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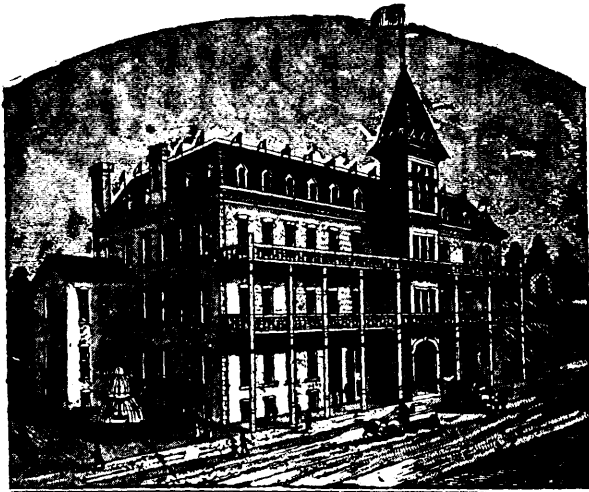
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 When I say Cure I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of Fits, Epilepsy or Fainting Sickness a life-long study. I warrant my remedy to Cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible Remedy. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address—H. G. ROOT, M.C., Branch Office, 188 WEST ADELAIDE STREET, TORONTO.

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 To an advanced age, in its youthful freshness, abundance, and color, by the use of Ayer's Hair Vigor. When the hair is weak, thin, and falling, this preparation will strengthen it, and improve its growth.  
 Some time ago my wife's hair began to come out quite freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stimulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace.—H. Hulsebus, Lewisburg, Iowa.  
 On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy.—T. P. Drummond, Charlestown, Va.  
 About five years ago my hair began to fall out. It became thin and lifeless, and I was certain I should be bald in a short time. I began to use Ayer's Hair Vigor. One bottle of this preparation caused my hair to grow again, and it is now as abundant and vigorous as ever.—C. E. Sweet, Gloucester, Mass.  
 I have used Ayer's Hair Vigor for years, and, though I am now fifty-eight years old, my hair is as thick and black as when I was twenty. This preparation creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruff, and is a perfect hair dressing.—Mrs. Malcom B. Sturtevant, Attleborough, Mass.

**Ayer's Hair Vigor,**  
 Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

**Perfect Safety,** 18/52  
 Health is maintained by correct habits of living, and through a proper action of the Stomach, Liver, Kidneys, and Bowels. When these organs fail to perform their functions naturally, the most efficacious remedy is Ayer's Pills.  
 For months I suffered from Liver and Kidney complaint. After taking my doctor's medicines for a month, and getting no better, I began using Ayer's Pills. Three boxes of this remedy cured me.—James Slade, Lambertville, N. J.  
 Thorough action, and wonderful curative properties, easily place Ayer's Cathartic Pills at the head of the list of popular remedies, for Sick and Nervous Headaches, Constipation, and all ailments originating in a disordered Liver.  
 As a mild and thorough purgative, Ayer's Pills cannot be excelled. They give me quick relief from Bilious and Sick Headaches, stimulate the Liver, and quicken the appetite.—Jared O. Thompson, Mount Cross, Va.

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**Sparkles.**

"If women are really angels," writes an old bachelor, "why don't they fly over the fence instead of making such an awkward job of climbing."

C. L. EASTON, of Hamilton, Ont., speaks in terms of gratitude and praise of the great benefit he derived from Burdock Blood Bitters, taken for Dyspepsia.

TEACHER: How many of you can tell me something about grass? Well, Johnny, what do you know about it? Johnny: Please, ma'am, it is something you always have to keep off'n.

**Minard's Liniment Cures Disemper.**

FIRST MISS: Where are you going this summer? Second Miss: I haven't the least idea. First Miss: But can't you judge from what you heard your pa and ma say? Second Miss: Well, from the way ma talks I'd think we were going to New York, Saratoga, Paris, Berlin, White Mountains, Rome, St. Lawrence, and all through Egypt. From the way pa talks I'd think we were going to the poor-house.

RECEIPTS should never be signed with initials; the name should be always written with an Esterbrook Steel Pen.

In a Sunday school class in the neighbourhood of Meridian Heights the teacher last Sunday asked who was the first man. "Adam," replied the small boy. "And who was the first woman?" she asked a little girl. The child hesitated for a minute, then her face brightened. "Madam," she sang out; and the teacher hadn't the heart to correct her.

**Minard's Liniment Cures Diphtheria.**

PHILANTHROPIST. A Mr. Fangle: What is Mrs. Gadabout's reputation as a charitable woman based upon? From behind the newspaper: Upon her willingness to attend to other people's business without charge.

HORACE COOLIDGE, of Frankford, N.Y., took a severe cold which settled on his lungs. He was confined to his bed, had pains in his side, profuse sweats and restless nights. He expected to die. He was completely restored to health by using WISTAR'S BALSAM OF WILD CHERRY.

By the advertising columns of the Examiner I see that a "dark-green leather gentleman" has lost a card-case, and in the same column an "old red-leather lady" has also undergone a similar experience. How lovely it would be if the dark-green leather gentleman should meet the old red-leather lady, and they should make a match of it.

MOST of the Complaints peculiar to Females may be promptly benefited and cured by the purifying regulating tonic power of Burdock Blood Bitters.

LIEUTENANT: Have you tried your new horse yet, mam'selle? Lady: Yes; and the rascal acted as if he wanted to run away with me. Lieutenant (sighing deeply): A very natural feeling, mam'selle. I am not surprised in the least. I'd feel that way myself.

**Minard's Liniment Cures Garget in Cows.**

PHYSICIAN (reflectively): H'm! The case, is one, I think, that will yield to a mild stimulant. Let me see your tongue, madame, if you please. Husband of patient (hastily): Doctor, her tongue doesn't need any stimulating.

"My customers say that Burdock Blood Bitters is the best blood purifier in the market," thus writes Wm. Lock, of McDonald's Corners, Ont.

CLARA: Well, aunt, have your photographs come from Mr. Snappschotte's? Miss Maydeval (angrily): Yes, and they went back too, with a note expressing my opinion of his impudence. Clara: Gracious! What was it? Miss M.: Why, on the back of every picture were these words: "The original of this is carefully preserved."

**Divine Because it is Good.**

It cannot be good without it is pure. All grocers keep it. Imperial Cream Tartar Baking Powder.

CHEERFUL Editor: If you could shorten your poem a little! "Why, there were sixteen verses when I first wrote it, and now there are only three." "Exactly! Now with a little more effort perhaps you can do away with those three and then we shall be all right."

BURDOCK Blood Bitters regulate the secretions, give strength to the debilitated, eradicate all humors of the blood and give excellent satisfaction to all.

STUDENT (to servant): I thought you had finished sweeping my room. Boston Servant-girl: Beg pardon, sir, but I was just decomposing. Student: What? Boston Servant-girl: I was returning to dust.

**Minard's Liniment Lumberman's Friend.**



**Cuticura Soap**  
 FOR COMPLEXIONS, BAD ROUGH HANDS, AND BABY HUMORS.  
 BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvellous beautifier of world-wide celebrity, it is incomparable as a Skin Purifying Soap, unequaled for the Toilet and without a rival for the Nursery.  
 Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with other skin soaps, and rivals in delicacy the most noted of Toilet and nursery soaps. Sales greater than the combined sales of all other skin soaps. Price, 75c. Send for "How to Cure Skin Diseases."  
 Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PASTER. 30c.



**SURPRISE SOAP**  
 EVERY WOMAN  
 Can save half the hard wearing-out toil of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton rot, nor hands chapped, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! READ THE DIRECTIONS ON THE WRAPPER.  
 St. Croix Soap Mfg. Co. SOAP  
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**THE HISTOGENETIC SYSTEM OF MEDICINE.**  
 These MEDICINES are perfectly pure and tasteless, containing nothing of a poisonous nature whatever, and reach all  
**CHRONIC AND ACUTE DISEASES.**  
**THEORY.**

Rebuilding the diseased cells and tissues of the body with the same proximate principles and elements, organic bodies, and so on, which are normally prepared in the body by the glands.

**Medical Examination**  
 And Consultation Free.  
 Consultation Rooms in charge of DR. WILLIAM REAR.

Valuable Medical Work explaining the System, free on application.  
 Correspondence solicited.  
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 17 Queen St. East, Toronto.  
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## Notes of the Week.

CONSEQUENT on his acceptance of the Professorship of Greek in Queen's College and University, Kingston, Canada, Rev. John Macnaughton has intimated his resignation of the charge at Lairg. In accepting the resignation Dornoch Presbytery unanimously adopted a resolution expressing their regret at Mr. Macnaughton's departure from their midst, and recording their high hopes as to his future career.

THE Irish Presbyterian Church is arranging for the election and ordination of elders in its congregation at Damascus, where there is a native Christian Presbyterian Church, well organized and in a most flourishing condition. On Sunday the attendance of worshippers reaches 240. There are sixty communicants, twelve native Christian workers, a Sunday school with an average attendance of 143 scholars, and two day schools attended by 271 pupils.

THE seventy-sixth annual commencement of Princeton Theological Seminary was held recently and fifty-nine young men received their diplomas on the occasion. Rev. Dr. E. Erskine, of Newville, Pa., addressed the graduating class, and Prof. W. H. Green, D.D., spoke the farewell of the faculty. Besides a number of prizes, two fellowships were awarded: the Hebrew fellowship of five hundred dollars to William Paton, who goes to Germany to pursue a year's course of study; and the New Testament Greek fellowship to George T. Eddy.

THE Rev. James M. Wilson, M.A., headmaster of Clifton College, some Sundays ago occupied the pulpit in Queen's Cross Free Church, Aberdeen, of which the Rev. G. A. Smith is pastor. The Hon. and Right Rev. Arthur Gascoyne Douglas, Episcopal Bishop of Aberdeen and Orkney, in a letter to the Bishop of Gloucester, within whose diocese Mr. Wilson is resident, called attention to the fact of a Church of England clergyman having preached in a dissenting church in Scotland. A correspondence ensued, but it is stated that the Bishop of Gloucester has seen no occasion to interfere in the matter.

THE University of Moscow recently celebrated its one hundred and thirty-fifth anniversary. Its teaching force consists of eighty-eight regular professors and eighty-five private instructors; the number of students is 3,805. The Minister of Instruction has in recent years made several efforts to lessen the attendance at this and other Russian universities, particularly by keeping away the poor. In Russia, too, the professions are overcrowded. One of the latest orders is, that the sons of coachmen and washerwomen shall not be admitted to any of the higher grades of schools. Another order is that only a certain percentage of the total number of students can be Jews.

DR. DAVIDSON, who till a short time ago was senior pastor of Lady Glenorchy's Church, Edinburgh, died recently in his eighty-ninth year. He celebrated the jubilee of his ministry in 1878, and it was only a few weeks ago, subsequent to the death of his junior colleague, Mr. Cusin, that he tendered his resignation. Born at Brechin in 1801, he became tutor in the family of Sir William Dunbar, of Mochrum, and was presented to Drumblade parish in 1828. In 1842 he accepted a call to Lady Glenorchy's, Edinburgh, whose congregation followed him en masse at the Disruption. He was a model pastor. Sir Thomas Clark, of the eminent publishing firm, is a son-in-law of Dr. Davidson.

THE Rev. A. Wallace Williamson, of Edinburgh, Dr. MacGregor's colleague, has been granted seven months' leave of absence by his Presbytery to supply the pulpit of the late Mr. Ewing, of Toorak, according to an arrangement made before his death. Dr. MacGregor, in urging that the application be granted, said it would take the Toorak congregation a long time before they found an efficient successor to Mr. Ewing. Some might think there was too much coming and going of ministers between this country and Australia; but he entirely dissented

from that, believing such visits did incalculable good. It should be an unwritten law that no man need aspire to the office of Moderator of Assembly who had not graduated in the colonies.

THE Rev. Erskine Fraser, the worthy United Presbyterian pastor whose death is recorded, was a fellow-student of Principal Cairns and prizeman along with him in the logic class at Edinburgh in the first year of Sir William Hamilton's professorship. He afterwards studied under Tholuck at Halle. He was an intimate friend of Robertson, of Irvine, and also of Dr. John Ker, with both of whom he had been associated in student days. Mr. Fraser never came prominently into public view; but his scholarly and amiable qualities secured for him the regard and esteem of all with whom he came in contact. One of his three sons is a probationer in the Church with which the family have been honourably identified since the days of their distinguished ancestor Ralph Erskine.

THE *Christian Leader* says: The shameful spectacle of two great nations like the United States and Canada tossing a poor Chinaman backwards and forwards like a football, because he could not pay the tax levied upon the Chinese before they are allowed to set foot on American soil, was scathingly rebuked from his pulpit by Dr. Cochrane, of Ontario. The same papers that told of the cruel treatment of the poor stranger contained glowing accounts of the noble contributions of women in Canada to send missionaries to India and China! "What if China should retaliate," asked Dr. Cochrane, "and turn back our merchants and missionaries from her shores?" The few Chinamen in Brantford attend Dr. Cochrane's church and Sabbath school; they bear the highest character and have uniformly conducted themselves with the greatest propriety; one of their number, indeed, is preparing to go as a missionary to his countrymen.

THE *British Weekly* says: In the Irish Presbyterian Church "a visitation" is made of each congregation every seven years by the Presbytery of the bounds. On these occasions, as the fathers and brethren often meet in out-of-the-way spots, it is the custom for the congregation under visitation to provide refreshment—usually a dinner. The Belfast Presbytery met the other day to visit the congregation ministered to by the venerable and genial Rev. W. Johnston, D.D., the founder and honorary superintendent of one of the most beneficent of Irish charities, the Presbyterian Orphan Society. During the progress of the visitation a messenger was seen to approach Dr. Johnston, who, after a little, announced its import. The purveyor had mistaken the hour and the dinner would be late. Questioning and answering proceeded, there being no hurry to conclude, when another messenger arrived. What he said produced a change of colour in the Doctor's face, and rising, the announcement was made with exceeding gravity that the purveyor had mistaken the day and "was preparing dinner for to-morrow." The disappointing message was received, as we should expect, amid great laughter.

LAST year the Ontario Government appointed a commission consisting of Messrs. John Charlton, M.P., Robert Bell, of the Geological Survey, William Hamilton Merritt, mining engineer, and Archibald Blue, secretary, to enquire into the mineral resources of the Province and the best methods for their development. The work has been accomplished with the thoroughness and patience that was to be expected, and in due time the report was presented to the Lieut.-Governor. It is now published, and makes a good-sized volume that is a store-house of accurate and reliable information concerning the mineral riches of this highly favoured Province. The next step will probably be the devising of measures by which the information presented in the report may be turned to practical use. The report is divided into six sections. The first deals with the geology of Ontario, with special reference to economic minerals; the second contains notes on mines, locations and works visited by the commission; the third discusses the influence of commercial conditions upon the mining industry; the fourth reviews

mining laws and regulations of different countries throughout the world; the fifth relates to the smelting of ores of economic minerals in Ontario; and the sixth discusses measures for minerals, finding and encouraging their development. An exhaustive appendix of over a hundred pages appears at the end of the report, which is adorned with a geological map of the Province and thirty-six illustrations.

RESPECTING the unanimity with which the question of Revision was disposed of at the Saratoga Assembly, the *Interior* remarks: The Assembly was unanimous for revision. There was but one dissenting voice, and that voice finally gave consent so that there should be no jar whatever in the prevailing harmony. This is one of the wonders which no man antecedently would consider possible. It marks an absolute revolution in religious disposition and thinking. It shows that we have reached a degree of unity which is solidarity—not in opinion, but in disposition. Honest men will not concede a conscientious principle, and these concessions show that no such principle was involved. The majority was overwhelming, but it was modest and magnanimous—and it gave the minority the place of honour. We were disposed to cast a little gentle ridicule upon the threats of disruption made by a few who were not in position to observe the trend and temper of the Church—but we had no expectation that the end would be to surprise all by such evidence of unflawed cohesion. The effect of this will be greatly to exalt and inspire our people in confidence. It is an exhibition of the unbreakable fibre of our Church—which is now seen to be, by virtue of its unity, the strongest Christian organization in the world. It will give new resoluteness to every phalanx of our aggressive legions. Missions of every kind, education, benevolence, every department of work, will feel the inspiration which comes of unity—and the onlooking world will see, for the first time, a religious denomination solid and clean as marble, and flexible as steel.

THE *Christian Leader* gives the following account of the Moderators of the Scottish Churches: The Moderators this year of the three largest Presbyterian churches in Scotland, though differing greatly in many respects, are alike in being sons of the manse. Rev. James Fleming, of Whithorn, who has presided so admirably over one of the most successful Synods of the United Presbyterian Church, is a son of the late Rev. William Fleming, A.M., of West Calder; and his brother is the senior pastor of the United Presbyterian congregation at Iriverkeithing. One of his sons is Rev. Thomas McCalman Fleming, M.A., of Cupar Fife, and another, Mr. John Dick Fleming, M.A., was at the close of the Theological Hall Session last month awarded the valuable Joan Kerr travelling scholarship. Dr. A. K. H. Boyd, the new Moderator of the Church of Scotland, was born at Auchinleck, in which Ayrshire parish his father, the late Dr. James Boyd, afterwards of Ochiltree and the Tron Church, Glasgow, was the immediate predecessor of the present venerable incumbent, Dr. Chrystal. The Moderator-elect is now in his fourth charge, having been ordained at Newton-on-Ayr in 1851, translated to Kirkpatrick-Irongray in 1854, to St. Bernard's, Edinburgh in 1859, and to the First charge at St. Andrew's in 1865. Dr. Thomas Brown, the Free Church Moderator, is a son of the late Dr. John Brown, who as a student of the Secession Church, was called to Chapel Street Secession Church, Hamilton, but who left that denomination on the Presbytery refusing to sustain the call on account of strong opposition, and became *quoad sacra* minister of Gartmore, Perthshire. Afterwards he was parish minister of Langton, Berwickshire, and Free Church minister there in 1843. He was the author of an able vindication of the Presbyterian form of church government. The Moderator-elect was presented to the parish of Kinneff, Kincardineshire, in 1837, his presentation being one of the first documents of the kind, if not the very first, to which Queen Victoria adhibited her signature. He became Free Church minister of Kinneff in 1843 and was translated to the Dean Church, Edinburgh, in 1849. He is best known as the patient and industrious compiler of the "Annals of the Disruption."

## Our Contributors.

### HOW THE YOUNG SCOTCHMAN WAS ROPED IN.

BY KNOXONIAN.

A young Scotch doctor is doing good service to the cause of truth and righteousness, as our Third Party friends would say, by telling the readers of the *British Weekly* how he became a Plymouth Brother. In Scotland the doctor was a member of a good Presbyterian congregation in which there was spiritual life, fine social feeling and plenty of work. His pastor was a man of marked personality, and good managing and preaching power. In London he united with a congregation that had no prayer meeting, and when it is said that a congregation has no prayer meeting it is never necessary to say anything more. The pastor of the London congregation was a D.D., who considered his richest families the "best families," and that is all that need be said of him. In his new church relations the young Scotchman did not feel at home, and through the influence of a friend was induced to join the "close" or Plymouth Brethren. The principal reasons that induced him to take this step he gives as follows: (1) The fascination of the idea of unity, which seemed to reach its true development among them. (2) The heartiness of fellowship among the Brethren as compared with the coldness of the sects. (3) The saintly walk of these Brethren with whom we were personally acquainted.

