytery expresses its sympathy with Mr. Bell in his great sorrow, and pray the Great King and Head of the Church to sustain him under his sore bereavement, and to fill his heart with all spiritual consolation, and that a copy of this resolution be sent to Mr. Bell. It was reported by Rev. J. Alexander, that he had moderated in a call from the congregation of Georgetown and Limehouse, which was given unanimously in favour of Rev. D. M. Buchanan, now a probationer of the Church. The call was found to be signed by 179 members and ninety-six adherents. The stipend promised is not to be less than \$1,000, payable quarterly. Messrs. Paul Kennedy, John Lindsay, James Laidlaw, Joseph Barber and John Henderson, were heard as commissioners in support of the call. The call was then sustained and put into the hands of Mr. Buchanan, who afterwards declared his acceptance of it. It was then agreed to meet at Georgetown on the 23rd inst., at eleven a.m., for the purpose of hearing a trial sermon from Mr. Buchanan, and, if satisfied therewith, to proceed at two p.m. of the same day with the usual services for his ordination; the Moderator to preside; Rev. A. Macgillivray to preach; Rev. J. Alexander to deliver the charge; and Rev. J. A. Turnbull to address the congregation. The committee appointed at last meeting to organize the petitioners at Brown's Corners as a regular congregation, reported through Rev. R. Thynne that they had fulfilled the appointment assigned to them, and had constituted eleven members and twelve adherents as a regular congregation, who had promised to pay \$225 per annum for the support of ordinances. The report of the committee was received and adopted. And it was agreed that the congregation reported of should be placed under the oversight of the Session of St. John's Church, Markham. Revs. G. E. Freeman, R. Haddow and Walter Reid resigned their appointments as commissioners to the General Assembly; and Revs. A. Gilray, A. Gandier and Wm. Burns were respectively appointed to take their places. Several other matters were taken up and disposed of, for reporting which, however, we have no space at present. Next ordinary meeting of Presbytery is to be held on the first Tue.-day of July, at ten a.m.—R. MONTEATH, Pres. Clerk.

### 3/15-2 Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

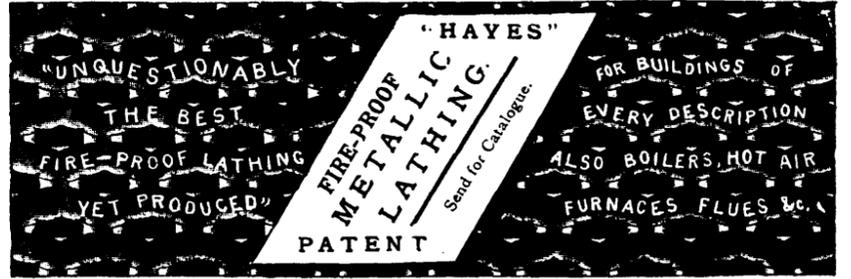
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ELSEWHERE in this issue we republish an article from the Hamilton Herald relating to the wonderful cure of a gentleman in that city, who had been pronounced by physicians incurable, and who had been paid the \$1,000 total disability insurance granted members of the Royal Templars. The well known standing of the Herald is a guarantee as to the entire reliability of the statements contained in the article.

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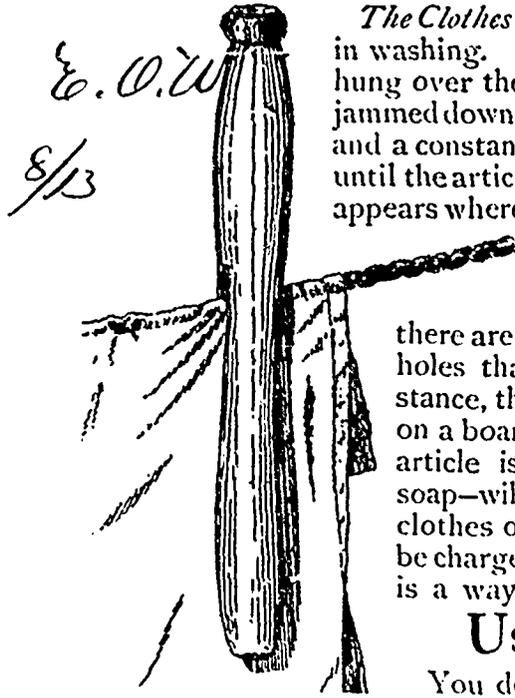