But, like many another convert, the young Scotchman was not long among the saints until he began to make some startling discoveries. Let him tell the story himself:—

One discovery we made from our reading was that the principles of the Plymouth Brethren do not tend to make good citizens. I had been accustomed to consider it part of my duty as a Christian to attend conscientiously to my political duties, and was somewhat startled to find that it was not considered fitting for a Plymouth Brother to vote for the election of a member of Parliament. According to their principles, moreover, various callings, which I had always believed that a Christian might legitimately exercise, were held to be inadmissible. The army, the navy, the Parliament, the judicial office, whether exercised by an ordinary magistrate or by the presidents of law courts, and with very few exceptions every executive post, were placed on the category of forbidden acquisitions. The whole range of employment, excepting that of medicine, agriculture, and a few of the handicraft arts, seemed to be debarred by the doctrine of the new dispensation. It was a common remark that scarcely anything was left for a Christian; the god of this world had possessed himself of everything.

But this was not by any means the only discovery. A Scotchman naturally feels bad when not allowed to take part in politics or accept a good thing in the shape of an office. There was, however, worse to follow. Our young convert was not long among the Brethren until he found out that the boasted unity about which we hear so much is a pure myth. Let the new convert tell his own story:—

Before we had been many Sundays associated with the saint at L———M——— Gardens, we discovered that the prevailing spirit of this gathering was much less harmonious than that of the W——— meeting. Both in public instruction and in private conversation the main topic of all the Brethren seemed to be "judging evil," as if that were the chief duty of the saints. Considerable difficulty seemed also to exist about the "leaders." Four or five gentlemen of fluent utterance and good social position divided among them the duty of teaching. The other brethren, with one exception, were too shy or too modest to speak in public. The exception was an old shoemaker, who insisted, Sunday after Sunday, in taking part in at least one portion of the service. To us his addresses sounded like the merest rhapsody, ungrammatical and incoherent; but he spoke with a certain rude eloquence which delighted the more illiterate portion of his hearers, especially as he was skilled in the use of the peculiar jargon or dialect which so greatly influences the assemblies. We found out that he had a party of his own, consisting chiefly of the poorer members of the body, and that in private they indulged in the bitterest and most resentful language with reference to the "leaders." It appeared that the leaders had been considering whether it would be advisable to follow the example set some years ago in the Isle of Man, when a poor brother named Kay, having become troublesome to one of the meetings, was publicly rebuked and silenced. It was fully expected that the same course would be followed by the leaders of our gathering, and the shoemaker and his friends were forearmed and prepared for the worst. The "gentlemen" were privately accused of jealousy in refusing to hear what their poorer brother was taught by the Spirit. As one embittered partisan expressed it, "The rights of the poorer brethren are borne down by a company of gentlemen and ladies."

Exactly so. The four or five gentlemen of "fluent utterance and good social position" formed one party; the old shoemaker and his friends formed another. The shoemaker and his party used very bitter language in speaking about the "fluent gentlemen of good social position," and the fluent gentlemen of good social position were considering the propriety of silencing the shoemaker. And yet attempts are made all the world over, and in Canada as persistently and unscrupulously as anywhere else, to wheedle unsuspecting people out of their churches on the plea that the Brethren always cherish towards each other feelings of intense brotherly love.

Another discovery made by the young Scotchman was that the teaching of his new friends was quite unsatisfactory. "Every brother who felt inclined to speak took it for granted that it was the will of the Spirit that he should speak, and the result was what might have been expected. There was always a painful impression that the leaders spoke for their own glorification at least as much as for the edifying of the flock, and that they often mistook their own shallow fluency for the peculiar teaching of the Spirit."

This discovery we must hold over for a week.

PROFESSOR HENRY DRUMMOND on his way to Australia, according to the Indian papers, has been pursuing scientific studies in Ceylon.

## REGENERATE AND UNREGENERATE.

BY REV. S. HOUSTON, M.A., KINGSTON.

The following is the address delivered by Rev. S. Houston at the Synodical Conference at Orillia on the "Distinction Between Regenerate and Unregenerate, as Noted in the Epistles, and as Needed in our Congregations."

I may be permitted to say that the topic now read was not one that I would have chosen had I been consulted. I was not asked whether such a subject was congenial to my tastes, was in the way of my studies. I do not claim that each leader should have been consulted before the particular topic was assigned him, though sometimes that would be desirable. I can, however, imagine an advantage in thrusting the discussion of a topic on a man whether it is congenial to him or not. We are so apt to run in grooves in our studies and in the subjects we discuss when we stand in the sacred desk, and we are liable to overlook phases of thought that are of as great importance as those with which we are in the habit of dealing. At the same time I do not know why the committee put this somewhat delicate subject on my shoulders. It may not have occurred to those present, but it is a fact nevertheless, that the members of this committee are men of the Knox College theological thought. Did they assign this topic to a brother from the east to find out how Kingston men stood? Did they want to know whether we in that quarter are reliable men when face to face with problems of a live kind? If a different air of theological thought is breathed down there, one that may be of a somewhat different type from the atmosphere of Knox College, will it be possible to find it out in this way? If such a notion presented itself to the minds of our beloved brethren of Toronto, they missed the mark this time. It is true I live in Kingston, but as many know, I am not necessarily affected by the peculiarities of the School of Divinity there, if there be any peculiarities; and if there be, I am not supposed to say or even hint that the differences are advantages or disadvantages; only this, that if such an experiment is at any time to be tried, let a brother who was trained in the college there be selected. That by the way, however.

We are now to look at teachings that are in the epistles of the New Testament. Is there a distinction made there between two classes of people, the one of which we may call Regenerate and the other the Unregenerate? Are those words found in the epistles at all? Will it surprise any one to be told that neither the one word nor the other is in the Bible, at least in our English version of it? The word Regeneration is found twice only, and in but one of these places does it refer to the doctrine which is familiar to us under that name. Nevertheless, it is not of supreme importance to us whether the words are there if the thoughts expressed by those words are. We need not be sticklers for words or names. It is a question, indeed, whether what was meant by the committee to be conferred about might not have been put in a happier manner. It might and it might not.

When we read the epistles to study them, a question presents itself, a very important and practical one, namely this: Whom had the writers in view when these letters were penned? As a rule, when a minister preaches a sermon he has before his mind that his audience is composed of believers and unbelievers, of men that have begun to live the new life and of men that have not yet begun to live that life. Were the writers of these letters found in the New Testament, thinking of two such classes when they wrote them? We are to answer that question in the negative. They wrote to one class, not to the other. When we think of the preaching and teaching of Jesus Christ, and when we think of what the apostles and evangelists as reported in the Acts of the Apostles said, we think of something different. There is dealing with unbelieving Jews, that is, Jews that did not as yet accept of Jesus as the Christ. They were persuaded in all ways to accept Jesus as the promised Messiah, and to accept of Him as a Saviour. There is dealing with heathen Gentiles, who are shown the emptiness of their religion, that there are cravings of the nature that idolatry does not satisfy, that there is a nobility of life that it does not lift them up to, and that Jesus Christ in His life and sufferings and death can do what the gods were not able to do. But the epistles are not addressed to these classes, to unbelieving Jews or to heathens, they are addressed to Christians. They are intended for the saints. Not for perfect saints certainly; there are intended for the saints that were raw, immature and undeveloped, at all events imperfectly developed in thought and life. They were a long way from being ideal saints, yet they are everywhere addressed as saints. I have no doubt that, considering their opportunities, their circumstances, their surroundings and the obstacles they had to overcome, they were as worthy of being called saints as we in Canada in this nineteenth century are. The epistles were not written for the object of converting men, but to help men that were assumed to be already converted. It was not for the purpose of originating divine life in the soul, but for the promotion of that spiritual life which had already begun. Through these letters a message was borne to those that were professedly evangelized. These men were urged to progress in knowledge and in life. They were encouraged, thanks were given to God for their present position as compared with what they were in time past; they were besought even with tears not to rest satisfied with present attainments, but to strive after greater conquests over themselves and the world; they were re-

proved, nay, they were sometimes threatened; erroneous and imperfect views were exposed, and impurities and inconsistencies of life were condemned. The saints addressed were not perfect, but perfection was set before them as an aim which may not be very easily or very quickly reached. The aim that Paul had before his mind was to present every man perfect before God. Hence it is that it is only by implication in an indirect way that the unconverted are urged to come to Christ, and the way in which they are to come is pointed out, that they are reminded of a sinful life from which by the power of the Holy Spirit they are to break off before they can begin to please God.

But now as to the classes which we speak of sometimes under the names of Regenerate and Unregenerate. Is there such a distinction, either clear-cut and unmistakable, or at least there in such a way that we cannot help seeing it on the ground of necessary inference? The members of the churches to whom epistles were sent are called saints or holy. There must be people that are not saints. If there be elect, or those that are chosen out of the world, there are also those that are still in the world who have not come out of it. If there are the quickened or made alive, there are those who are as yet dead in trespasses and sins. If there are those that are after the Spirit, minding the things of the Spirit, there are those that are after the flesh, minding the things of the flesh. In a word, there are the obedient, or believers, and the disobedient, or unbelievers. These forms of expression by no means exhaust the varied language found in the New Testament. There are two classes, two only, not three or more. And if the question be asked to whom are the promises made, for whom are the encouragements, the hopes, the assurances that are set down in the Word of God, who are they that are stimulated to all that is high and noble and good? We reply that all these are for the one class, and the one only, namely, the Regenerate, or the quickened, or the saints, or the elect. They alone are authorized to appropriate to themselves all the good things that are spoken of in the Word of God. The other class have shut themselves out from participating in those good things so long as they remain in that class. The other class are declared to be under condemnation, subject to the wrath of God. While in that state of condemnation they are not eligible for the benefits that are embraced in the scheme of redemption. Those who have made a start in the life that of necessity means ceasing to do evil and learning to do well, are the only ones that can claim the promises. It is true there are invitations addressed to the Unregenerate, there are Gospel offers that are made to all men, but until these are cordially accepted there is no saving favours or rather there are no consequential favours that they can lay claim to, such as peace, joy, comfort and precious possessions kindred to these. There is no need for me to elaborate this line of thought at great length. You all can see clearly what is meant. It is not my province at this time to discuss how or on what grounds we claim to know the one class from the other, or how, if at all, men may attain to the knowledge that they themselves are of the one rather than of the other. That is a topic other than the one which is assigned to me. It is closely akin to the one before us at present. It is of great practical importance, but so are many others that might be named.

So much as to what is noted in the epistles regarding the Regenerate and the Unregenerate. Now a few words will be in place as to what use we are to make of it in our congregational work. That suggests a question that might be asked here. I was about to express an opinion in a sort of tentative way, but I forbear, and content myself with asking a question of those that are of larger experience and that are consequently better qualified than I am to give an answer. The question is this: Is there not too large a proportion of the average preaching expended on the unsaved, while there is not enough given to the building up of the saved? In asking this question I do not forget that too many Gospel hearers need to be urged to flee from the wrath to come. There is no doubt of that. At all events, there is very little doubt. Still I ask the question: Are not our faces directed somewhat out of due proportion towards the point of view of making conversions, and not sufficiently towards that which bears on the rounding out into harmonious fulness the lives and characters of those that we believe are already in the way that leads to the heavenly Zion? When we think of the needs of the two classes, do we not require to remind ourselves that this we ought to do and that we are not to omit. What the word conversion means is not to be out of sight, but is what edification signifies to be neglected?

As regards the two classes indicated by the words of our topic, there is need in our pulpit ministrations for not only emphasis, but also for as clear a statement as possible. I know how easy it is to get on dangerous ground here, to run on rocks of fanaticism and uncharitableness. And yet in the road that I propose to travel there is not so much risk, for while holding strongly that there are two classes, I am not going to find a place in each class for every individual hearer that sits under my preaching. I expressly avoid such work as that further than a somewhat moderate application of the rule which Jesus gives: "By their fruits ye shall know them." What I venture to urge is this, that we are to aim at burning into the consciences of those that hear us the doctrine that there are two classes in the sight of God; only two, and that to one or other of these every person belongs. There is, I fear, a latent unspoken theory which is not in ac-



cord with this doctrine. The theory is none the less real because it has never been formulated in words, has never been uttered in the hearing of any of us. No man with the Bible in his hand and dealing honestly with it, dares to put such a theory in words. What is this unspoken theory that no man dare propound? It is something like this, or this is one phase of it. There are, roughly speaking, three classes at least, that is of those that sit in our churches and take more or less interest in our congregations. There is to the extreme right a class composed of the people of God, of those whose lives are such that no fair minded man will refuse to assign them to the category of the excellent of the earth. It is not a very numerous class this, the multitudes are not great that are canonized under the regulations of this latent creed. There is, however, confessedly, such a class, however limited it may be. Then on the extreme left there is another class, the members of which all with one consent agree to put down as not being in a state of safety. Whatever they may become in the future they are not now in a condition of security. Nobody pretends that such men have been washed in the blood of Christ; they themselves do not dream of asserting that they are. This is not a large class either so far as it is made up of the people of the churches. These two classes—the one at the extreme right and the other at the extreme left—are well defined, clear-cut, easily recognized. But lying between these two, the saints on the one hand and the sinners on the other, is a large class that is not clearly defined, that is more or less doubtful, that shades off into the good on the one side and into the bad on the other. There is no abrupt break anywhere. The great majority of this class, perhaps all of it, are good in a way, decent, respectable, honest, truthful, that is in their own estimation, disposed for the most part to come to the Lord's table, all without exception desirous of having their children baptized. They are not saints. They themselves do not think that they are. They are very slow to make such a claim. There is too much conformity to the world to be consistent with being saints, too much unsanctified temper, too much clinging to earthly possessions, too much of mixed motive, too great a disinclination to give either personal service or means to the cause of God to allow them a place in the class of the extreme right, yet they will not grant that they are in the class of sinners of the extreme left. They angrily repudiate being identified with that class. Then there must be a third class in which this large respectable number is to be placed. It is not strictly true then what Jesus said, that there are but two gates to go in at, and two roads to travel on? If there be any sufficient ground for saying that there is such a theory as this, latent in the minds of many, is there not a crying need for a clearer and more emphatic enforcement of the teaching that there are but two classes, two only, the saved and the unsaved, those who are in Christ and those who are not. We preachers and other church workers do not make the division. We do not create the distinction. It is made for us; God makes it; the inspired writers declare that there is such a distinction. May we not insist that men themselves make it in the lives they live, in the characters they build up. We may say to those that listen to us, you furnish the material for this division. In the providence and grace of God opportunity is furnished you to come with the class of the saved and be secure there, and if you neglect that you have nobody to blame but yourselves. We do not determine who are in the one class and who are in the other. We want men to do that for themselves: to declare definitely in their purpose, and in the outcome of their life as the outgrowth of that purpose, where they stand, on what side of the dividing line they are. We are to aim at such a quickening of the conscience that every man will judge for himself as to the class to which he belongs. Then we are to point out clearly, it may be sternly sometimes, that the good things spoken of in the Bible are for the one class and not for the other, that is so long as people belong to that other. For instance, there are people who are poor in this world's goods, and because they are poor they claim the blessings that God promises to that class. They claim that blessing without any reference to the fact as to whether they are regenerated or not, whether they are with their whole nature submissive to the whole will of Jesus or not. Again, there are those who are afflicted or bereaved, and because they are so they appropriate to themselves the comforts and consolations that God promises to give, not because they are true disciples of Jesus, but because they are afflicted and in sorrow. I need not point out to those that are present the fallaciousness of such a claim. It has no support whatever in the Word of God, and it has none in the nature of things. It is only on the ground that men are in living union with the Lord Jesus Christ that they can legitimately appropriate the promises, that they have a claim to any of the good things that are spoken of in God's Word and that are bound up in the economy of redemption.

Let the teachings of God's Word be presented to the people on such topics as these with fidelity and kindness, free from harshness and dogmatism on the one hand and from cant and fanaticism on the other, in harmony with sanctified common sense and with a due perspective of the several parts of the circle of divine truth, and the result will be that a healthy, stalwart life will be promoted while mere imitations will be discouraged. The genuine people of God will be helped, will be directed in the right way, and those that flatter themselves that they are doing God's work when they are not doing it will be compelled to set themselves right either by taking up their stand where they ought to take it, or else to abandon their position which their lives do not warrant them

maintaining. May I not venture to hope that increased attention to such subjects as this will be of great benefit to ourselves both in our studies and in our growth in grace?

#### TO THE UNKNOWN GOD.

These awful words, which St. Paul found inscribed upon a marble column in the great and learned, yet corrupt city of Athens in his day, might well be put up in many of the great cities, especially Paris, of Europe and America. These words may be found engraved on the hearts of too many of our fashionable people—politicians and worldlings. They imply that the Lord Jesus is false—a false witness—to men. They imply that Abraham and Moses were frauds, and that the prophets, wonderful men like Elijah, Isaiah, Jeremiah and Daniel were mere enthusiasts. They imply that all the great and good men who lived since the crucifixion of Christ are moral theorists—that even moral aspirations are but enthusiasm. They imply that no being called God ever made Himself known to such rational creatures as men and women have been and are, and that blind chance always did and always will rule this world and the great universe we see about us. They imply that that wonderful universe which we see every night of our existence around our little world, a galaxy of worlds, suns, stars, planetary systems, so vast, so distant, so beautiful and incomprehensible, as viewed by the eye, and much more by powerful telescopes, are silent witnesses of no God! of existence and decay, dreary wildernesses of matter, whirling forever in infinite space by certain laws (which perhaps indeed are likely inhabited by thoughtful sentient beings like ourselves), is all a matter of chance! What a shock to our common sense is such a thought, that no God exists in this vast panorama of worlds and matter! But why does such a thought arise in the human mind? Only because we have living in our country and Europe men called learned, who are disposed to doubt it and reason against it. This essay is in part suggested owing to an article I read in the last number of "Bystander," a small monthly magazine written entirely by Professor Goldwin Smith, in which he gives his views on all worldly events occurring in each passing month. He refers thus to the opinions of philosophers called learned. At page 259 of this magazine for May, 1890, we find these remarks, which I abridge somewhat: "Whether unbelief in Christianity, in the form of agnosticism is on the increase is a question which is variously answered by optimists, pessimists and those who are neither the one nor the other. It is certain that men are more outspoken in these days than they were in former times. If, however, we are to place any reliance on outward symptoms, we should say that in this country at least there is as much faith in the Christian religion as has ever been found in any country. It is a curious fact that men who are speculatively agnostic are frequently practical Christians. Hume used to say, although philosophically he had and could have no belief at all, yet practically he acted very much on the beliefs of his day, and Professor Huxley, who is the modern representative of Hume, and the author of the very term 'agnostic,' is probably a very good Christian." (This is certainly a very strange expression by Mr. Goldwin Smith, for it is impossible for a man to be a Christian and at the same time an agnostic. He may be of course a hypocrite in the guise of a Christian.

The Doctor then goes on to say, speaking of Mr. Herbert Spencer, one of the greatest modern sceptics: "But Herbert Spencer himself can be hardly held to be consistent. He tells us there is a secret power which he terms 'force,' which is unknown and unknowable; and yet he at the same time declares this power is 'manifested,' and yet how can a thing be unknown and yet manifested? We may agree with Kant (another great sceptic) and his disciples and with Spencer that it is not completely manifested or that the absolute cannot be completely manifested to the relative or the infinite to the finite, but in as far as it is manifested it is known, and the knowledge of it is true knowledge. In this case, then, we are not ignorant of the eternal and infinite force. We know it is eternal and infinite mind, and it is revealed as wisdom, love and power."

We want no better definition than this of God. We Christians contend that no man hath seen God at any time. Moses in the burning bush did not see Him, nor did Elijah on the Mountain of Horeb so beautifully described in the Bible, but we know that God exists in "wisdom, power and love."

The Professor then goes on to say: "However calmly we may contemplate the speculative aspect of agnosticism, its practical bearings are much more serious. With many men, and ultimately with most men, theory will control practice, and what basis is there for moral accountability as for a belief in the immortality of the soul if we are no longer to believe in a personal God!" These are very just remarks, and we might add what is to become of the obligations of man to man? Hell would reign in society without a God, to whom man is accountable. The weak would be oppressed by the strong, innocence yield to vice and the wicked. But when, in the words of the psalmist, we say we know that "the Lord God omnipotent reigneth in the universe,"—we sit down in just and good and are satisfied. Blessed, then, are the words of Moses and of Christ. How beautiful it is to rest in the belief on our deathbeds that we are going to a loving Father—a God of power, wisdom and love. How beautiful are the words of Job, "I know that my Redeemer liveth." The Professor then, after condemning the inconsistencies of such

men as Kant, Hume, Spencer, and we might add, Tyndall, Ingersoll and others, adds: "When Spencer and other agnostics follow the methods of Kant, they are following a course which cuts off from mankind the great impulses of civilization, by which the race has been carried onward, and the moral sentiment and hope of immortality. If there is no God and no hereafter, then right and wrong are mere euphemisms for pleasant and unpleasant; and the so-called morality of the future can only be what is called Egoistic Hedonism."

"Pure selfishness as a controlling force and mere quantity of pleasure as an end will not help man onward and upward. Our comfort is that the moral sense is indestructible; and that even the Hedonist has to disguise his pleasure doctrine to make it presentable." These are brave and satisfactory words.

I cannot omit to insert Jefferson's words to Thomas Paine, the great agnostic of the American Revolutionary War. Jefferson was the second President of the United States and himself a doubter—perhaps an agnostic—yet he knew what a necessity there was in human society for the belief in God and His superintendency over the universe.

"Mr. Paine," said he, "your deistical doctrines may be true, but don't let the tiger loose among mankind." The tiger has been let loose too often in the United States. The immoral acts so prevalent there, its 12,000 murders within a short period there, its divorces, its disordered children, its selfishness and corruptions among politicians may be traced generally to agnosticism or hypocrites acting under a Christian guise. Yet there is a vast amount of Christian truth and work done there. Col. Ingersoll has a great deal to answer for to the world, and he ought to know that mankind cannot do without a high moral sense—a belief in a living God and in revealed religion. Christ has revealed God to us in His most lovely aspect. Yet he rejects His Gospel.

His last words to His apostles were: "I came forth from God to the world, and now I go to God again," where, we believe, on the right hand of God He is now our risen Brother and Intercessor.

Then the universe—so infinite, infinite planetary systems besides our own—so glorious in a space that hath no bounds, may through an endless eternity pass their harmonious actions under the eye of God. Controlled by His mind, and wisdom, power and love accompanying all things and all times, and we, His rational creatures, may ever cry aloud "Glory to God for ever and for ever."

CHARLES DURAND.

Toronto, May 22, 1890.

#### LETTER FROM DR. G. L. MACKAY.

Through the kindness of the Convener of the Foreign Mission Committee, Rev. Dr. Wardrope, to whom it is addressed, the following letter from Dr. McKay, dated Formosa, Tamsui, March 24, 1890, has been forwarded for publication:—

Burns' Church stands on the bank of a beautiful, clear mountain stream. It is in the village Sin-sia, where there are several hundred Pi-po-hoan and quite a sprinkling of Chinese. Many years ago the people lived right close to the sea-washed shore, but frequent attacks of pirates compelled them to pitch their tents further inland. Hence the name Sin-sia. Sin is new, i.e., the new villages. By taking one of their boats in front of the church and following the current, one finds himself where the old village stood, hard by the foaming deep. A little beyond the fresh water torrent enters the briny ocean—only fifteen minutes from the memorial church. The high bank on the right hand going down stream is composed of sand somewhat glued together and which under the water became so compact that slabs were used for house-building. Hundreds of magpies and swallows can be seen there at times. For thousands are the holes made by them in the sand for nests. There the young are hatched and cared for.

Beautiful is the situation where stands Burns' Church. The building is worthy such a situation. Built of stone, it is solid, plastered in and outside; it is attractive. On a porous site it is dry, and having glass windows it is light. I draw the plan here, but Rev. Tan He was on the ground for three months looking carefully lest materials, etc., should be wasted. It is not easy here to put up a building for an exact sum. This time it was done, and the splendid gift of Mrs. Mackay, Detroit (\$500), finished the memorial church. God our Father reward her a hundredfold. Would to God there were thousands, yea tens of thousands, with the spirit of William Chalmers Burns to-day in my dear native Canada, in dear Scotia (the land of his birth), and in every land. We were two nights in the new chapel, and had grand gatherings. One evening I gave an account of Burns in Zorra, etc. Every eye was moist. The Pi-po-hoan are quite an emotional people.

The preacher there now is also a Pi-po-hoan. He got married at Lang-ning-than, and we had a marriage service in the Glengarry church. It is a splendid field for work where Burns' Church has been built, and we are done with rentals which are expensive enough in the end. One student in Oxford now is from the same place.

This is progress substantial and true!

In connection with their large organ factory, the Messrs. Bell, of Guelph, have resolved to extend their enterprise. They have begun the manufacture of large pipe organs for churches.

## Pastor and People.

THIS DO IN REMEMBRANCE OF ME.

O Master of the human heart,  
Emmanuel, one with us Thou art;  
But never closer to our breast  
Than in Thy tender last behest—  
"Child of my love, hear thou my plea,  
Do this in memory of Me."

Dark is the veil that hangs between  
Our mortal eye and things unseen:  
But in the pledges of Thy grace  
By faith we see Thee face to face,  
And hear Thy accents in the plea,  
"Do this in memory of Me."

The golden links which brethren bind  
Are strain'd to soon, too oft untwined,  
But in this feast Thy children meet  
Around one Father's mercy seat—  
All hearts responsive to one plea,  
"Do this in memory of Me."

O blessed banquet of delight!  
O daybreak of the pilgrim's night!  
The banner over us is love,  
While steals in music from above,  
The Bridegroom's strong persistent plea,  
"Do this in memory of Me."

—Bishop of Exeter.

### ADDRESS AT THE OPENING OF CONFERENCE OF MEMBERS OF THE SYNOD OF TORONTO AND KINGSTON, AT ORILLIA, ON THE TWELFTH OF MAY, 1890.

BY REV. JAMES MIDDLEMISS, D.D.

No one can fail to note the prominence that our programme gives to the work of the Holy Spirit. And it is surely well that, in all our conferences on the state of religion, or on the spiritual condition of the Church, the work of the Spirit, in its various aspects, should have a very prominent place assigned to it. His work is the perfecting work in our salvation. It is He who by His personal agency brings the great work of human redemption to its purposed issue, in our personal experience of salvation. By His Almighty operation in the soul, the gracious purpose of the Father, in our redemption by His Son Jesus Christ, is carried out in our actual salvation; His work in us being no less necessary to our salvation than Christ's work for us, and yet, if there is anything more than another that we are wanting in it is in the due apprehension of the personality of the Holy Ghost and of His agency as a person in our salvation, or in our regeneration, our spiritual enlightenment, our conversion from sin to God, and our sanctification. That we are thus wanting cannot but be to our disadvantage; and we do well to reproach ourselves that, fully informed as we are regarding the work of the Spirit, we should be so wanting, as we are apt to be, in the due apprehension and recognition of it. Though fully informed, as the ancient believers were not, the information fails to impress us like the informations of our faculties of observation. For though the work of the Spirit is within us and not for us or in our stead, like the work of Christ, it is not by any of our faculties of observation, external or internal, that we know, that our personal salvation is the result of the operation of a divine person in the soul. It is a great and important truth of divine revelation, just as much as the sacrificial character of the death of Christ. It might have been that we should have had experience of the saving operation of the Holy Spirit; without knowing that the work is His, in all its stages. But it has pleased God for some high end, we may be sure, to inform us that all the saving good we experience, our right apprehension and belief of Gospel truth, our unrest of spirit that has taken the place of our indifference to the things of God, our unwonted interest about Christ and His Gospel, our penitential sorrow for sin, our repose of spirit in receiving and resting upon Christ, our desire and endeavour to follow Him in a new life are all of them the results of a divine work in the soul—the work of a divine person, or of a person who possesses creation and resurrection power. The knowledge that the same Almighty Spirit who reduced the chaos of the first creation to an order divinely beautiful is the author of all saving good in our experience, working none the less really and mightily because He works secretly and silently, applying the touch of Almighty power to the springs of feeling and action at a depth beyond our powers of direct discernment, is fitted to give us a satisfaction of mind in relation to our own and others' spiritual experience, not otherwise attainable. Even as we understand by faith far better than we can by reason, that the worlds were framed by the word of God; so we understand by faith far better than we could have done by reason or observation that a man's being a new creature in Christ Jesus is the result of the forthputting of the power that created the world and that raises the dead. But just because the Spirit's saving work is to us a matter of knowledge by faith in the word of revelation, and not by observation of His presence and operation, our apprehension of His personal presence and operation is apt to be slight; while, as Christ says, the world cannot receive Him at all because it is altogether destitute of the faith by which His presence and operation are apprehended.

It is well, therefore, that we should seek in Christian conference to have our apprehension of the presence, power and operation of the Spirit quickened and strengthened. We have all of us from our earliest days been taught from Scripture,

not only that the Spirit of God has been given and received from the earliest times and has from the date of the first promise of a Saviour been the living, indwelling, personal agent in the production of all the saving good that has ever been experienced by men; but that the present dispensation has the promise of His work, in a measure and to an extent far beyond the experience of the times preceding it. To indicate the abundance of His gracious influences and the extent of His operations, that were to distinguish the Christian dispensation, the ancient prophets foretold that the Spirit, who had been given and received from the beginning, would be poured from on high on all flesh, so that "the wilderness would be a fruitful field, and the fruitful field be counted for a forest." We are all familiar with the prophecy in Isaiah xlv. 3, "I will pour water on him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring." No one will think that this great promise looks no farther than the great revival in the time of Ezra and Nehemiah, when the temple worship was restored after the captivity. No one will think that it does not, with other promises of the pouring or pouring out of the Spirit, have special, if not exclusive, respect to the work of the Spirit under the dispensation current from the day of Pentecost till Christ returns from heaven to judge the quick and the dead, when the gathering in of the redeemed is complete. There have been local and temporary experiences corresponding to this great promise; but none will say that it has hitherto been fulfilled in the general experience of the Church. Rather, does not the general or ordinary experience of the Church, past and present, compel the inquiry, How is it that with such an inheritance of promise and with such an adequacy of saving power, as it has respect to, the actual experience of the Church has been, and continues to be, one of comparative barrenness in the matter of men's conversion to God?

Some appear to have settled down in the persuasion that we can only expect the future to be as the past, or probably worse, certainly no better, till Christ returns from heaven to introduce the millennial state of the Church. Some even scorn the idea that we are warranted to look for anything beyond the occurrence of occasional conversions, until what we have been taught to regard as the most glorious of the dispensations of God's grace to man has run its course. Instead of this should it not be a matter of never-ceasing wonder to us and a matter we should anxiously and earnestly desire and seek to ascertain the cause or causes of, that we have not an approach to the experience which the promise of God warrants the expectation of, and which we see ample provision made for? We can hardly ever be mistaken in suspecting that unbelief, whatever else, is at the root of our failing to have experience according to promise. And may we not ask ourselves whether we really believe what the Word tells us of the great and wondrous movements in heaven in relation to man's salvation? Do we really believe that God has glorified the Son of Man, Jesus of Nazareth, who was crucified and buried at Jerusalem, that that very same Jesus is now enthroned bodily in heaven, invested with all power in heaven and in earth, and that His Almighty Spirit has been sent forth from the Father unto the uttermost parts of the earth for the express purpose of awakening, through the truth, an interest about Christ's wondrous person and work? And, if we do, can we think of anything more strange and inexplicable than men's hearing as if they heard not? We have, indeed, an explanation of individual blindness of a very awful character given by an inspired apostle. "If our Gospel be hid it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them." But why is the god of this world permitted so long and so extensively to blind the minds of men to the glory of Christ, when everything warrants the expectation of our seeing men universally in all places and conditions, turning to the Lord and bringing forth works meet for repentance?

One thing is certain. However long the fulfilment of the promise may be delayed, it is only delayed. "The Scripture cannot be broken." The time must come when "he who now letteth will be taken out of the way," when all hindrances to the fulfilment of the promise will be removed. I know that I am here on delicate ground, and I would avoid controversy. But I cannot refrain from expressing my persuasion that we must surely "err, not knowing the Scriptures nor the power of God" the Spirit, if we allow ourselves to be discouraged or to settle down in the persuasion that it is vain to expect anything more than a conversion here and there, and now and then keeping up the succession of witnesses for Christ, and preventing the extinction of the Church, till Christ returns. On the contrary, let us not allow ourselves in the expectation of anything less than the promise of God and the almighty power of His Spirit warrant the expectation of; and let us, at the same time, seriously consider whether there are not hindrances in ourselves to our experience of the fulfilment of the promise. Where, indeed, can the hindrances be but in ourselves? May it not be because of our unbelief that the evil spirit keeps his hold and cannot be cast out? For "all things are possible to him that believeth," and "he that believeth shall do greater works than Christ did," because He is gone to the Father.

Time forbids that I should refer to details. Such reference, indeed, is the proper work of the ensuing conference. Let us enter upon it in an earnest and hopeful spirit. There is much, indeed everything, to make us hopeful. It need not discourage us even that, while great additions are now being made to the Church, by conversions from among the tribes and nations of heathendom, the unbelief in nations for a long time Christian has become and is becoming more pronounced and violent. For probably this is only because the "strong man armed" is moved to put forth his utmost efforts to maintain the supremacy whose overthrow by a stronger than he is now threatened as it has never been before.

## Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 27,  
1890.

TRUST IN OUR HEAVENLY FATHER.

{ Luke 12  
22-34.

GOLDEN TEXT.—Your Father knoweth that ye have need of these things.—Luke xii. 30.

INTRODUCTORY.

Christ's teaching is always in harmony with itself. He could adapt the principles of truth to all varied conditions, but the truth was still the same. The great practical truths taught in to-day's lesson are the same that are to be found in the Sermon on the Mount. The teaching of Christ in these verses fitly follows that of the Rich Man's Folly, the subject of last week's lesson. If it is folly to trust in uncertain riches, it is no less foolish to distrust God whose tender mercies are over all His works.

I. Trust in God's Providence.—After showing the folly of being absorbed by care and anxiety about worldly things, Jesus now directs His discourse to His disciples, and thus helps to prepare them for their apostolic service, in a spirit of earnest self-denial and profound faith in God. The use of words slowly changes. When the Authorized Version was made it would convey to the mind of the reader the Saviour's meaning, it fails to do so with accuracy now. The Revised Version gives the sense, "Be not anxious for your life." Nowhere in relation to ordinary daily duties do the Scriptures teach thoughtless or foolish unconcern. All worrying care and distrustful anxiety are injurious to the soul's life, and are therefore forbidden. Food and raiment are necessary for the bodily life and God has made abundant provision for their supply. The reason then why the chief care should not be given to what concerns the bodily life, is that the life itself is God's gift, and, if He has bestowed the greater, will He not also provide for all that is necessary to the maintenance of life. With what force and simplicity does Christ use Nature as a means of illustrating the truths He desires us to learn! The raven and the lilies can teach us much that is necessary for us to know. "Consider the ravens." The rich man sowed and reaped and he gathered into barns. The ravens do none of these things, yet their wants are regularly supplied. It would be to miss our Lord's teaching here if we were to suppose that in this respect we were to imitate the ravens. They exemplify the absence of all anxious care and distrust. God feeds them but He does not feed them in idleness, they have industriously to gather their food. So in like manner we are to be diligent, industrious, frugal, neither rapacious and grasping on the one hand, nor indolent and presumptuous on the other. "How much better are ye than the fowls?" If the birds fill the place in nature which God designed for them; and if His care extends over them, will He not provide for man who was originally created in His own image.

II. Distrustful and Anxious Care about Temporal Things is Useless.—This is brought home to us by the question which Jesus asks "which of you with taking thought can add to his stature one cubit?" It has been suggested that a two-fold application lies in this question. The term stature would suit each. It might refer to the height of the body or to the length of life. However much one might wish to be taller than he is there is no way by which that wish could be gratified. So also in relation to the allotted span of life; we cannot extend it however anxious we might be to do so. It is true that by obedience to God's laws, physical and moral, life may be prolonged, and that by neglect of these laws life is shortened, yet the general principle here referred to is correct. "The number of our months are with Him." On their death-beds people have been known to say that they would willingly part with much of their earthly possessions if only a short time longer could be added to their life. The pride of life prompts to costly adornment in the matter of clothing. Again does the Saviour draw a simple and beautiful illustration from the field of Nature. "Consider the lilies how they grow." Without consciousness, without effort, they reach their full growth, and they are clothed with a beauty that art cannot equal, far less surpass. Solomon, the greatest and most splendid of Israel's kings could not match the simple beauty of the lilies of the field. Dean Alford has a remark here that is worthy of notice. "As the beauty of the flower is unfolded by the Divine Creator-Spirit from within, from the laws and capacities of its own individual life, so must all true adornment of man be unfolded from within by the same Almighty Spirit (see 1 Peter iii. 3, 4). As nothing from without can defile a man, so neither can anything from without adorn him." The use of dried grass for fuel was common in Palestine. If then the grass and the flowers with which it was so plentifully sprinkled being used for fuel was clothed with beauty by God's care and bounty ought we not to trust Him that raiment will be provided. In putting this question to the disciples Jesus adds "O ye of little faith." They were not destitute of faith, but it was weak. Would not the same description apply to ourselves? When we think of the infinite love of God and of His boundless resources how poor and weak does our faith appear. So Christ says directly seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. In the effort to obtain necessary food and raiment, we are not to make that the object for which we live, but to remember that there are higher and better things that should occupy the first place in our thought and endeavour. It is one of the marked distinctions between the true Christian and the worldling that the latter gives his chief care to the supply of bodily wants and comforts, to the acquisition of riches, to the affairs of this life. For this he lives and strives. Thus our Saviour says is the pursuit of the "nations of the world," that means the heathen. In marked contrast to this eager, restless, anxious state of mind is the peace-giving assurance God gives to all His children. "Your Father knoweth that ye have need of these things."

III. The Supreme Thing to be Sought.—God wants us to belong to His heavenly kingdom. He has provided all the means by which an entrance can be gained. Our supreme well-being, our eternal salvation, is dependent on our acceptance of the proffered mercy; it is therefore the dictate of highest reason as it is the express exhortation of the Saviour that we make this the first, the most important object in life. In presence of the blessedness of God's kingdom, how trivial comparatively do our ordinary earthly pursuits appear. If an entrance into this kingdom is gained, all that is necessary for the present existence will be added. Godliness has the promise of the life that now is and that which is to come. To remove from all anxiety the minds of the disciples, Jesus adds "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Following this are counsels that will test their faith in His teaching. They are told to "sell that ye have and give alms." The very nature of the work to which they were called required this sacrifice. There are times when such self-denial is needed; there may be persons to whom at successive times the renunciation of all earthly possession is a duty, but it is obvious that it is not meant to be of universal application, for if every one were to fulfil this exhortation to the letter, then there soon would be nothing to give and all would be alike needy. The spirit of it however is applicable at all times and to all of us. If what we regard as most precious is in heaven then the heart will delightedly rise heavenward.