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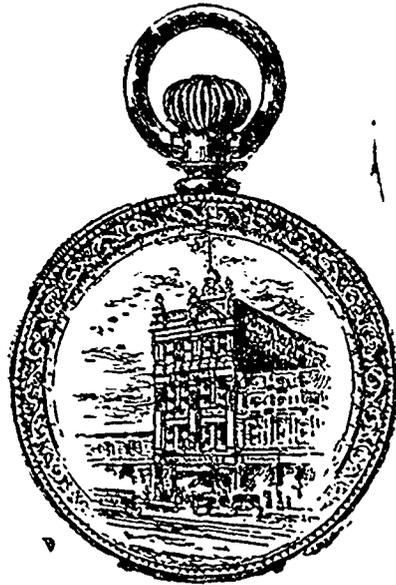
is difficult to see how  
you are going to get rid  
of the clothes pin; but  
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holes than clothes pins; for in-  
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on a board—a necessity when an  
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soap—will rub more holes into fine  
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be charged to clothes pins. There  
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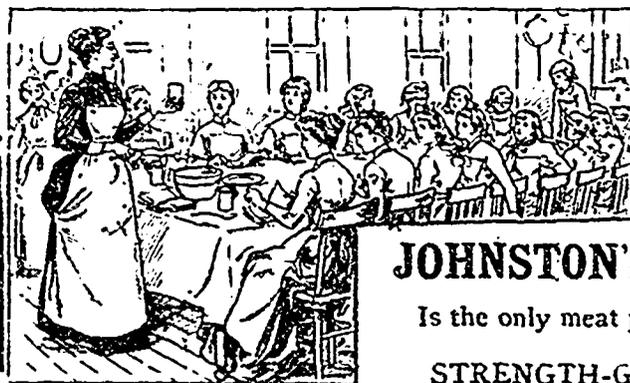
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saucepan, with cream, salt and pepper;  
when the crumbs have absorbed all the  
cream or milk, add a small piece of butter,  
a little grated cheese, break in a few eggs, and  
then fry as an ordinary omelet.

DANDELION SALAD.—Select fresh, green  
dandelion greens; wash and place in a salad  
bowl. Just at the moment of serving, pour  
over the greens one tablespoonful of oil  
which is dissolved one saltspoonful of salt and  
half a saltspoonful of pepper. Add five table-  
spoonfuls of clear oil; toss and pour over the  
whole one tablespoonful of vinegar, toss again  
and serve immediately.

ENGLISH MUFFINS.—One quart of flour,  
one-half a teaspoonful of salt, one teaspoonful  
of sugar, two heaping teaspoonfuls of baking  
powder, add sufficient milk to make a batter  
a little thicker than for griddle cakes, have  
the griddle heated regularly all over and  
place on muffin rings, half fill them, and when  
they have risen well up to the top of the  
rings turn them over gently; when all are  
delicately browned pull each one open, toss  
delicately, butter and serve on a folded nap-  
kin, piled high and very hot.

CAKES A LA POLONAISE.—Take some  
good puff paste, roll it quarter of an inch  
thick, and then cut it into pieces four or five  
inches square, gather up the four corners of  
each, have some small round moulds ready,  
dip them into warm water, and then place  
cakes inside and put them into a quick oven;  
when they are nearly done, brush them over  
with the white of one egg beaten; sprinkle  
powdered sugar over, and finish baking.  
When done whip the white of an egg, and  
powdered sugar to a froth, flavour, and fill  
the cake with it.

MOULDED SPINACH.—Rid the leaves of all  
stems, put the former into a saucepan with a  
tight top, without water, and set in a kettle  
of boiling water. Cook thus for half an  
hour, or until the leaves are very soft. Turn  
into a colander, press and drain, chop fine,  
season with salt, pepper, a good spoonful of  
butter, a half teaspoonful of sugar, juice of  
half a lemon and a pinch of nutmeg. Put  
over the fire in a saucepan and stir briskly  
for three minutes. Mould in egg-cups; serve  
one hillock upon each round of toast laid in a  
flat dish and cap with a slice of hard-boiled  
egg.

PIE.—Cut three young pigeons  
in quarters. Lay one pound of well-kept  
roast beef cut into pieces three inches  
square at the bottom of a pie-dish. Boil  
three eggs ten minutes, and cut them into  
quarters; season all well with pepper and salt.  
Lay the pigeons on the steak, and dispose the  
eggs among them. Add a quarter of a pint  
of water, in which a teaspoonful of Mandarin  
sauce and one of mushroom catsup has been  
mixed. Moisten the edge of the pie-dish,  
and cover it with good pie-crust, made in the  
proportion of three-quarters of a pound of  
flour to half a pound of butter or lard. Moisten  
the paste, and cover the pie with crust  
about the sixth of an inch thick. Ornament  
with leaves of pastry. Make a hole in the  
centre, and let the pigeons' feet, well scalded,  
stand out of it. Egg over and bake two  
hours and a half in a moderate oven.