PRACTICAL SUGGESTIONS.

Rich and poor alike have to guard against anxious care concerning worldly things.

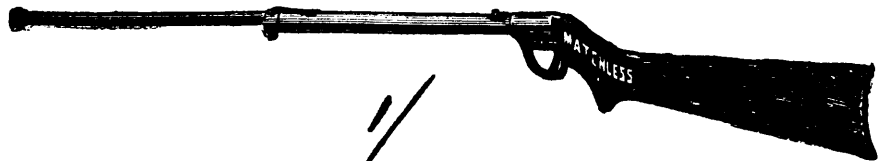
The proper study of Nature does not lead away from, but brings the mind nearer to, God. Christ has shown us that there is a divine meaning in nature.

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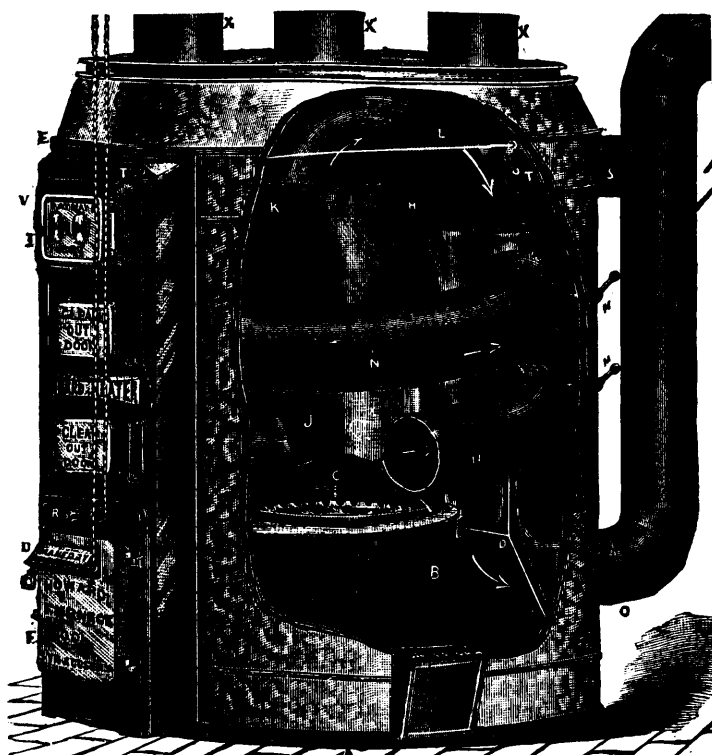
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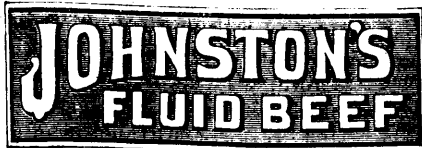
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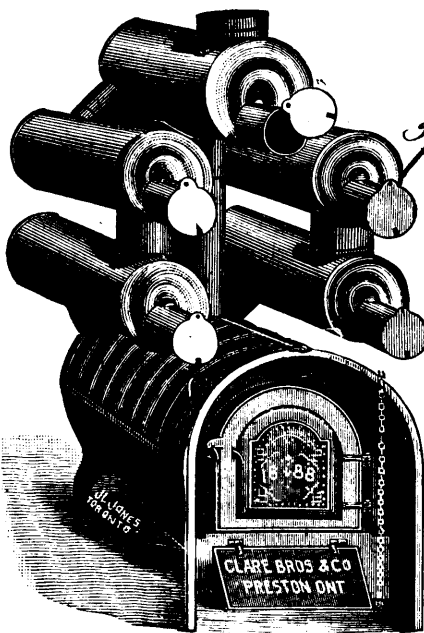
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Expenditure (including payments to policy holders of \$59,906 94).....	161,687 23
Assets (including uncalled guarantee fund).....	1,063,250 49
Reserve fund (including claims under policies awaiting proofs, \$5,500).....	682,870 00
Surplus for security of policy holders.....	380,380 40

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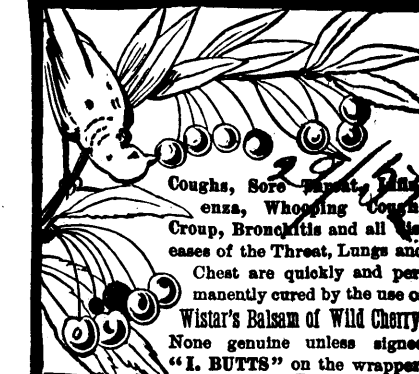
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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 11th, 1890.

## Presbyterian Lesson Scheme for 1890.

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FROM the report of the proceedings in Barrie Presbytery and from an item of intelligence from Rock Lake, Manitoba, it will be seen that, though there appears to be lukewarmness in some quarters in contributing to the Augmentation Fund, there are also large-hearted, prompt and liberal givers. In the one case a friend, preserving anonymity, forwards a cheque to the secretary-treasurer of the Manitoba Synod for a sum amply sufficient to make up the deficiency, so that each minister in the bounds dependent on the Fund will receive the full amount he had reason to expect. In the Barrie Presbytery individuals and congregations have given an excellent example in promptly responding to appeals in behalf of that Fund.

NOW that the elections are over it is to be hoped the country will have a rest from politics for a reasonable season. Political excitement interferes considerably with Church work, with business and with domestic and social enjoyment. It is a good thing that elections do not come often nor last long. Once in four or five years is quite often enough to have a political upheaval. Men who have a chronic love of excitement, men who make money out of politics, men who like to spend their evenings in the tavern or corner grocery talking politics would no doubt like to have a perpetual election, but solid citizens want time for duties that are not political. After all politics are but a small part of the life work of most people. The great majority of us have to earn our bread no matter what government is in power.

THE following are the total receipts of the American Presbyterian Church as reported to the Assembly at Saratoga:

	1889.	1890.
Home Missions.....	\$32,647	\$831,170
Foreign Missions.....	932,893	794,066
Education.....	89,934	83,936
Pub. and S. S. Work.....	75,130	87,508
Church Erection.....	125,202	126,113
Ministerial Relief.....	142,417	221,855
Freedmen.....	134,450	176,325
Aid for Colleges.....	45,445	84,996
Com. on Temperance.....	1,290	601
	\$2,377,408	\$2,406,570

There is a serious decrease in the contributions for foreign missions which perhaps can be explained by those who have an inside view of the situation. The total, however, is splendid.

THERE is no use in quarrelling with the verdict of the people in a self-governed country. Whether their decision is right or wrong, wise or unwise, it must govern. Principal Grant sometimes remarks that the General Assembly is wiser than any member of it, a remark which we have never been able to accept as an axiom. Whether the people of Ontario are wiser than any man in Ontario is a question that need not be discussed. The people govern and they will do it as they please. They own this country and many of them paid pretty dearly for their portion of the Province. Thousands of the men who went to the polls on Thursday, at the farms on which they voted out of the forest. Thousands more earned the houses that gave them the right to vote. The people own Ontario and they will "run" it just as they please in matters political. In fact they don't ask any

body's leave. It seems as if Sir John and Mr. Mowat are in for life and if the people want it that way their will must rule.

IT is to be hoped that at the Assembly the report of the Aged and Infirm Ministers' Fund Committee will have the place assigned to it that its relative importance demands. It has been too often the case that, owing to so many things having precedence, this important but unobtrusive scheme has neither received the consideration nor the support it deserves. It is cheerfully acknowledged that under the Convenership of Mr. J. K. Macdonald, and the energetic agency of Rev. William Burns, the prospects of the fund are steadily improving, but much requires to be done to second and sustain their well-directed efforts in securing subscriptions to the Endowment Fund. It has to be remembered that Mr. Burns, on account of his connection with Knox College matters, is not able to devote his whole time to the furtherance of the interests of the Aged and Infirm Ministers' Fund. The subscriptions in Toronto have thus far been liberal and encouraging. It is noteworthy that not a few ladies have contributed handsomely and several have left munificent bequests to the Endowment Fund.

NO one who remembers the elections of the "good old times" will say that Ontario is not improving. In the early times polling lasted for several days and the electors gathered from several municipalities into one place. The place was usually pretty hot. Later on polling lasted two days and each municipality had a polling place of its own. There were rare scenes in those good old times. The taverns were all open and two or three whiskey barrels "on tap" were often found in the immediate vicinity of the polling booth. Fights were a common thing in many places. In some townships a fight was usually considered a part of the election. Nomination and declaration days were often rough especially in the evening. Things are different now. Polling day is usually the quietest day of the week because the bars are all closed. Yes, Ontario is improving. Times of excitement are a good test and this Province stands the test well. We have not heard of one fight during the Ontario elections.

FOR the encouragement of those who fear that the Free Church of Scotland is about to be wrecked, it should be remembered that Canadian Presbyterianism has been wrecked quite a number of times in the minds of some nervous people during the last thirty years. It was wrecked in '61 when the old Free Church and the United Presbyterian united. Voluntaryism was the rock it struck that year and there are men alive to-day who said the Church was ruined. It was wrecked when congregations were allowed to use melodeons and wrecked again when they were permitted to sing hymns. The danger came in 1875 when all the Presbyterians of the Dominion were heretical enough to unite. In the following year the ship struck a rock and a number of the passengers began to shriek and hunt around for life preservers. In those days if a minister did not wear a high enough shirt collar some fool was always ready to shout—"You'll split the Church." The Church never split. The people have always had more sense than some of their leaders.

OUR brilliant contemporary, the *British Weekly*, has become somewhat excited over the case of Drs. Dods and Bruce and makes remarks that are not by any means judicial in their tone:

But if they have become apostates, they must go; and if they were alone in their opinions, it is possible that controversy might cease on their being removed. But, as it is, hundreds of men for the relief of their own consciences would feel constrained to come forward and own that they were in the same position. The storm would break with the violence of a tempest. And when men prepared to take expulsion after expulsion, battle after battle, till at last a shrunken remnant, for whom victory is worse than defeat, remains, part of which will draw off, forbidding investigation, fearing light, abandoning whole domains of thought to Satan, and dying at last with their Jerusalem?

Outsiders who are not in the storm and not excited will say that it reduces the great Free Church to a "shrunken remnant," to expel two "apostates," the sooner it is reduced the better. A Presbyterian Church that cannot maintain order and defend what it believes to be truth has no business to live. Its first duty is to die. We do not by any means assert that the term "apostates" should be applied to such men as Drs. Dods and Bruce. Far from it. We merely observe that if they are apostates it should not wreck the Church to deal with them. Nor would it.

THE *Christian-at-Work* is one of the few thoroughly orthodox and high-toned religious journals that strongly advocates secularism pure and simple in education. Our contemporary puts the case in this way:—

An old saw says, "you cannot eat your cake and keep it, too." In like manner it may be said you cannot keep the public schools intact and devote them to the furtherance of religious instruction. Why? For several reasons. In the first place there can be no religious instruction without giving that which by some religionists will be considered sectarian. For example, when it is insisted that the Bible should be read in the public schools, what is meant is that a specific translation and none other must be used. That translation is the King James' version. It is objected to by Roman Catholics that it is a distinctively Protestant version; that certain renderings are wrongly made; and it is objected that the Bible should be explained by competent teachers, for which work the public school teacher is not qualified. Therefore, say the Roman Catholics, such instruction is sectarian. Is it, or is it not? Suppose the circumstances were reversed, and the Catholics forming the majority were to insist on reading the Douay version in the schools with "do penance" translated for "repent,"—would not Protestants object, and with good reason? But if it be insisted that this King James' version shall be read and taught as "an educative force," is it not clear that the way is opened up to the Roman Catholics not only to withdraw from the public schools, but to insist that a share of the school tax shall be allotted to their parish schools? A version of the Bible held to by certain sects and repudiated by other sects is to that extent sectarian. How is it possible, then, to keep the schools free from sectarianism and yet introduce a sectarian version of the Bible in the schools.

Two solutions of this difficulty are suggested on this side of the line, the one is to read both versions and the other that Catholics and Protestants should agree upon a book of Selections. There is nothing impossible about either solution, if both parties were in earnest and would yield a little. The matter is not made easier by the fact that many good men and some good journals like the *Christian-at-Work* are in favour of pure secularism. The Roman Catholics are a unit in favour of religious instruction.

GENERAL SUPERINTENDENT CARMAN—general superintendent is another name for a bishop—is reported to have delivered himself in this way at the opening of the Montreal Conference in Ottawa the other day:—

Turning from purely church affairs, Dr. Carman referred to the movement to resist ultramontane aggression and read a very peculiar periodical he had written out, setting out the state of affairs at Ottawa. This document, which nearly every delegate afterwards denounced as "most extraordinary and injudicious, described Ottawa as a political Sodom to whose vices both parties contributed in a bid for Roman Catholic votes. It was an arena of meanness, suspicion and fraud. Both political parties were denounced as unprincipled and unscrupulous. Public trust was prostituted for private advantage, and men obtained profit out of the public funds by means that were discreditable, corrupt and scandalous. Men here in high places were lacking purity, whose example, if followed throughout the Dominion, would leave a desolating track of death. The marriage contract was not respected, and that a man occupying the high position of a Minister of the Crown like Mr. Foster should marry a divorced woman was a scandal. This portion of the address created a sensation, and to mark their disapproval a dozen delegates rose and left the church. Two of the delegates are actually being entertained at Mr. Foster's residence. Dr. Carman referred to the debauching of constituencies, to the Ontario Government, to the Jesuit Act, the Separate Schools, the dual languages, and to everything, one leading delegate remarked, calculated to influence the pending elections in favour of the Equal Rights' candidates.

Supposing some one had gone up to the Bishop at the close of this address and said: "Bishop, I read in the secular papers and in the organ of your own church that you had a great revival in the city a short time ago carried on by two of your evangelists—Crossley and Hunter. It was said that the city was shaken to its centre. The Dominion premier attended and stood up for prayer. Hundreds were converted. Ottawa was evangelized. If any conservative Presbyterian had doubted the genuineness of the work your people would have said he was unconverted. If a minister had refused to attend very likely your friends would have prayed publicly for his conversion. According to Methodist reports Ottawa was evangelized and largely converted a short time ago. Now you describe it as a Sodom. How is this, Bishop?"

## THE GENERAL ASSEMBLY.

TONIGHT the General Assembly meets in the Dominion capital. There is nothing incongruous in the selection of Ottawa a second time as a fitting place for the meeting of the Supreme Court of the Presbyterian Church in Canada. The Dominion cabinet has its seat there and there the chosen political wisdom of the nation regularly assembles to discuss and decide upon the interests that affect the temporal well-being of the Canadian people. For a brief season this year Ottawa will be the ecclesiastical capital of the

Presbyterianism of the Dominion. In that city will be assembled in their official capacity the chosen representatives, ministers and elders, of the Church from ocean to ocean. It is no disparagement to our secular law makers to say that in the conduct of business and in the debates that may arise, the General Assembly will bear favourable comparison with the procedure in the House of Commons. At all events there are gentlemen, members of both bodies, who gain a respectful hearing whether they speak in parliament or in the courts of the Church. Public bodies, like individuals, have their varying moods. Parliamentary proceedings are in the main serious and the behaviour of the members is strictly decorous, but there are times, when wearied with protracted business and the tedious reiterations of prolonged debate, there comes a short spell of reaction. In like manner the grave and reverend fathers and brethren have occasional alternations of a more hilarious mood. The ecclesiastical bore has not yet followed the dodo into extinction, but he is not specially troublesome in the General Assembly. He can be silenced kindly but firmly without resort to extreme measures. There is no necessity for the discharge of paper missiles, not to speak of more ponderous blue books, at the head of the unconscious offender. Interest may occasionally flag, and business may proceed at too slow a pace, to suit every one, yet in recent years the Canadian General Assembly may without boasting claim comparison with the supreme courts of any of the sister churches in the Presbyterian family. There is every reason to anticipate that the Assembly which meets to-night in Bank Street Church, Ottawa, will more than sustain the reputation of past years.

Once more it can be stated that the condition of the Church throughout the Dominion is peaceful and prosperous. No questions affecting its welfare are dividing the opinions of the people. There is still the happy absence of anything that may be termed a burning question. Other churches have had serious, not to say anxious, times. The Church of Scotland Assembly is concerned over the disestablishment movement, which is becoming a factor in practical politics; the Free Church of Scotland is deeply agitated over the teaching of two of her most distinguished theological professors, and the United Presbyterian Synod in Scotland had to grapple with complaints concerning the educational methods pursued in their theological college. Our neighbours in the Northern Church in the United States have had to deal with what to them was a live question, the revision of the Confession. Happily for the present there is no deep feeling in the Canadian Church on these or kindred matters. This state of quiescence, however, can hardly be expected to remain unbroken. Questions of deep moment will emerge, but the intelligence, prudence, and loyalty to divine truth of those who by their ability, personal worth and high character have attained to influence as wise counsellors may be relied upon to quit themselves like men when emergencies arise.

In the meantime while peaceful and prosperous days are vouchsafed, responsibility and duty should urge renewed devotion and consecration to the more efficient development of the Church's working power and resources. There is abundant room for a fuller and more fervent spirituality in individual, family and congregational life; and for the accomplishment of this it is needful that attention be more concentrated than in some cases it appears to be to the strengthening and unfolding of the inner life of the soul. In this eminently materialistic age there is need for full and devout recognition of dependence on the Great King and Head of the Church and on the Holy Spirit's inspiring influence on the life of the individual and on the true life of the Church to preserve it from the encroaching spirit of worldliness, which like a chilling and blighting mist may be felt. For divine guidance and blessing, then, all who love the peace, the prosperity and usefulness of the Presbyterian Zion in this Dominion, and that the spirit of wisdom, love and brotherly kindness shall characterize all the meetings of the General Assembly at Ottawa will devoutly pray.

#### DEACONESSES.

It is generally taken for granted that the proposal mooted in several branches of the evangelical Church both in Europe and America for the establishment in the modern Church of the order of deaconesses is but the revival of an institution that existed in apostolic days. This assumption, however, has not remained entirely unchallenged, which a communication, unavoidably held over, ably and learnedly combats. In his paper the writer calmly and temperately states his difficulties in ac-

cepting the philological argument based on the descriptive term applied to Phoebe in the Epistle to the Romans. He does not object to the institution of a female diaconate in the Presbyterian Church of to-day, but he is not satisfied that the evidence adduced in support of the belief that it was a recognized part of the ministry of the Church in the days of the apostles is so complete as is generally supposed. Of one thing, however, there is no reason to doubt: there is ample testimony that devout women ministered to Jesus during His earthly life, and nowhere does that unselfish devotion shine out more clearly than in the last sad days of His trial and crucifixion. When the disciples forsook Him and fled, ministering women waited and watched through the hours of His agony. What tender hands and loving hearts could do to manifest unshaken affectionate devotion to the dead Christ was done in the face of the greatest danger, and on the joyful morning of the resurrection the ministering women were first at the tomb, where the triumph over death had been secured. Woman's ministry is no less conspicuous in the annals of the apostolic Church. Paul's frequent references to individuals makes this abundantly clear. Whether it can be settled beyond peradventure that an official order of deaconesses existed in the apostolic Church or not, all that is meant by the term had a distinct and recognized place in the life and service of the primitive Church. If devout women had a place in the work of the early Church there is no need to spend much time and critical examination over the proper technical designation that may be assigned them. Dean Alford has an analogous argument to prove from the use of a certain term in New Testament Greek that there was probably an official order of young men in contradistinction to elders in the service of the early Church.