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Cream  
Baking  
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NORTH AMERICAN LIFE.



The marvellous success that has attended the operations of this company during the first ten years of its existence has been exceedingly gratifying to its policy holders and guarantors, while it commands the respect and admiration of its competitors.

It is just about ten years ago that this Company, with commendable enterprise, was the first Canadian Life Company to introduce the investment form of insurance; for a time the leading companies here condemned this plan of insurance, but so successful has it proved that nearly the whole of the best companies are now issuing policies on this plan under one name or another. The North American has lately made an attractive addition to its plans by the introduction of the compound investment plan of insurance, whereby the objection to a long term investment policy is entirely removed. The policy provides that after it has existed for ten years the Company will loan the balance of the premiums as they mature to the insured, charging therefore interest at the rate of six per cent. per annum. It is absolutely guaranteed that should the death of the insured occur before the termination of the investment period, the full face of the policy will be paid and the loan of the premiums be cancelled. In case the insured from any cause discontinues the policy after three annual payments have been made, a paid-up policy is guaranteed, generally exceeding the amount of the premiums that have been paid, or, in lieu thereof, an equivalent cash value is given. At the end of the investment period the insured is offered a number of options for terminating or continuing the policy, the privilege being accorded the holder of the policy of selecting the option most suitable to his then circumstances.

At the close of its first decade the position attained by the Company excels that of any other Canadian Company at a similar period in its history. The insurance in force exceeds \$10,000,000, net assets over \$1,000,000, an income of \$1,000 per day, and after providing a Reserve Fund of \$900,000, there is a net surplus of over \$128,000, being more than twice the amount of the capital. The percentage of surplus is larger than that of any other Canadian Company as shown by the official figures in the Dominion Government report for the year ending December 31st, 1890.

The North American has been exceedingly fortunate in having among its directors some of the ablest and most successful financial gentlemen in the Dominion. The directorate includes names that are familiar to investors as presidents and vice-presidents of leading financial companies—men who are recognized as authorities on matters of finance, and referred to for their sound judgment on all leading subjects.

The name of the President, Hon. A. Mackenzie, M.P., ex-Prime Minister of Canada, stands a tower of strength for sterling integrity and uprightness from the Atlantic to the Pacific. Very few people are aware that Mr. Mackenzie, when in Toronto, attends daily at the office of the Company, giving personal attention and supervision to all executive

matters, and the great success of the Company is largely due to the close attention and sound judgment he has given to its affairs.

The 1st vice-president, Mr. John L. Blaikie, a recognized financial expert, takes a deep interest in the progress of the company, giving close attention to the financial and insurance departments.

Among the other directors who take great interest in its affairs may be mentioned the chairman of the Finance Committee, Mr. A. H. Campbell, who, besides being president of a leading loan company and other large financial institutions, is also on the Finance Board of the Church of England and Toronto University. To the benefit of the advice of the gentleman named is no doubt due the success that has attended the investment of the company's funds, so that in the annual report the directors were able to announce that the interest on the company's investments had been promptly paid and not a single dollar had been lost by bad investments.

Notwithstanding that all investments had been made on a most conservative basis, the rate of interest earned last year places the North American among the leading companies in the Dominion. The consulting actuary, referring to this in his report to the board, says:

"The admirable judgment of your Finance Committee is evidenced by the fact that, with only one exception, your company shows the largest rate of interest earned upon its investments. At the same time the quality of your loans is shown by the fact that the item of interest due but unpaid is less than one-quarter of one per cent., and the real estate acquired by foreclosure is less than any other financial or insurance institution in Canada. As a matter of great interest to your

policy holders, your percentage of increase in surplus as compared with your mean assets is 6.12 for the past year, as against less than four per cent. for the average of other leading companies doing business in Canada."

A noticeable feature of the company's operations in 1890 was that the interest receipts were more than sufficient to pay the death losses of the year. This is evidence that the medical department is in competent hands, and the well known name of Dr. James Thorburn, one of Toronto's oldest and most highly respected physicians, as head of that department is a synonym for skill, care and uprightness.

A monthly audit is made of the company's receipts, disbursements and investments by Dr. James Carlyle, mathematical master of the Normal School. At the close of the year 1890 he made a report to the annual meeting, in which he expressed the utmost confidence in the company, because, having made a searching investigation into the company's position and examined each security individually, he was able to state that everything was exactly as stated in the published report.

The directors and policy holders may well feel proud of the unexcelled position attained by the North American, and it must not be overlooked that this has not been secured

through any luck or mere chance, but because the company has from its inception been managed by skilled hands. Most fortunate indeed was this company at the outset to secure the services of Mr. William McCabe, LL. B., Fellow of the Institute of Actuaries of Great Britain and Ireland, London, Eng., a gentleman who is recognized as a leading expert on life insurance throughout the Dominion and one who for over a quarter of a century has given close attention to the theoretical and practical subject of life insurance. At the last annual meeting the directors expressed their appreciation of the valuable services rendered the company by the managing director, and also to the splendid agency staff and other officers of the company, among whom was specially mentioned the secretary, Mr. L. Goldman, who has been connected with the company since it commenced business over ten years ago.

The success of a life insurance company is largely dependent upon its agency staff. In this respect the North American has been exceptionally fortunate. Nearly all the leading agents, inspectors and Provincial managers, who by the way are highly respected citizens in their different localities, received their appointments in the early years of the company, and their length of service is an evidence that their work is appreciated by the directors and that their relations with the company are mutually satisfactory in the highest degree.



In reading over the literary items of the week, I found not much to interest me, until my eye caught sight of an article headed "Jenks' Dream." Imagine my surprise to find it ended up with a recommendation to use Dr. Pierce's Pleasant Pellets. Nevertheless, being a great sufferer from sick headache, I determined to try them, and, to my great joy, I found prompt relief, and by their protracted use, a complete immunity from such attacks. Pierce's Pellets often cure sick headache in an hour. They are gently laxative or actively cathartic, according to size of dose. As a pleasant laxative, take one each night on retiring. For adults, four act as an active, yet painless, cathartic. Cause no griping or sickness. Best Liver Pill ever made. Smallest, Cheapest, Easiest to take. For Constipation, Indigestion and Bilious Attacks, they have no equal.

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THE ONTARIO MUTUAL LIFE. ANNUAL REPORT.

The twenty-first annual meeting of The Ontario Mutual Life Assurance Company was held in the Town Hall, Waterloo, on Thursday, May 28, 1891. The attendance was both influential and representative, there having been (apart from the Company's Agents, many of whom were present) prominent policy-holders from Berlin, Stratford, Toronto, Brockville, Belleville, Calgary and other distant places.

William Hendry, Manager, was present as usual and occupied a seat on the platform.

The President, I. E. Bowman, Esq., M.P., having taken the chair, on motion the Secretary of the Company, W. H. Riddell, Esq., acted as secretary of the meeting. The minutes of last meeting, on motion, were taken as read and confirmed. The President then read

THE DIRECTORS' REPORT.

Your Directors, in submitting their twenty-first annual statement for the year ending on the 31st December, 1890, are again in a position to report to you with confidence that the business of the Company during the year was in its essential features and general results of a highly satisfactory character.

The amount of new insurance issued is \$2,348,150 under 1,783 policies, on which the first year's premiums amounted to \$77,450.90. The total insurance in force at the close of the year was \$13,710,800. The total income for the year was \$489,858, consisting of \$400,920 from premiums and \$79,938 from interest on investments, showing an increase of \$26,728 on premiums and \$14,230 on interest over the receipts of the previous year.

Our net and total assets are again largely increased, and our surplus over all liabilities is \$134,066, which will enable us to continue a liberal distribution to our policy-holders.

The death losses, considering the general high rate of mortality during the year, were exceptionally low, the actual losses for the year being \$65,522, or \$38,653 less than during the previous year, and less than the interest income for the year by nearly \$15,000.

The general expense account shows a decrease in amount as well as a reduction in the ratio of expense to income as compared with that of 1889, which affords satisfactory evidence of care and economy in the management.

The funds of the Company, as will be seen by the financial statement contained in our pamphlet, are invested in municipal debentures, mortgages on real estate and loans on our policies, which are all safe and profitable securities. The increase in our interest income from year to year shows that the funds are carefully invested so as to yield a satisfactory return to the policy-holders.

Your Directors have, on the recommendation of the Manager, decided to change from annual to quinquennial division of surplus on future business.

In compliance with the public demand for this kind of insurance we have adopted twenty-year survivorship distribution plan prepared by the Manager, which embraces all the unobjectionable features of the ordinary tontine, and which we are confident will prove beneficial and satisfactory to those who desire a profitable investment in connection with their insurance policy.

The Executive Committee made a careful examination of all the investments of the Company, and found the mortgages, debentures and cash in the bank to correspond with the respective ledger accounts at the close of the year.