It is significant that the proposal to institute an order of deaconesses in the modern Church has met with so large an amount of favour and that so little objection should have been offered. A fact that is by no means surprising. This is an age of organization. Women have of late years been very active in the promotion of varied kinds of religious and philanthropic work. For the more effective performance of all such work, system and organization are indispensable. To concentrate energy and unify purpose it is of much consequence to have the various forms of religious activity which are prompted by the teaching of Christianity and animated by its spirit, in full harmony with the Church, and to have if possible a distinctly recognized place within its pale. There are varied and cogent reasons why in our time there is room within the Church for the consecrated service of Christian women who long to work for the Master in spheres for which they are peculiarly fitted, provided the freedom of action compatible with the spirit of evangelical Christianity is duly recognized.

At the London meeting of the Alliance of the Reformed Churches the institution of an order of deaconesses was most favourably entertained, and in the Church of Scotland the movement has found such favour that practical beginnings have been made both in Edinburgh and Glasgow. The Methodist Episcopal Church in the United States has made actual experiments in the same direction. It is yet too early to form an estimate of the practical result of these tentative efforts. An adequate idea of the fitness or unfitness of a female diaconate in the Christian Church can only be obtained by a trial sufficiently long and under diverse conditions. There is, however, little doubt that the proposed order will emerge triumphantly from the probationary stage of its existence.

In the Assembly of the Northern Church at Saratoga the new departure has obtained most favourable consideration. A year ago the question of instituting an order of deaconesses came up in the General Assembly. After deliberation it was remitted to a committee to consider and report. Last week Professor Warfield, of Princeton, reported on behalf of the committee. Throughout that report it is taken for granted that the office of deaconess had a recognized place in the apostolic Church, and it "recommends that the time was ripe for its reconstitution, but advises that there should be no hasty action in regard to the matter." The question is now left for the consideration and action of Presbyteries, and is presented in this form: Shall the following sections be added to the Form of Government, viz.: In chapter six, Women also served the apostolic Church as deaconesses, whose office and duties were similar to those of deacons. In chapter thirteen, Nine deaconesses may be elected to office in a manner similar to that appointed for deacons, and set apart by prayer. The course to be pursued by the American Church will be observed with interest.

## Books and Magazines.

St. NICHOLAS. (New York: The Century Co.)—This fine magazine for young readers maintains with undiminished excellence the high place it has worthily secured in popular estimation. Everything that can interest its readers finds a place in its pages, which have the added charm of capital illustrations. The June number is specially attractive.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The continued illustrated papers in the June number of this attractive magazine are "Canadian Tourist Party in Europe," by the editor; Lady Brassey's "Last Voyage;" and "Vagabond Vignettes." Other interesting papers are "With the West Central Mission," an account of Mark Guy Pearce's work in London; "Sam Hobart," "East End Stories," by a city missionary. The editor gives "An Impartial View of Federation" and a paper on "Ministers' Institutes." Amelia Barr and a Minister's Daughter supply the stories.

FEDERATION VINDICATED. A Tract for the Times. (Toronto: Christian Guardian Office.)—In the Methodist Church in this province University Federation is still a burning question. The opposition to the movement is still strenuous, and those who have identified themselves with that side of the movement are zealous as ever in their endeavour to secure a reversal of the decision of the Conference. This pamphlet, in which several of the most prominent advocates of Federation express their views, is direct, forcible and telling, not the least effective contribution being that from the accomplished editor of the *Christian Guardian*.

RUTH LAVENDER.—A Tale of the Early Friends. By Dora M. Jones. (Edinburgh: Oliphant, Anderson & Ferrier.)—The scene of this interesting and well-told story is laid in England in the latter part of the seventeenth century. The delineation of character shows thoughtfulness and grasp and the heroine displays under adverse circumstances a noble and lofty spirit, illustrative of the high principles maintained by the Friends before toleration was as well understood as it is now. The story ends happily and the personages in whom the reader will be most interested leave their native land and find a new home in Pennsylvania. The volume is in paper covers and forms one of the publishers' excellent Popular Shilling Series.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Company.)—The June number of this excellent publication completes the tenth volume. The magazine has of late been greatly improved and is therefore rendered much more useful and valuable to the student of the sacred Scriptures. Among the noteworthy contributions to the present number may be mentioned "Christ in the Pentateuch," by Professor Henry Smith, D.D.; "Islam and the Kuran," by Rev. G. W. Davis; "The English Bible: Its Place in the Seminary," "The Post-Exilic History of Israel," and a symposium on Expository Preaching, to which five well-known preachers contribute. There are several other valuable features in this number.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—In the June number Dr. Pierson continues his graphic missionary letters from abroad. The wondrous story of "Pastor Harms and his Mission Work," by the veteran Lewis Grout, will thrill the reader anew. Dr. Schodde contributes a timely paper on "Religious Work among the Immigrants." Dr. Knox concludes his personal observations in Brazil. Secretary Ellinwood gives one of his masterful articles on the "Druid Celts—the Early Missionary Race of Western Europe." Dr. Starbuck's translations from foreign magazines are continued. But the most noteworthy paper in the number is anonymous, written by one who has lived over forty years in the Turkish Empire; the title is, "How Shall Mohammedans be Evangelized?" In the Monthly Concert Department Dr. Ellinwood has a strong article on "The Great African Mission Field."

DISARMAMENT OF NATIONS. What Hinders International Arbitration? By J. E. Wells, M.A. Mr. Wells is no stranger to Canadian readers. Like most else that comes from his facile and practised pen, this little pamphlet, first read as a paper before the Eighth Annual Session of the Baptist Congress in Toronto, is clear, comprehensive and moderate in tone. No Christian reader will differ seriously from the opinions so justly formed and so ably expressed. The evils of war are not diminished but emphasized by the tremendous armaments maintained by all the leading European powers. Mr. Wells looks to the healthy education of public opinion to bring about a more peaceful, rational and Christian settlement of national disputes than an appeal to the arbitrament of the sword. The propagation of enlightened views of the subject by the public press, and a fuller expression of Christian sentiment and opinion by the various churches. He writes in a strain of hopefulness with the assured conviction that right opinion gives.

WHICH? ONE CHURCH OR MANY? By W. K. Marshall, D.D. (Minneapolis, Minn.: T. J. Morrow.)—Dr. Marshall is a good but liberal-minded Methodist, and in this little pamphlet he appears in excellent company, for Dr. D. J. Burrell, a good Presbyterian, writes a brief introduction bearing on the subject of a federal union of the evangelical churches. There is nothing strikingly original in the arguments adduced or in their mode of presentation, but they are forcibly and clearly stated, so that whoever reads the brochure will necessarily have his mind directed to the subject of Christian unity. That the writer's position is sensible will appear from the following positions he lays down: No union can ever be secured that involves the absorption of all Protestant bodies into any one church organization, though it is probable that a few existing churches will have to modify their present systems. No union can ever be expected that does not recognize the right of every Christian to a seat at the Lord's table, wherever and by whomsoever that table may be spread. No union can be hoped for that does not recognize the right of all Christians to their private judgment, and full liberty of conscience in all things pertaining to religion. No union will ever be consummated that does not recognize the validity of the ordination of the ministry of all orthodox bodies and the validity of the sacraments as administered by them. No union will ever be realized until each sect is willing to surrender and totally abandon the things, whatever they may be, that stand in the way of recovering the lost unity of the Church, in order that they may be one as we are one, that the world may believe that Thou hast sent Me.



## Choice Literature.

## HOW THEY KEPT THE FAITH.

## A TALE OF THE HUGUENOTS OF LANGUEDOC.

## CHAPTER XXI.—(Continued.)

"You must take my horse, doctor; you will save time by waiting for it." And as Rene followed him to the stable—"She has taken my eldest lad with her to show her the way to Nismes, and Percy, the little one, says they set out this morning by daybreak. He says he heard mademoiselle tell his brother last night that she could save M. Chevalier, if he would help her and not say anything, and the children are so fond of you, doctor, they never dreamed what the poor young lady had in her head. There's the nag! I wish she was a faster one, but at least she can travel three times as fast as mademoiselle's little feet."

The young surgeon gripped his good friend's hand. "If I do not come back, see that my mother and sister leave on the schooner to-night," he entreated, and leaping into the saddle, galloped away. To his dying day, he never forgot that ride.

The sun was just visible above the horizon, sending ripples of rosy light across the plain; the freshness of early morning was in the air. There were no passers on the road, and the peasants at work in the fields only looked up in dull surprise as he dashes past them. If Marguerite had attempted to make the journey on foot, and his pursuit was not interrupted, he must overtake her before she had gone many miles. But the hope of intercepting the sacrifice could not efface the fact that she had been willing to make it—that she had "gone gladly" to die for him. And a tumult of pain and sweetness filled Rene Chevalier's breast.

"My darling!" he sobbed once under his breath. It was the only time he spoke.

He had passed the tenth mile-stone, and was in sight of a blacksmith's forge, where a couple of dragoons had just drawn rein, when he caught sight of two figures under a wide-spreading chestnut-tree just ahead of him. The woman was seated upon the ground, evidently in weariness, while she pleaded earnestly with a lad who stood irresolute before her. The boy's face was toward Rene, who at once recognized his landlord's son. A moment more, and he had leaped from his horse and was standing beside them.

"Marguerite!" he said, laying his hand upon his friend's arm.

She looked up, trembling.

"You—here?" she gasped.

"It was a false report about my arrest; I reached the inn just as my mother and Eglantine found your note. Marguerite, did you think I could accept such a sacrifice?"

"You would not have known—I did not mean you to know—until it was done," she faltered. But the colour had rushed to her face, and she did not lift her eyes. The step, which had seemed so simple, so natural, that morning, had suddenly become very difficult of explanation.

Rene turned to the lad.

"Michael, you ought to have known better. The authorities never exchange, and mademoiselle would only have imperilled herself."

"That's just what I was a-telling her just now, sir. She never let me know till a little while ago what her plan was, and I said right away it would be no use, or if it would, I was afraid you would be angry with me, and she was a-begging of me not to be obstinate, when you rode up."

"That is true; Michael is not at all to blame," added Marguerite, rising hurriedly. "I suppose I have been very foolish, though it did not seem so then! Do not let us say anything more about it—only take me home." Her voice was stricken with tears.

Rene drew her deeper into the shadow of the tree, while Michael darted after the horse, which had suddenly sprung away.

"Do you suppose I can ever forget that you were willing to lay down your life for me?" asked Agnes Chevalier's brother in a shaken voice. "Marguerite! if you knew the sweetness that has blended with the anguish of that thought, through all this sorrowful journey, you would not try to take it from me. Do you remember the day when you wanted to go back to the convent—how pained I was, and how I made you promise never to think of it again? Did it never dawn on you why I was more deeply wounded than the rest? Your proposition showed me in a flash what you had grown to be to me. I thought I had put forever out of my life any love like that. I woke to find myself resting in you, rejoicing over you, as I had never done over her whom I first hoped to make my wife. Do not turn away from me now, my love, for from that hour I have felt that God meant us for each other. But I have tried to be patient. I said to myself: 'She has dwelt like one apart, she has never thought of marriage like other women, she will be frightened if I speak to her of love; I must wait until she has seen more of the world, and the sweetness and blessedness of other lives that God has joined together.' And yesterday, when I was fleeing from the dragoons, and thought I would never see your face again, I told myself it was well: I had done right not to draw your heart to mine, not to link your life with one devoted to sorrow and misery. 'She will be happy with some one else,' I thought, 'and when I meet her in heaven I can tell her all.'"

A sudden tremor shook the hand that Rene held. "I did not know—I did not understand," faltered Marguerite, and her voice told him she was weeping. "I never thought of such a thing, any more than if I was still in the convent, or we were all in heaven. You were Agnes' brother, and we both loved the Master. Was not that enough?"

It was Rene's hand that quivered now. Could he have been mistaken, after all? Had this generous act of devotion been prompted only by simple sisterly affection? He could see nothing of the averted face but a tear-wet cheek, in which the troubled colour came and went.

"Marguerite," he said, and something in his voice made Marguerite forget herself, and look up at him anxiously, "we have dwelt too long together in the shadow of death, we stand too much in jeopardy this very hour, not to be true with each other. When I read your note this morning I could not help believing that God had given me the desire of my heart. Greater love hath no man than this, that a man lay down his life for his friends; and you had gone gladly to lay down

yours for me. I reproached myself that I had not spoken sooner, that you might have known that to take care of yourself was the truest way to serve me. But I have made a mistake, do not let my words trouble you. Only tell me so, and I will put the presumptuous hope out of my breast, and you shall be my dear sister as before."

He paused, and waited. Marguerite's eyes were once more upon the ground.

"You were in danger, and I thought I could save you," she said in a low voice. "I could have gone away, and never heard your voice again, if I could have set you free. How could I understand what that meant? I never knew what I had done until—"

"Until when? Oh, my darling! are you afraid to trust me?"

"Until I saw you just now," she answered, a tide of rosy colour mounting to her brow, as her grave, sweet eyes at last met his. "No, I am not afraid to trust you, Rene. I can trust you with my whole soul!"

But the next moment, the happy blush had faded, and she was clinging to him, white with terror, as the soldiers, whom he had seen at the forge above, galloped past, with their carbines gleaming in the sun.

"If they had seen you it would have been my fault," she breathed.

"If they had met you this morning it would have been mine," he returned. "Do not tremble, Marguerite. I knew they were there, and that we were safer under the trees until they passed. I will take you at once now to my mother."

A farmer's waggon was creeping by along the road. Rene whispered a word in the ear of the simple-looking country lad who was driving the oxen, lifted Marguerite in among the fresh green vegetables, and sprang in after her.

"You may ride on and tell them we are coming. I will not leave mademoiselle," he said to Michael, who came up, breathless, with the runaway steed, and while the boy trotted off, overjoyed at the permission, he and Marguerite, in the shadow of the old waggon, followed more slowly, talking hand in hand of the way God had led them.

On the brow of a hill, two miles nearer the sea, Rene drew aside the curtains, and showed his companion a dark spot on the eastern horizon.

"It is the tower of Aigues-Mortes," he said under his breath, and, as her soft eyes filled with tears, "I was there yesterday. Yes; it was a risk, my darling, but I could not leave France without seeking the last tidings for Eglantine, and giving Henri's faithful servant an opportunity to accompany us. But Jean will not leave the country while his master lives."

"Then he does still live?"

"Yes; he has been nigh unto death, but has rallied again: his constitution is naturally so hardy. Jean has seen him once more, and says he is still calm and joyful at the prospect of death, and firm in his command for his wife to seize the first opportunity to leave France. The Abbe Bertrand, your cousin and hers, Marguerite, has lately been appointed chaplain of the tower, and shows him many kindnesses, but it would have made it easier for Eglantine if he could have been at rest before we went."

But when he said as much to Eglantine herself an hour later, Henri La Roche's wife shook her head, while her tender lips vibrated with sudden pain.

"I am afraid you will think my faith very weak, or my love very selfish, Rene; but I cannot see it so. I know all you would say to me about the blessedness of that other life, but still, when I think I may hear that he is dead, my soul seems to dissolve with dread—nothing is so irremediable as that. While I can pray for him, and he for me, it will be easier to live, even at the ends of the earth."

"Thank God you feel so, since he does live," was all Rene could say.

Eglantine brushed away her tears. No drop from her own bitter cup should mar the sweetness that had at last been poured out for him.

"You have spoken to Marguerite, Rene?"

"How could I keep silence—after this morning?"

"And I was right—she will make you happy?"

His grave, shining eyes sought the other side of the room where Marguerite sat beside his mother.

"She has promised to be my wife; God has given her to me," he said.

Eglantine drew a letter from her pocket.

"It is from my grandfather," she said, as she put it into his hand. "Ah, I thought you would be surprised, Rene, but we have each had our little secret. I wrote and told him that you cared for Marguerite, and I believed she did for you, but that you would not speak without his permission, and I asked, in return for all you had done for me, that I might have the pleasure of giving my sister to you myself. No, do not thank me. It has been a selfish pleasure after all, and little in comparison with what I owe. There is his answer. He grumbles a little at being asked to resign what he has never been able to enjoy, but I can see he is secretly relieved. He is sensible enough to know he could never have had her with him here, and he will take care that she does not come to you a penniless bride. Oh, I know you do not care for that, Rene. She is a dowry in herself, but it will be a comfort to Marguerite and me, and you cannot refuse to accept it at her hands. My brother, I can ask nothing more for you than that God will give back to you in her, all that you have done for us."

"You have done that a hundred times already, Eglantine. You are yourself my exceeding great reward," he answered warmly, and then as Henri's baby-daughter toddled to them, laughing, across the floor, he lifted his pet in his arms, and bade her mother come and see the basket-cradle, in which the little one was to make her secret journey on board that night.

Ten hours later, when the moon rose round and golden out of the purple sea, they were on the deck of the English schooner, moorings loosened, sails spread. The last danger was passed. Little Gabrielie slept upon her mother's breast, Marguerite knelt with her head on her sister's shoulder, Madame Chevalier and her son stood hand in hand. All eyes were fixed upon the shore they would never tread again. Thanksgiving for the freedom hardly won mingled in every breast with a prophetic wave of the home-sickness that would more than once steal over them in the days to come. The promise of free altars on another shore could not blind their hearts to the fact that the truth, for which they had toiled and suffered, was being banished from the land they loved. No one spoke as the pearly light deepened in the sky, and the silhouettes of the distant hills and the outlines of the receding

coast became plainly visible. Thoughts of the ruined temple on the slope of the Cevennes, the turret-room in the old chateau, and the unknown grave in the convent of St. Veronique came and went with visions of the "better country," and glimpses of that love which is the dwelling-place of hunted hearts throughout all generations.

It was Rene who at last broke the silence, laying his hand on the head of Eglantine's sleeping child.

"At least we will be able to teach her the truth, without fear," he said tenderly; "she will never know what we have passed through," and with the words a tender curtain fell upon the past, and a door of hope opened into the future, through which they could gaze without tears.

But when Rene would have persuaded her to go below, with his mother and Marguerite, Henri's wife shook her head.

"While we are in sight of the French coast, I cannot close my eyes. Be patient with me a little longer," she pleaded.

"I have no heart to say you no," he answered. "But give my mother the child. The night air is cool for her."

She obeyed, and scarcely seemed to notice when he returned, and wrapping a large cloak about her, resumed his watch at her side. The boat was being put about in the stream, opposite a small cove, and there was no little confusion as the great hawsers were dragged to and fro. The loud "ays" of the English sailors rang out in answer to the sharp, unintelligible commands of the mate.

"We are to anchor here until after the moon sets," explained Rene. "It is a little out of our course, but the captain has promised to wait for a boat-load of refugees, who are trying to elude the coast-guard. When you hear the report of a carbine, Eglantine, the lights will be hung out on the side of the ship; then look out for the boat."

"I wonder if they are leaving as much of their hearts behind them, as I am?" she sighed, but, as he had hoped, the thought of others still in peril proved a partial diversion from her own grief, and he was not surprised when the paling moon had sunk at last into the sea, that her ear was the first to catch the sound of the report.

"There it is, Rene! The light gleam across the water, and see! some dark object puts out from the shore; it is moving through the water; it is a boat."

"Yes, it is a boat," he answered, rising too, and leaning eagerly over the railing. "And the tide serves, Eglantine; they will not be long in reaching us."

It was a still night, and they could soon hear the splash of oars. The captain's trumpet rang out across the water; there was an answering hail from one of the rowers. Then the boat ran alongside, and a rope was thrown out.

Eglantine looked up to speak to Rene, and found herself alone. Whence came the impulse that prompted her she could never explain. There are some intuitions too fine for sense, too subtle for reason. Without a moment's hesitation, she gathered her cloak about her and hurried forward. All was darkness, save where two swaying lanterns showed a knot of sailors leaning over the gunwale, gesticulating earnestly. She could understand nothing of their strange speech, and Rene was nowhere to be seen. She stood by, troubled and uncertain, until the good-natured mate caught sight of her, and contrived in broken French to make her understand that there was a sick man in the boat, whom they would have to draw up with a rope.

As he spoke, there was a call from below:

"Ready now, my men. Steady—pull slowly."

Was that Rene's voice? Eglantine laid her hand upon her heart, and tried to still its tumultuous beating. Slowly and carefully the mariners drew up their living burden; there was a glad cheer, as the tall figure, wrapped in a blanket, at last came in sight. Hands were instantly ready to lift the sick man over the railing, and lay him gently upon a piece of tarpaulin spread upon the deck. The light of the lanterns fell upon a white ghastly face; the dark eyes glowing in their sunken sockets alone spoke of life. But with a cry those who heard never forgot, a cry that rang out above the rattling sail and creaking cordage, Eglantine La Roche darted forward and fell on her knees beside the canvas.

"Henri! Henri!" she sobbed, and laid her head in its old place upon his heart.

A look of unutterable content settled upon the wan face. The sick man feebly moved his hand and laid it upon the drooping head: then lifted his eyes heavenward.

"My God, I thank Thee!" he said in a faint voice that still had in it something of the music that had stirred the child's heart beside the old Cevenol hearth.

"Amen!" said Rene's glad voice beside them.

Eglantine looked up, her face positively dazzling with light; every teardrop turned into a jewel.

"Is this your doing too, Rene?"

"I knew nothing until I recognized Jean's voice in the hail just now."

The wife turned her full eyes upon the grey-haired valet kneeling at his master's side.

"Then we owe it to you, Jean?"

"I never thought of it until you put it into my head, madame."

Henri smiled, and taking the strong hand of his faithful servant, laid it on the soft palm of his wife's.

"Thank him for me, ma mie! I had lost all hope of life and freedom here—I thought only of meeting you in a better world; it was he who roused me from my lethargy, he who told me of your love and sorrow, until the blood leaped once more in my veins, and I was ready to do and dare. Then he made me change clothing with him, and leave the fortress in his place, while at the risk of his life he stayed behind in mine, and only saved himself by a leap from the window that night."

Madame Chevalier and Marguerite stood beside them. Eglantine took her sleeping child from her sister's breast and laid the little one in the arms of the childish man.

"From to-night, she is yours as well as ours; her lips shall thank you," she said tremulously, and as if in ratification of the tender compact, the baby girl stirred in her sleep and touched Jean's bronzed cheek with her dimpled hand.

(To be continued.)

## A MODEL RAILWAY.

The Burlington Route, C., B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track and efficient service it has no equal. The Burlington gains new patrons, but loses none.



THE MISSIONARY WORLD.

THE HINDU BOY'S CONFESSION.

Many years ago a boy came to a hospital in India to be healed by the missionary physician there. He was soon able to leave the hospital, cured. While under the missionary's care the lad—he was only a little fellow—was told of Jesus, the Physician of the soul.

The boy did not forget the missionary, nor did he forget the truth taught. Some time after, when visiting the town in which the boy lived, the missionary was surprised to hear his name called by a lad.

"Who are you?" asked the teacher.

"Don't you know me?" was the reply. "I am the boy whom you cured in the hospital some months ago. I heard that you were coming, and I have been looking for you for several days. I am so glad that you are here. You cured my body; but you did more. You told me that my soul has disease, and you told me of Jesus, the soul's Physician. I want to know more about Him."

The boy then asked to be taken to the home of the missionary, that he might study there and learn more about Jesus. After talking with the lad for a while the missionary consented, and the boy went to the mission home and school. But the lad did not remain long undisturbed in his new home. His father, hearing where the boy was, came to the missionary and, learning that the boy was there, asked at once:—

"Has he broken his caste?"

The reader, perhaps, knows that in India the people are divided into what are called castes, or grades of society. Each caste must keep by itself. And for people of different castes to eat together or even to eat food cooked by those of another caste is to break one's own caste and to suffer disgrace. The missionary replied that the boy had broke his caste and was at that very moment eating in another room food prepared by a person of a lower caste.

Looking into the room the father saw his son eating there, and he knew that his boy, according to custom, had become degraded below the rank of his father's family. Angry at the boy, angry at the missionary, angry at Christianity, the father determined to have revenge. He at once went to a magistrate and had the missionary arrested for kidnapping the child.

Unless he could prove himself innocent the missionary was liable to be severely punished. The trial took place. The boy was put on the witness stand, where he testified that the missionary had not even asked him to go along, but had consented to take him into the mission home to study. He said, further, that the missionary would at any time let him return to his home, but he did not wish to go. The missionary was at once pronounced innocent and discharged.

Next came the question what should be done with the boy. He begged to be allowed to remain with the missionary, but according to law he must remain under his father's charge. There was little doubt that the father would have punished him unmercifully, and would have forbidden him to have anything to do with the missionaries, or Christianity, if once the boy came under his control. But there was, probably still is, a law in India allowing every one to choose his own religion if he can show himself intelligent enough to select for himself. The missionary asked that the boy be allowed to choose which religion he would have. To this there could be no objection. But the heathen lawyer of the boy's father determined to so confuse the lad that the judge would decide him incapable of choosing a religion.

Again the boy was put on the witness stand and the lawyer began to ask puzzling questions. The little fellow knew what was at stake. He knew that everything depended on his answer, but he knew that the Lord said that when his servants are brought before rulers they need not give themselves anxiety about what they should say, for their heavenly Father will tell them what to speak. Trusting in the God whom he was beginning to know, the boy answered as well as he could the questions, and when a chance was given he spoke for himself.

He told how, in the hospital, he had learned of the disease of his soul and of Jesus, the great Physician, and how the new and strange truths had filled and fed his empty, hungry heart and made it satisfied. He said that he had brought his tired, sin-sick soul to Jesus, and laid it at His feet. There he had found a welcome and pardon and cleansing and peace and rest. He declared that he had proved the truth of the missionary's teaching. It had told him that he was the child of a King, that he had wandered away from home, from his Father, and from the kingdom. It had directed him back, and, following the direction, he had found the kingdom; he had been welcomed by his kingly Father, who had promised some day to take him to the royal city and into the palace home.

While the lad was telling his story the lawyer at first tried to interrupt, but the judge told him to let the lad tell the story in his own way. Soon the judge became deeply interested, and then the lawyer himself listened, rather because he wanted to hear than to oppose. Every one present was attentive. Men who cared neither for Christianity nor any other religion looked at the face of the boy and bent forward to catch every word he said. Before the little fellow finished tears glistened in the eyes of more than one listener.

At the close of the boy's testimony, and before the judge gave a decision, the heathen lawyer of the father arose and said that there was no need of saying anything more. The boy had proven that he was able to choose his own religion,

and no one had a right to interfere with that choice. The judge decided that the boy was at liberty to become a Christian and that the law would protect him. He said further, that he had never, even from learned men, heard such testimony for the Christian religion as the boy had given. He said that he had never heard such simple, yet touching eloquence, from the lips of any man. A religion that could so move a child must be more than human.

The father's anger was too bitter to be conquered by the words of his boy, though he had nothing to say in reply. Disappointed in his purpose to get back his son, angry that the law protected him in his choice of Christianity, the father turned his back on his son and left the court-room. His son, after that, was to him less than a stranger and worse than an enemy. He, in the father's eyes, had degraded himself, disgraced the family, and brought shame upon the family name, so could never be owned by them again.

The boy, after the decision of the judge, returned to the mission home and became a Christian. He remained a scholar in the mission school until old enough to study for the ministry. He is now a prominent preacher of the Gospel among his countrymen in India. The boy found great difficulties in the way of becoming a Christian, but he started. He trusted the Lord to help him through, and the Lord kept His promise.—*Sydney Clare, in New York Observer.*

MISSIONS AND THE LIVING CHRIST.

The missionary idea is one which lies close to the heart of Christ; in fact, it may be said, I think, to be a large part of His heart life. In its practical results it is one of the most incontestable evidences of Christ's presence in the world. The missionary idea, translated and transfigured into missionary service, is Christ. It is Christ in the person of his servants, loving and labouring and going about doing good, and touching a sin-stricken world in order to make it whole. Translate that grand word redemption into action, and it is missions.

The Church can have no such sign of Christ's living presence and gracious power in the world as she has in the existence of the missionary spirit in her members and the reports of missionary success from the fields. Humanity in the depths of sin and ignorance and degradation is the sign of Satan in the world. Humanity elevated, enlightened, purified, and redeemed, is the sign of Christ in the world. We hear of 6,000 converts to Christianity in Japan in 1889. They are like 6,000 throbs of Christ's heart which the Church can feel as if she placed her hand upon the bosom of the living Redeemer. We have over 2,000 more of them in China, and there are many thousands more all through the foreign mission fields, and tens of thousands in the churches of Christendom; heart-throbs they are of a living and loving Christ, whose blood, once shed for missions on the cross, now beats and throbs for them upon the throne.

There are some, however, who doubt, and a few who even sneer at missions—although the sneer is sadly behind the times just now. There are others who are altogether skeptical with reference to the great foundation facts of Christianity. I was reading a few weeks ago in a volume of Matthew Arnold's poems some passages in which he seemed to regard the facts of Christ's resurrection as nothing more than a fiction. My eye lighted upon a verse in which he spoke of Syria, and I was astonished to find that it gave a blank denial to the resurrection. Speaking of Christ as dead, he said:—

Now He is dead; far hence He lies  
In the lorn Syrian town;  
And on His grave, with weeping eyes,  
The Syrian stars look down.

Was there ever a more bewildering and belittling misuse of both poetry and fact than we have in these lines of one who professed to represent the "sweetness and light" of the most advanced culture of the age?

Why, for eighteen centuries the Syrian sun has been rising but to do Christ reverence, and the Syrian stars in their brilliant glory seem to add their nightly tribute of praise to Him who was once born beneath their silent gaze, and who thirty-three years after arose from the grave in the gray dawn of the early morning, just as they were fading from the skies that they might give place to the long-expected splendours of the world's new day.

No! We have no weeping luminaries in Syria lamenting over the grave of a dead Christ. I protest in the name of those bright Syrian stars I have so often seen shining so brilliantly in those eastern skies. We have something far different from that; we have loving and living believers singing to the praise of the risen and reigning Lord. How often have I heard them in the villages upon Mount Lebanon, and in their humble gatherings for religious worship in all parts of Syria, singing, "My faith looks up to Thee," or "Rock of Ages, cleft for me," or some other familiar song of praise to Christ! The weeping stars are the poetic fiction; the risen Christ is the reality; and the song of triumphant faith from living believers is the sweet refrain which to-day is borne to us over the seas from the land of the empty tomb.—*James S. Dennis, D.D., Beyrout.*

ATTENTION is directed to the report of the nineteenth annual meeting of the Dominion Bank published in another column. The general prosperity evidenced by the statement presented to the meeting must have been highly gratifying to the stockholders, no less a sum than \$80,000 being added to the already large reserve fund, which, if it continues to increase in the same ratio, will soon equal the paid up capital of the bank. The general statement evidences a sound and flourishing status quo, and reflects great credit on the business management of the institution. After the election of Directors for the ensuing year, Mr. James Austin and the Hon. Frank Smith were re-elected President and Vice-President respectively.

DOMINION BANK.

Proceedings of the Nineteenth Annual General Meeting of the Stockholders, held at the Banking House of the Institution in Toronto, on Wednesday, May 28th, 1890.

The Annual General Meeting of the Dominion Bank was held at the banking house of the institution on Wednesday, May 28th, 1890.

Among those present were noticed Messrs. James Austin, Hon. Frank Smith, G. W. Lewis, Major Mason, William Ince, James Scott, R. S. Cassels, Wilmot D. Matthews, R. S. Bethune, E. Leadlay, William Ross, G. Robertson, W. T. Kiely, Walter S. Lee, John Stewart, Mrs. E. Campbell, T. Walmsley, J. D. Montgomery, etc., etc.

It was moved by Mr. G. Robertson, seconded by Mr. James Scott, that Mr. James Austin do take the chair.

Major Mason moved, seconded by Mr. E. Leadlay, and

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

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

The secretary read the report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the bank, which is as follows:

Balance of Profit and Loss Account, 30th April, 1889..	\$7,668 92
Profits for the year ending 30th April, 1890, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	248,584 10
	\$256,253 02
Dividend 5 per cent., paid 1st Nov., 1889..	\$75,000 00
" payable 1st May, 1890..	75,000 00
Bonus 1 per cent., payable 1st May, 1890..	15,000 00
Amount voted to Pension and Guarantee Fund .....	5,000 00
	170,000 00
	\$86,253 02
Carried to Reserve Fund .....	80,000 00
Balance of Profit and Loss carried forward .....	\$6,253 02

During the greater part of the year fair rates for money were prevalent, enabling your Directors to fully maintain the profits of the bank.

The charters of the Canadian banks expire on the 1st July, 1891. This has necessitated a new Banking Act, which has just been passed at Ottawa. The Act has been extended for ten years longer, with some slight changes which will not interfere with the elasticity so necessary to move the crops of the country.

JAMES AUSTIN, President.

Mr. James Austin moved, seconded by the Hon. Frank Smith, and resolved that the report be adopted.

The President spoke at some length on the success of the institution, and mentioned that the Bank had not only funds available to pay all possible demands, but were also open to take up desirable accounts, having cash on hand for that purpose to a very large amount.

After the usual resolutions the scrutineers declared the following gentlemen duly elected Directors for the ensuing year:—Messrs. James Austin, William Ince, E. Leadlay, Wilmot D. Matthews, E. B. Osler, James Scott, and Hon. Frank Smith.

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

GENERAL STATEMENT.

LIABILITIES.	
Capital stock paid up.....	\$1,500,000 00
Reserve Fund .....	\$1,300,000 00
Balance of Profits carried forward ....	6,253 02
Dividend No. 38, payable 1st May ...	75,000 00
Bonus 1 per cent., payable 1st May ..	15,000 00
Reserved for interest and exchange ..	88,960 59
Rebate on bills discounted .....	30,663 99
	1,515,877 60
	\$3,015,877 60
Notes in circulation .....	\$1,173,680 00
Deposits not bearing interest .....	1,524,211 11
Deposits bearing interest.....	6,592,664 06
Balance due to other banks in Canada..	2,945 92
	9,293,501 09
	\$12,309,378 69
ASSETS.	
Specie .....	\$231,690 47
Dominion Government demand notes..	701,587 00
Notes and cheques of other banks ...	338,493 12
Balances due from other banks in Canada	195,896 72
Balances due from other banks in United States .....	1,105,053 20
Balances due from other banks in Great Britain .....	49,385 32
Provincial Government securities .....	277,511 61
Municipal and other debentures .....	1,257,525 41
	\$4,157,142 85
Bills discounted and current, including advances on call.....	\$7,922,964 59
Overdue debts secured.....	30,109 04
Overdue debts not specially secured (estimated loss provided for).....	16,785 32
Bank premises .....	173,570 85
Other assets, not included under foregoing heads .....	5,649 59
Real estate, other than bank premises..	3,156 45
	8,152,235 84
	\$12,309,378 69

R. H. BETHUNE, Cashier.

Dominion Bank, Toronto, 30th April, 1890.

Ministers and Churches.

PRINCIPAL GRANT preached eloquent and thoughtful sermons in St. Andrew's, East, Toronto, on Sabbath last.

THE Rev. R. N. Grant, Orillia, delivered forcible and interesting discourses morning and evening in St. Andrew's Church, West, Toronto, on Sabbath last.

AT the First Presbyterian Church, London, Rev. J. A. Macdonald, editor of Knox College Monthly, preached interesting sermons both morning and evening of Sabbath week.

IN the absence of the pastor, Ghosh B. Howie, Rev. H. R. Linton, B. D., of Teeswater, occupied the pulpit of Knox Church, Brussels, on the 18th May, with much acceptance.

THE Rev. Rev. Dr. Junor, M. D., New York, preached in St. Andrew's Church, Guelph, on Sabbath week to a large congregation. The sermon was an able one and was greatly appreciated.

AT St. James' Square Church, Toronto, last Sabbath the Rev. J. Chisholm, B.A., of Kamloops, British Columbia, preached at the morning service and gave an interesting account of the progress of Christian work in that province.

THE Presbytery of Rock Lake at a recent meeting licensed Mr. R. G. McBeth as a preacher of the Gospel, to whom the congregation of Carmen has extended a unanimous call. This congregation, which but a short time ago was receiving aid from the Augmentation Fund, is now self-sustaining, and offers a salary of \$1,200 and a manse.

THE Rev. James Farquharson, secretary-treasurer of the Synod of Manitoba Home Mission Committee, received recently a cheque for \$560 from a friend in Manitoba to make up the deficiency in the Augmentation Fund, a sum that ensures each minister on the supplemented list the receipt of the customary grant in full.

THE London Advertiser says: Rev. Mr. Wilkie, who has been a missionary in India for some years and intends returning to that country in July, delivered a very interesting and instructive address last week in the First Presbyterian Church before a very fair audience. Mr. Wilkie accompanied his discourse with practical illustrations of Hindoo life thrown out by a magic lantern, a somewhat novel method but one which greatly enhanced the interest of the lecture.

WEDNESDAY evening week the churches of Theford and Ravenswood united in giving their beloved and esteemed pastor, the Rev. H. Currie, B.A., a genuine surprise by presenting him with a handsome sum of money. The Rev. Mr. Currie, who has been labouring among them for the last fourteen years, has so endeared himself to every member of the church and congregation by his earnest and unselfish efforts in the work of the Master, that they heartily seized the opportunity afforded to show their warm appreciation of the same.

THE services last Sabbath in connection with the opening of the fine new church erected by the Bloor Street congregation were of unusual interest. In the morning and evening the Rev. Professor Paxton, D.D., of Princeton College, preached. The afternoon services were conducted by Principal Caven and Professor McLaren. The discourses were greatly enjoyed by the large congregations present on each occasion. Next Sabbath the opening services will be continued when it was announced that Drs. Parsons and Poits would preach.

THE Peel Banner says: Last Thursday evening a large gathering of the Presbyterians of Mount Pleasant and Cheltenham met at the manse and presented their pastor with an appreciative address, signed by Messrs. A. B. Henderson and Robt. McCulloch in behalf of the united congregation and read by W. W. Wilkinson. The address was accompanied with an elegant and comfortable top buggy. Mr. Campbell, who was taken very much by surprise, stepped into the buggy and thanked his friends for their kind address and valuable gift, expressing an earnest hope that good-will and united effort might still continue to abound in their midst.