You will be called on to elect four Directors in the place of Robert Melvin, of Guelph, C. M. Taylor, of Waterloo, Robert Baird, of Kincardine, and James Hope, of Ottawa, whose term of office has expired, but all of whom are eligible for re-election.

The detailed financial statement, prepared and duly certified to by your Auditors, is submitted herewith for your consideration.

On behalf of the Board,

I. E. BOWMAN, President.

Pamphlets containing the financial statement and Auditors' report having been placed in the hands of those in attendance, the President moved the adoption of the various reports. He spoke of the favourable death rate experienced in 1890, the low expense ratio, the keen competition our Agents encountered from rival companies when seeking new business, the steps taken by the Board to extend the operations of the Company, the care taken to invest the Company's funds safely and judiciously and of other prominent features of the business during the past twenty-one years, proving that the growth of the Company has been healthy, the progress gratifying and the prospects for the future most encouraging. The agency staff was never better equipped or more active, and the new business for 1891 would show that the Company was in a position to hold its own against all comers.

Messrs. Robert Melvin, 2nd Vice-President, Guelph, B. M. Britton, Q.C., Director, Kingston, and others, in brief and effective speeches, seconded the adoption of the reports. They invited a full and searching criticism of the past year's business. A careful examination of the present standing of the Company will show that it has done and can do better for its members than any of its competitors. The actual results attained for individual policy-holders prove conclusively that this Company has no peer in the insurance field, and that its members get their insurance at the lowest possible cost consistent with security.

The following gentlemen were elected Directors for the next three years in the place of those whose term of office had expired, namely:—Messrs. C. M. Taylor, Waterloo; Robt. Melvin, Guelph; Stuart Henderson, B.A., LL.B., B.C.L., Ottawa, and Robt. Baird, Kincardine.

Messrs. Henry F. J. Jackson and J. M. Scully having been re-elected Auditors, and the customary vote of thanks to the Board, the Officers and the Agents having been tendered and responded to, the meeting was brought to a close. The Directors, met subsequently and re-elected I. E. Bowman, President, C. M. Taylor, 1st Vice-President and Robert Melvin, 2nd Vice-President of the Company for the ensuing year.

Miscellaneous.

5/1/92  
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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

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MARRIED.

At the residence of the bride's mother, Milton, Ontario, on the 10th inst., by the Rev. Robert Haddow, assisted by the Rev. Joseph Alexander, M.A., the Rev. R. Nairn, B.A., pastor of Knox Church, Rat Portage, Ont., to Isabel, youngest daughter of the late James Somerville, Esq.

MEETINGS OF PRESBYTERY.

**BARRIE.**—At Barrie, Tuesday, July 28, at 11 a.m.  
**BRUCE.**—At Southampton, July 14, at 5 p.m.  
**CALGARY.**—In St. Paul's Church, Banff, on 9th September.  
**CHATHAM.**—In the First Presbyterian Church, Chatham, July 14th, at 10 a.m.  
**COLUMBIA.**—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m.  
**GUELPH.**—In St. Andrew's Church, Guelph, on Tuesday, July 21, at 10.30 a.m.  
**HURON.**—At Goderich, July 14, at 11 a.m.  
**KINGSTON.**—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m.  
**LINDSAY.**—At Wick, August 25, at 11 a.m.  
**LONDON.**—At St. Thomas, second Tuesday of July, at 11 a.m.  
**MAITLAND.**—At Wingham, Tuesday, July 14, at 11.15 a.m.  
**MONTREAL.**—In Convocation Hall, Tuesday, 23rd June, at 10 a.m.  
**ORANGEVILLE.**—A Orangeville, July 14, at 11 a.m.  
**OWEN SOUND.**—In Division Street Hall, Owen Sound, Tuesday, June 30, at 9 a.m.  
**PARIS.**—In St. Paul's Church, Ingersoll, on 7th July.  
**PETERBORO.**—In St. Andrew's Church, Peterboro, July 8, at 9.30 a.m.  
**QUEBEC.**—In Morrin College, Quebec, on August 25, at 3 p.m.  
**SARNIA.**—Next meeting of Presbytery in St. Andrew's Church, Sarnia, on 7th July at 10 a.m.  
**SAUGEN.**—In Mount Forest, on the 14th July, at 10 a.m.  
**STRATFORD.**—In St. Andrew's Church, North Easthope, July 13, at 7.30 p.m.  
**TORONTO.**—In St. Andrew's Church West, on first Tuesday in July, at 10 a.m.  
**WHITBY.**—In Bowmatville, Tuesday, July 21, at 10.30 a.m.  
**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, 14th July, at 3 p.m.

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