"A. R." WRITES: I understand that the Rev. G. B. Howie, of Brussels, has informed the Foreign Mission Committee that in case they can make no better arrangement, he is willing to represent the Presbyterian Church in Canada as her missionary to the Jews at Jerusalem. Mr. Howie is still anxious to return to the East, and labour in the cause of Christ there, and as he combines the advantages of being an Oriental by birth and education, and at the same time trained, licensed and ordained by the Presbyterian Church, of which he is now an active minister, it might be difficult to know what better arrangement can be made than to give him the first opportunity of carrying out his original purpose and life long desire. This may interest some of the congregations east of Toronto, and may lead them to arrange to hear from his own lips his views on the subject of Eastern missions. It has been a matter of deep interest to the writer to understand that this early purpose of love towards his countrymen is still firmly cherished, in spite of difficulties that might well have been counted reason sufficient to give it up.

MR. W. D. STARK, Toronto, writes: Will you allow me a small space in your paper to say a word or two about an Italian Sabbath school established two months ago in a vacant house, corner of Elm and Chestnut Streets. We have got several teachers who take an interest in the work, but we require some more as some are leaving for the holidays. Many of the Italians have had few opportunities of early instruction and the work of teaching is very rudimentary. Some of us know the Italian and we find this of much consequence in conveying to the minds of the pupils the great truths of our Protestant faith. We make much use of a primer in English and Italian which we find an invaluable text-book. I need scarcely say that many who attend Sabbath school are every summer employed in our railways and city sewers, who prove faithful workmen. Ex-Mayor Howland and other benevolent individuals take a lively interest in our school and have contributed books and other literature. We hope by circulating these to open the eyes of many who have not had the advantages of early instruction in Bible truth. The Christian public must know well that we are labouring to instruct these Italians who come to the city in the great truths of the Bible of which so many of them are woefully ignorant.

THE Carleton Place Herald says: The many friends of Rev. J. B. Stewart, who was a short time ago inducted to the charge of the Ashton and Appleton Presbyterians, will be grieved to learn of his sudden demise, which occurred at the manse at Ashton on Thursday morning week. Deceased had only been ailing but a few days, and the Friday evening previous attended prayer meeting at Appleton. He did not preach on Sunday, but nothing serious was expected until the last when he suddenly passed away. Bright's disease is said to have been the fatal ailment. Mr. Stewart came here from Castledorf, and during his brief sojourn in this vicinity had gained for himself many friends, whose sympathies go out warmly to the bereaved family and relatives. The funeral took place on Saturday morning week to the C. P. R. at Ashton and from thence to Perth, where the remains were interred in the Elmwood cemetery. Service was held in the church at Ashton (which was heavily draped in mourning) and the following clergymen were present on the platform, most of them taking part: Rev. Messrs. Crombie, Nixon, Gaven, Winters, McDonald, Scott and Grant. The procession to the station was a very large one.

Hon. and Rev. Mr. Moreton was inducted into the pastorate of St. John's Presbyterian Church recently—a fitting and just tribute to his long and faithful services in behalf of that congregation. The Presbytery met at half-past seven o'clock, and, after being constituted in the regular manner, the usual inductive service was gone through

with. There were present Rev. Drs. Laidlaw, Laing (Dundas), Fletcher and Scott, Rev. Messrs. Burson, J. G. Murray, J. M. Black, T. G. Thompson (Waterdown), J. Young and W. Morton (Methodist). Rev. Mr. Thompson preached from Proverbs xi. 30. The sermon dealt with the necessity of winning souls, in danger of being lost, back to Christ. Rev. J. G. Murray presided and presented to the pastor elect the usual set of questions, to which he fully concurred. By an earnest prayer the tie binding pastor and people was sealed, and the newly-inducted pastor was received by the different members of the Presbytery. Rev. Dr. Laing followed with an appropriate address to the minister. He was listened to with marked attention. Rev. Mr. Burson spoke to the people. He outlined the true position of a faithful congregation and called upon the members and adherents to stand by their pastor. The proceedings were closed with the benediction.

ON Sunday morning, May 25, the fine, new church edifice, on the corner of Richards and Georgia streets, Vancouver, B. C., was opened for divine worship, Rev. Geo. M. Milligan, B.A., of Old St. Andrew's Church, Toronto, preached the dedicatory sermon. It was appropriate, powerful and eloquent. The text selected was Exodus iii. 6. The growth of this congregation has been very marked indeed. The Vancouver World giving a lengthy and most excellent description of the Church and the opening services says: Just two years ago the first committee meeting was held, with a view to consider the advisability of organizing a congregation in the west end of the city. The proposition was well received, and steps were immediately taken to provide a suitable place of worship. Subscription books were opened, and in a short time enough money was raised to put up the building that has ever since done duty as a church. During the process of construction, meetings were held in the Springer-Van Bremer block, opposite the Leland House. The congregation was organized as a branch of the First Presbyterian Church, but the offshoot has vastly outgrown the parent tree. Rev. T. G. Thomson was the first to conduct divine worship for them in this temporary meeting-place. On July 8th, 1888, the lecture-room was used for the first time. On December 5th of that year, a unanimous call was extended to Rev. E. D. McLaren, then of Brampton, Ont., the present respected pastor, to take charge of the congregation. The call was accepted, and on February 13th, 1889, he was inducted into the charge. Since then, its growth has been marvellous. Almost at once the frame church was found altogether too small for the congregation that waited upon his ministrations which has proved so acceptable. Again the question of building had to be confronted. Liberal donations were at once offered and an energetic Building Committee composed of Messrs. T. Dunn, chairman; R. A. Anderson, secretary-treasurer; J. M. Browning, G. Cassidy, J. Munro, G. I. Wilson, J. C. McLagan, C. D. Rand, and A. W. Ross, was elected. On June 11th of last year, the corner stone of this fine church was laid by Ald. Browning, aided by many others. Since then, this building, which has cost about \$25,000, has been advancing step by step towards completion, till at present, it stands the most beautiful, if not the most costly, church in British Columbia. Under the charge of Rev. Mr. McLaren, the popular and earnest pastor, this church has thriven and prospered in sympathy with the advance and progress this city has made. The site the church occupies is one of the most desirable in the city, being almost the highest point. From its tower, which reaches a height of 170 feet, a delightful view of the city, harbour and the picturesque surroundings of Vancouver may be seen. The dedication of this church is another landmark in the progress of Presbyterianism in British Columbia. In this connection the able sketch of the early life of the Church of Scotland on the Pacific Coast from the pen of Mr. John C. Brown, Mayor and Post Master of New Westminster, published in a recent number of THE CANADA PRESBYTERIAN is reproduced in the issue of the World of the 26th ult. Mr. Milligan occupied the pulpit in the afternoon and also in the evening, when the spacious and handsome building was filled to its utmost capacity. At the close of the morning service the Rev. Mr. McLaren made a statement of the finances of the congregation, which were in a satisfactory condition. The new building had cost in the vicinity of \$25,000 of which \$11,000 had been subscribed and nearly all paid. The Managing Committee had secured a permanent mortgage upon the church property for the balance. St. Andrew's Church, Vancouver, enters on a new era of prosperity and usefulness under the able ministry of Rev. E. D. McLaren.

INDORE COLLEGE BUILDING FUND.—Barrie—Rev. Dr. Fraser, \$10; Bible Class, \$10; Mr. Marr, \$10; Sabbath school, \$5.18; collection, \$40; total for Barrie, \$75.18. Stayner—Nottawasaga, West Church, \$10; Dunroon, \$15; Collingwood Woman's Foreign Mission Society, \$5; Meaford, collection, \$8.81; Penetanguishene, Rev. H. Currie, \$5; Sturgeon Bay Sabbath school, \$5; Friend of missions, \$4; Wick, \$14; Claude, per Miss Thom, Inglewood, \$21.73. Tottenham—Mr. Newbury, \$1; Mr. Fraser, \$1; F. R. Abbott, \$1; Mr. Brawley, \$2; James Austin, \$2; Thomas Wolfe, \$1; Mr. Gordon, \$4.79; Mrs. Semple, \$5; Wm. Atkinson, 50 cents; collection, \$6.21; total for Tottenham, \$24.50. Beeton—Sabbath school, \$7.50; Alexander McDonald, \$4; collection, \$3.05; Frankie Mitchell, \$1.80; Mabel Smith, seventy-five cents; total for Beeton, \$17.10. Fordwich, Sabbath school scholar, \$3. Clifford—collection, \$4.75; Rev. S. Young, \$5.25; Mr. McEichern, \$5; total for Clifford, \$15. Walkerton—Rev. Dr. James, \$25; Mrs. Dr. James, \$10; collection, \$21; J. Harkley, \$20; total for Walkerton, \$76. Port Elgin, collection, \$10; Mr. Muir, \$5; total for Port Elgin, \$15. North Bruce, collection, \$5.12 Underwood, \$6. Paisley—Rev. J. and Mrs. Johnston, \$25; J. C. Gibson, \$10; R. M. Hry, \$10; Miss Miller, \$10; E. Saunders, \$5; William Rusk, \$5; Sabbath collection, \$9.15; R. Scatt, \$5; W. W. Hogg, \$5; John Doherty, \$5; A. Sinclair, \$7; John McKay, \$5; A. McGraw, \$5; G. Chambers, \$4; J. Bone, S. Steel, R. Fleming, George Munn, F. Elliott, F. Sinclair, P. McLaren, Jessie McKenzie, J. B. McArthur, each \$2; A. Friend, A. Friend, A. Rankin, Friend, Mrs. Geo. Grant, William Hornell, James Rae, J. McDonald, J. Coulter, Friend, Mrs. E. J. McIntyre, A. B. McLeod, A. Christie, Mrs. F. McRae, James Houston, each \$1. Wm. Wannell, I. Anderson, Miss Maxson, D. McGregor, C. Colville, Mrs. Stouffer, H. Elliott, D. McNeil, H. McIntyre, each 50 cents. William Gregg, A. Sutherland, each 25 cents; total for Paisley, \$143.15. Teeswater, Zion, \$11.80. Kincardine—collection, \$38; Knox Sabbath school, \$10; Friend, \$6; total for Kincardine, \$54. Ripley—collection, \$17; Rev. Mr. Gallacher, \$1; total for Ripley, \$18. Lucknow—collection, \$6.82, collection, \$32; total for Lucknow, \$38.82. South Kiasos, \$11. Blythe, Hopeful Gleaner, \$50. Brucefield—per Mrs. Ross, \$41.37; per H. B. Higgins, \$57.64; per Mr. Ross, \$5; Bessie Ross, \$1; David Ross, \$1; Maggie Ross, \$1; total for Brucefield, \$107.01. Kippen, \$5; Hensall, \$46.10. Union and Norval—congregation, \$119.60; Norval Bible class, \$37.46; Union Bible Class, \$48.12, total for Union and Norval, \$205.18. Guelph—Knox Church, \$145.96, Knox Church Sabbath school, \$25; St. Andrew's, \$89.50; Chalmers, \$98; Dr. Wardrope, \$10; total for Guelph, \$368.46. Fergus, A. D. Ferris, \$50. Galt—Mayor Lumsden \$2; per Miss Cant, \$40.60; Mrs. Martha McRae, \$50; total for Galt, \$92.60. Elora, Chalmers Church, \$6. Price's Corners, \$10. Wintersburg—Rev. A. M. Hamilton, \$10; J. Glennie, \$5; W. Hamilton, \$1; J. Mitchell, \$1; W. Veitch, \$1; total for Wintersburg, \$18. Glen Morris collection, \$8.60; Ayr, D. Goldie, \$40; Bee Hive Mission Band, \$17; total, \$57. Woodstock, A. Friend, \$1; Ingersoll, per Miss Baxter, \$23; London, Catherine Clark, \$50; Westminster—Congregation, \$100; Sabbath school, \$25; Friend, \$20; James Menzies, \$20; total, \$165. Strathroy—Collection, \$54; Three Friends, \$3; total, \$57. East Williams, St. Andrew's, \$52; Woodbridge—Per Rev. D. Reid, \$5; Dr. Thom, \$1; total, \$6. Weston, John Foote, \$20; Egmondville, Rev. Mr. Graham, \$5; Chesterfield Bible class, \$10; Georgetown, Mrs. George, \$2; Dundas—Sent direct to Rev. D. Reid, \$29.08; Mrs. Steele, \$6;

per Mrs. Steele, \$34.60; total, \$69.68. Ancaster, \$3.12; Alberton, \$4.10; Caledonia, \$11.75; Clanzabail, \$40; Welland, \$5.83; Thorold, Dr. McClure, \$10; Niagara Sabbath school, \$10; Niagara Falls South, collection, \$5.25; West Farnboro, \$34; West Flamboro Sabbath school, \$8; Beverley, \$12; Westwood, \$12.48; Warwick, Knox Church, \$3; Manitoba—Morden, Mrs. McLareu, \$5; Winnipeg, Rev. Dr. King, \$20; Mrs. Watt, \$5; Wellington, D. F. McLuhan, \$10; Poplar Point, Joe and Louie Henderson, \$7; Manitoba Sabbath school, \$1.56; Miscellaneous—Friends at Assembly, \$22; Rev. Dr. Bryson, per Principal Grant, \$10; David Smith, \$5; Anon, \$10; James Strange, \$2.50; J. A. T. Robertson, of Donald, \$1; late Mr. J. Cameron, \$5; Anonymous, per Rev. Dr. Wardrope, \$100; Samuel Hunter, \$5; Mrs. E. Shearer, Fitzroy Harbour, \$15; Hamilton—Wm. Hendrie, \$100; R. Thomson, \$50; Rev. Dr. Fletcher, \$20; James Walker, \$15; Dr. J. D. Macdonald, \$10; Alex. Turner, \$10; John Crerar, \$10; Sheriff McKellar, \$10; A. Stuart, \$5; I. Cummings, \$5; A. Zimmerman, \$5; M. Leggatt, \$25; collection at meeting, \$21; David Morton, \$10; Hon and Rev. R. Morton, \$10; Joseph Hubson, \$10; Mrs. Ewing, \$5; St. Paul's Sabbath school, \$25; Wm. Hendrie, jr., \$5; Mrs. Troup, \$2; member of Church of England, \$2; Mrs. McLeland Scott, \$5; Mrs. Taylor, \$2; Miss Kennedy, \$1; Mr. Murray, \$1; James Chisholm, \$5; H. D. Cameron, \$5; U. H. Gillespie, \$5; C. W. Graham, \$2; J. G. McIlwraith, \$5; A. Friend, \$1; Alex. McLagan, \$5; J. B. Fairgrieve, \$5; David McLellan, \$2; Wm. Moodie, \$4. Scholarship Fund—Mr. Neil, Coles Corners, \$20; Rev. Mr. McLaren, Hopewell, N.S., \$20; Galt, Knox Church, \$62.64; Sarnia, \$53.10; Mrs. Rose, Woodstock, \$1; Rev. Dr. Moffatt, Toronto, \$5; Mrs. James Fergie, Almonte, \$25; Mrs. Smith, Patterson, N. J., \$1; Mrs. Beatty, Pembroke, \$5; Miss Patterson, Almonte, \$5; "Helping Hand" scholarship, per Mrs. Byers, Gananoque, \$10; Chalmers Church, Guelph, Bible class, \$25; Rev. W. S. Ball, Vanneck, \$25; Knox Church, Montreal, Sabbath School, \$40; Montreal, Calvin Church, \$20; A firm cut, \$10; Stella scholarship, \$20; Bristol Sabbath school, per Mr. Craig, \$50; Beachburg, per Rev. Mr. McNabb, \$50; Miss Cameron's class, Renfrew, \$22; J. McMullan, M.P., Mount Forest, \$5; Dr. Meikle, Mount Forest, \$20.50; D. McDonald, Molesworth, \$2; Miss Kate Campbell, Molesworth, \$5; Dr. Dawson, Montreal, \$10; Mr. Stewart, Gananoque, \$1; a friend in Paisley, \$5; Stratford, scholar in St. Andrew's Sabbath school, \$1; friend in St. Mark's, Toronto, \$4; Galt, Knox Church Sabbath school, \$40; Fergus, Sabbath school, \$40; "Willing Workers of St. James, Charlottetown, \$20; Hamilton, St. Paul's, \$40; Russell and Metcalfe Sabbath school, \$19; Miss J. F. Baxter, Ingersoll, \$25.

PRESBYTERY OF TORONTO.—This Presbytery met on Tuesday, June 3, with a fair attendance. Commissions in favour of J. R. Miller, elder, from Eglinton, and Andrew Colter, South Side Church, Toronto, were read. Intimations from Presbyteries of intention to apply for leave to receive the following ministers into connection with our Church: Sarnia asks to receive J. McKee; Ottawa, John Adam Birrell; Montreal, John Waddell Black; Quebec, Thomas Charbonnell. Bonar Church, Toronto, asked and obtained leave to borrow \$8,000, for building and site. Dr. McCurdy, D. Fotheringham and W. Mortimer Clark resigned their commissions to the General Assembly. Rev. R. P. McKay and Rev. W. Frizzell also resigned. A. Jeffrey, W. Carlyle, W. Adamson, Rev. W. Burns and Dr. Gregg were appointed commissioners in their room. It should be noted that Mr. Clark's resignation was on account of a commission appointing him as a member for Columbia Presbytery, as the resignation of Mr. Hamilton Cassels was to represent the new Presbytery of Honan. Rev. D. Millar presented a certificate from Ottawa Presbytery, and was recognized. Rev. W. Meikle applied for leave to retire. Mr. J. O. Madill, whose case in connection with Ossington Avenue was considered last meeting, had joined the Congregational body and been ordained by them. Bethesda was united to Eglinton, and both tendered unanimous calls to the Rev. R. M. Hamilton, offering a salary of \$900. Commissioners testified to the heartiness of the invitation. The calls were put into the hands of Mr. Hamilton and cordially accepted. The settlement takes place June 23, the Moderator presides, Dr. Caven to preach, Dr. Parsons addresses the minister, and Mr. McKay, of Agincourt, the people. Mr. Gilray presented a most encouraging Home Mission report. The committee for the year is as follows: Mr. Gilray, Convener; Drs. Reid, Caven, Parsons, Messrs D. Macdonald, R. P. McKay, J. M. Cameron, J. Grant, T. Yellowlees, Joseph Gibson, John Joss and John Gordon. It was agreed to ordain Mr. Steinhilber as a missionary at Dovercourt. The following students, after trial, were duly licensed to preach the Gospel: John Crawford, B.A., Neil Shaw, B.A., Walter Muir, Alex. Wilson, M. P. Talling, B.A., P. J. MacLaren, B.A., J. M. MacLaren, B.A., and J. P. McQuarrie. An overture anent Young Men's Missionary Societies was presented, and after consideration approved and transmitted to the General Assembly, to be supported by Dr. Caven and Mr. Macdonald. Next meeting on Tuesday, July 8, at ten a.m. Rev. John Sinclair, of Bowden, Scotland, asks leave to become a minister of our Church, and presents testimonials and certificates. The matter was transmitted to the General Assembly.

PRESBYTERY OF WHITBY.—This Presbytery held a meeting in Orillia during the meeting of the Synod of Toronto and Kingston. Rev. S. H. Eastman, Moderator. Mr. Leslie, of Newtonville, was appointed to go to the Assembly in place of Mr. Kennedy who declined going. A letter from Dr. McClelland was read intimating that because of continued bodily affliction he felt it necessary to resign his charge. The Presbytery expressed its sympathy with Dr. McClelland in his continued infirmity and agreed to cite the congregations of Ashburn and Utica to appear for their interests at a meeting of Presbytery to be held at Whitby on the 24th June. Conditional arrangements were made for the induction of Mr. Mills (provided he accept the call to Dumbarton) on the same day. The report of the committee appointed to prepare a draft minute in reference to Mr. Drummond's resignation was read and ordered to be engrossed in the minutes, viz.: In accepting the resignation of Mr. Drummond and consenting to his retirement from the active duties of the ministry, the Presbytery recall with gratitude the important service he has rendered the cause of Christ within the bounds of the Presbytery and in other parts of the Church. Arriving in Canada from Scotland in the spring of 1847, Mr. Drummond laboured for more than ten years in Brantford as pastor of the First Church there, the three following years in North Easthope, Mornington and Milverton; then for nearly sixteen years in North Easthope and Stakescare, until the year 1876; and since that time in Newcastle; in all a period of forty-two years. From the first he threw himself with characteristic vigour into the work, cheerfully undergoing the privations and toils of the pioneer ministry, and proving himself successful in organizing in the mission field as well as in the duties of the pastorate. His pulpit has always been one of power and with increasing years, there has come only increasing fervency and unction in the declaration of the great truths of the Gospel. In his pastoral relations he greatly endeared himself to the people. Not less worthy of recognition have been the services of Mr. Drummond as clerk of this Presbytery for the last thirteen years. A diligent and accurate officer, his extensive knowledge of Church laws and forms and his practical wisdom have been of constant advantage to the Presbytery, who are gratified to know that he is still to continue in the duties of the clerkship. It is a source of satisfaction to the Presbytery that the merits of our venerated brother have been fully recognized by the Church courts—he having been for seven years clerk of the Presbytery of Brant in the United Presbyterian Church, Moderator of the United Presbyterian Synod before the union of 1861, afterwards of the Synod of London of the Canada Presbyterian Church and still again after the union of



1875 of the Synod of Toronto and Kingston. The Presbytery, devoutly thankful to the Great Head of the Church for his long, laborious and useful ministry, fervently pray that their brother may be still spared to render valuable service, as occasion may offer, before the final call shall come to the higher joys and labours of the upper sanctuary. The Presbytery adjourned to meet in Whitby on Tuesday the 24th of June, at 10 o'clock.—R. D. FRASER, Pres. Clerk, protom.

**PRESBYTERY OF MAITLAND.**—This Presbytery met at Wingham May 13. Rev. A. McKay, Moderator. A call from Dunganon and Port Albert in favour of Rev. Robert Fairbairn, B.A., was sustained and accepted. It was arranged that the induction take place at Dunganon on Tuesday the 27th inst. at two p.m., the Moderator to preside; Mr. G. McKay to preach; Mr. Duncan Davidson to address the minister, and Mr. F. A. McLennan to address the congregation. The following elders were appointed commissioners to the General Assembly: Messrs. Thomas Strachan, Brussels; William Dawson, Langside; Peter Fisher, Ripley; H. M. Duff, Dunganon; Rev. Duncan Davidson, Langside, was appointed commissioner in place of Rev. J. L. Murray, resigned. It was agreed that the March meeting of Presbytery shall be itinerating. Mr. McLennan gave notice of motion to change the system of appointing commissioners to the General Assembly. Circulars were read from several Presbyteries intimating their intention to ask leave of the General Assembly to receive as ministers of this Church in all fourteen ministers.—JOHN MACNABB, Pres. Clerk.

**PRESBYTERY OF STRATFORD.**—A special meeting was held in Harrington to consider Mr. Gordon's resignation. The following resolution was presented as expressing the mind of the congregation: "As a congregation we desire to express our deepest sympathy with Mr. Gordon and his family in the extremely trying circumstances arising from his own severe illness and the death of his dearly-beloved wife and our much-loved friend. Taking into consideration all these circumstances, we reluctantly consent to his resignation, which is now before the Presbytery. At the same time we would express our gratitude to him for his earnest, loving counsel, and trust that the seed sown may bring forth much fruit in this part of God's vineyard. We trust that God may yet in His Providence restore him to health and strength, and that the evening of his life may be spent in happiness. We would especially desire to give expression of our keen sense of his very sore trouble, and would say so strong had grown the bonds which united our hearts to the dear friend who is gone that we can truthfully say his trouble is our trouble. May the God of all grace, whose promise ever stands sure that 'all things work together for good to them that love Him,' comfort and sustain our hearts by His presence, and when these days of parting and sorrow are over may we all meet in that home where parting is unknown." After all parties had been heard the Presbytery agreed to accept the resignation, to take effect on June 1. Mr. Paton was instructed to preach in Harrington on the 8th; and declare the pulpit vacant. Mr. Turnbull was appointed Moderator of Session during the vacancy. Messrs. Hamilton, Pantan and Taylor were instructed to prepare a minute agent Mr. Gordon's removal and report at next meeting.

**PRESBYTERY OF HAMILTON.**—A call from Ingersoll to Mr. E. R. Hutt was received. The congregations of Port Dalhousie and Louth are cited to appear for their interests on July 15. Hon. Mr. Moreton was inducted as pastor in St. John's Church, Hamilton. A call from St. Andrew's Church, Niagara Falls, to Mr. John Crawford, licentiate, was sustained. The ordination trials will be heard in St. Andrew's Church on Friday, June 20, at three o'clock p.m., and the ordination services at eight in the evening. Mr. Young preside, Mr. Cruickshank to preach, Mr. Smith to address the pastor and Mr. McIntyre the people.—JOHN LAING, Pres. Clerk.

THE SIXTEENTH GENERAL ASSEMBLY.

The following, up to date is the list of commissioners to the General Assembly, which meets to-night in Bank Street Church, Ottawa. The Presbyteries have been unanimous in nominating the Rev. John Laing, D.D., for the Moderatorship:—

SYNOD OF THE MARITIME PROVINCES.

**Presbytery of Sydney.**—J. A. Forbes, D. McMillan, W. Calder, A. Farquharson, ministers; D. McLennan, Capt. McKay, W. Campbell, elders.

**Presbytery of Victoria and Richmond.**—Kenneth McKenzie, Angus McMillan, Roderick McLeod, ministers; Alex. Campbell, Walter McDonald, James Croil, Montreal, elders.

**Presbytery of Pictou.**—Andrew Boyd, John Calder, B.D., A. W. Thompson, B.D., J. F. Forbes, E. Scott, M.A., E. A. McCurdy, ministers; Hugh Ross, D. McDonald, W. McPherson, John Stewart, M.D., John McMillan, R. Murray, elders.

**Presbytery of Wallace.**—Thomas Sedgwick, D. McGregor, D. Wright, ministers; I. J. Kingly, F. B. Robb, Archibald Campbell, elders.

**Presbytery of Truro.**—James Sinclair, Edward Grant, Edwin Smith, B.A., D. S. Fraser, B.A., A. L. Geggie, ministers; Principal Calkin, M.A., Eli Dickson, James Hill, M. J. Davis, B.A., Robinson Cox, M.D., elders.

**Presbytery of Halifax.**—Alex. McKnight, D.D., R. F. Burns, D.D., D. M. Gordon, B.D., P. M. Morrison, T. A. Nelson, Adam Gunn, B.A., John Forrest, D.D., T. C. Jack, ministers; James Crawford, E. L. Thorne, D. Archibald, Isaac Creighton, Angus Urquhart, And. Drummond, Wm. M. Gudge, elders.

**Presbytery of Lunenburg and Shelburne.**—John F. Duffan, E. D. Miller, B.A., Henry Crawford, ministers; Edwin L. Nash, James S. Calder, elders.

**Presbytery of St. John.**—William Macdonald, J. A. McLean, Daniel Fiske, Archibald Gunn, John Robinson, George Bruce, B.A., L. G. MacNeill, ministers; A. W. Coburn, L. W. Johnson, C. Everitt, Judge Stevens, J. G. Forbes, W. Whittaker, elders.

**Presbytery of Miramichi.**—T. G. Johnstone, J. D. Murray, Isaac Baird, Wm. Hamilton, N. McKay, ministers; I. Bradshaw McKenzie, George Haddow, Andrew Dunn, John Hardie, James Gibson, elders.

**Presbytery of Prince Edward Island.**—James Carruthers, A. A. McKenzie, J. W. McKenzie, B.A., Ewan Gillies, Thomas Corbet, John M. McLeod, M.A., Allan McLean, ministers; T. C. James, D. McLaren, Hon. B. Rogers, T. Anderson, James Simpson, elders.

SYNOD OF MONTREAL AND OTTAWA.

**Presbytery of Quebec.**—Andrew T. Love, B.A., Hugh Lamont, D.D., T. Z. Lefebvre, B.C.L., J. Sutherland, George R. Maxwell, John McLeod, ministers; R. Brodie, George Weir, Dr. Thomson, I. W. Eadie, J. C. Thompson, Wm. Price, elders.

**Presbytery of Montreal.**—James Patterson, John Mackie, D. Patterson, A.M., Wm. J. Smyth, Ph.D., Thomas Bennett, D. H. McVicar, D.D., LL.D., R. Campbell, D.D., George Whillans, R. H. Warden, D.D., James Fleck, B.A., F. M. Dewey, M.D., J. B. Muir, A.M., W. R. Craik, B.A., ministers; William Drysdale, Walter Paul, David Morrice, James Brodie, W. D. McLaren, R. A. Becket, J. W. Kilgour, Warden King, John Herdt, Dr. Christie, J. B. Cushing, A. C. Hutchinson, James Walter, elders.

**Presbytery of Ottawa.**—W. Moore, D.D., W. T. Herridge, B.D., G. M. Clarke, F. W. Farries, Wm. D. Armstrong, Ph.D., Joseph Gaudier, Robert Stewart, B.A., ministers; J. J. Brynes, Robert Bayne, Hon. G. Bryson, F. H. Chrysler, W. Foster, James Lillico, James Dundas, elders.

**Presbytery of Lanark and Renfrew.**—John B. Edmondson, Robert Campbell, Sc.D., Hugh Taylor, D. L. McKechnie, Thomas Nixon, D. J. McLean, Roderick McKay, B.D., ministers; James Stewart, Daniel Shaw, Ralph Dodds, S. S. Hunter, Robert Bell, James M. Clarke, John McDonald, elders.

**Presbytery of Glengarry.**—D. McEachren, J. J. Cameron, John S. Burnet, Neil Macnish, LL.D., B.D., J. Cormack, ministers; D. H. McDougall, J. Copeland, J. Simpson, D. P. McKinnon, elders.

**Presbytery of Brockville.**—David Kellock, A.M., H. J. McDiarmaid, J. J. Wright, James Robertson, Alexander MacGillivray, ministers; James Thompson, John Meikle, J. H. Fisher, James Moodie, H. Montgomery, elders.

SYNOD OF TORONTO AND KINGSTON.

**Presbytery of Kingston.**—R. J. Craig, M.A., John Mackie, M.A., J. Cumberland, M.A., George M. Grant, D.D., Henry Gracey, M. McGillivray, M.A., J. Gallaher, ministers; James Fowler, M.A., Dr. Boulter, R. Thompson, J. Duff, A. F. Wood, G. W. Ostrom, Robert Templeton, elders.

**Presbytery of Peterborough.**—John McEwan, E. R. McLeod, Richard Hyde, W. MacWilliam, M.A., LL.B., J. R. Gilchrist, B.A., C. S. Lord, James Cleland, ministers; W. E. Roxburgh, Wm. Graham, J. F. Clarke, Alex. McIntosh, Alex. Douglas, J. Clarke, G. M. Roger, elders.

**Presbytery of Whitby.**—S. H. Eastman, B.A., R. D. Fraser, M.D., J. McMechan, A. Leslie, M.A., ministers; Mr. Kean, Robert Robertson, J. Burns, J. Ballagh, elders.

**Presbytery of Lindsay.**—W. G. Mills, B.A., M. McKinnon, B.A., A. N. Campbell, Alex. Ross, M.A., ministers; T. H. Glendinning, A. McTaggart, Dr. Gillespie, G. A. Smith, elders.

**Presbytery of Toronto.**—Wm. Reid, D.D., Wm. Caven, D.D., Wm. MacLaren, D.D., H. M. Parsons, D.D., W. W. Percival, D. J. Macdonnell, B.D., J. W. Bell, M.A., T. T. Johnston, Robert Thyne, J. Fraser, Wm. Burns, W. Gregg, D.D., J. Argo, ministers; Andrew Jeffrey, I. K. McDonald, W. Adamson, Joseph Gibson, Justice Macleannan, James Brown, W. B. McMurrich, W. Carlyle, D. D. Christie, James Sterling, James Crane, D. McDonald, Robert Brown, elders.

**Presbytery of Barrie.**—W. Fraser, D.D., R. Moodie, A.M. McDonald, B.A., J. R. S. Burnett, John Leishman, W. A. Duncan, B.D., J. M. Goodwillie, M.A., J. McD. Duncan, B.A., ministers; J. A. Mather, G. Duff, J. M. Stevenson, J. Jamieson, T. Wallace, R. Little, W. R. Tudhope, W. B. Hamilton, elders.

**Presbytery of Owen Sound.**—James B. Fraser, M.D., John McAlpine, Alex. McLennan, W. R. Ross, John Somerville, M.A., ministers; John Armstrong, R. Malcolm, John Clark, James Patterson, George Ledingham, elders.

**Presbytery of Saugeen.**—John Baikie, H. McKellar, Stephen Young, Leslie W. Thom, ministers; Wm. Peterkin, Peter Storey, Peter Kane, James Scott, elders.

**Presbytery of Guelph.**—Malcolm L. Leitch, A. E. Mitchell, M.A., R. M. Craig, W. C. Armstrong, Robert Torrance, D.D., Donald Strachan, ministers; Peter Black, Lachlan McMillan, Edward Hammond, James Gordon, James Mitchell, Hugh Cockburn, elders.

**Presbytery of Orangeville.**—Andrew Hudson, H. Crozier, S. S. Craig, T. J. McClelland, ministers; P. McGregor, J. C. Shook, T. Ferguson, J. Blackburn, elders.

SYNOD OF HAMILTON AND LONDON.

**Presbytery of Hamilton.**—W. P. Walker, J. Black, J. G. Murray, G. Burson, T. F. Turnbull, D. G. Cameron, John Laing, D.D., J. H. Ratcliffe, F. McCuaig, ministers; R. Laurie, J. A. Young, G. Rutherford, A. I. McKenzie, Dr. McDonald, J. McFarland, M. Leggat, James McKnight, John Ross, elders.

**Presbytery of Paris.**—W. Cochrane, D.D., G. Munro, M.A., M. McGregor, M.A., R. Meyers, R. Pettigrew, M.A., J. S. Hardie, ministers; Peter Wilson, George MacVicar, James Flemming, James Barr, —Bell, D. Goldie, elders.

**Presbytery of London.**—George Sutherland, W. M. Roger, M.A., J. B. Ballantyne, J. B. Hamilton, W. Galloway, J. A. Brown, Dugald Carne, George A. Francis, ministers; Colin Campbell, D. K. McKenzie, A. McPherson, R. T. McMillan, J. W. Robson, F. Cheeseboro, D. A. Campbell, John McMas'er, elders.

**Presbytery of Sarnia.**—Hector Currie, B.A., James R. Johnston, M.A., J. C. Tibb, B.D., John Thomson, D.D., George (unintelligible), ministers; John Ross, Thomas Gordon, Wm. Neil, F. Blaikie, T. Mayberry, elders.

**Presbytery of Chatham.**—M. Watson, H. F. Larkin, B.D., J. R. Battersby, Ph.D., G. G. McRobbie, Ph.D., A. L. Manson, ministers; A. Laing, J. M. R. Selkirk, A. Bartlett, J. Law, D. McAllister, elders.

**Presbytery of Stratford.**—J. A. Turnbull, B.A., LL.B., W. M. McKibbin, A.M., J. W. Cameron, D. Pettie, R. Pyke, ministers; J. W. Chalmers, W. Taylor, J. Ramsay, J. C. Ross, Wm. Roy, elders.

**Presbytery of Huron.**—Arch. McLean, Robert Ure, D.D., Samuel Acheson, Alex. McMillan, ministers; Samuel Bisset, N. Y. McLean, J. Pollock, Adam Whitford, elders.

**Presbytery of Maitland.**—R. S. G. Anderson, B.D., Hector McQuarrie, Kenneth McDonald, Duncan Davidson, ministers; W. Dawson, P. Fisher, Robert Elliott, Thomas Strachan, H. Duff, elders.

**Presbytery of Bruce.**—John Anderson, David Duff, James Little, John James, D.D., John Moore, M.A., ministers; J. C. McIntyre, W. McDonald, D. H. Gilchrist, D. J. Graham, D. M. Halliday, Peter Caven, elders.

SYNOD OF MANITOBA AND THE NORTH WEST TERRITORIES.

**Presbytery of Winnipeg.**—James Hamilton, B.A., John M. King, D.D., Joseph Hogg, George Bryce, LL.D., A. B. Baird, B.D., ministers; Justice Taylor, Thomas Hart, E.D., Colin H. Campbell, P. R. Young, James Gibson, elders.

**Presbytery of Rock Lake.**—James Farquharson, Donald Munro, Malcolm MacKenzie, ministers; Thomas Gordon, Donald Masson, J. E. Dalby, elders.

**Presbytery of Brandon.**—James Robertson, D.D., Alex. McD. Haig, B.A., W. McK. Omand, B.A., P. Wright, B.D., ministers; T. Thomson, R. S. Thompson, James Elder, elders.

**Presbytery of Regina.**—C. W. Bryden, M.A., William Nicholl, Hugh McKay, James Douglas, ministers; George Hay, E. H. Bronson, M. Pr., Ottawa; George Gillies, Gananoque, Wm. Mortimer Clark, Toronto, Thomas Tured, elders.

**Presbytery of Calgary.**—Charles McKillop, B.A., D. G. McQueen, B.A., ministers; Alex. McBride, elder.

**Presbytery of Columbia.**—Alex. Tait, Ph.B., Thomas Scouler, John Chisholm, B.A., ministers; John Hardie, Donald Fraser, Kingston, W. Mortimer Clark, Toronto, elders.

**Presbytery of Minnedota.**—A. T. Colter, D. Stalker, B.A., William Hodnett, ministers; Colin McDougall, Dougall Stevens, Wellington Bualter, elders.

**Presbytery of Inver.**—John Wilkie, M.A., minister.

**Presbytery of Homan.**—Hamilton Cassels, Toronto, David Yuille, Montreal, elders.

British and Foreign.

THE subscriptions at Paisley for the statue to Sir Peter Coats now exceed \$7,110.

IN every Roman Catholic chapel in London there is said to be an ex-Anglican priest.

DUNDEE U. P. Presbytery has resolved to raise \$10,000 for church extension in that city.

MR. MOODY announces that he has secured Rev. John McNeill for his great summer gatherings at Northfield.

OVER a hundred applications have been received for the appointment of Presbyterian minister at Port Elizabeth.

A RELIGIOUS service is being provided on Sunday afternoon for the young women engaged in the Edinburgh exhibition.

MR. WILLIAM CANDLISH, a Cambridge B.A., and a native of Kirkcubright, has been licensed by St. Andrew's Presbytery.

DR. STELL, at the opening of the Presbyterian theological hall at Sydney, gave a lecture on "George Buchanan and the Learning of the Scottish Reformers."

THE Rev. Henry Scott, M.A., who has also a medical degree, was ordained in St. George's, Edinburgh, on Sunday evening, June 1, as missionary to East Africa.

THE powerful discourse on "Betting and Gambling," by Dr. Thain Davidson, issued by the national anti gambling league, has reached its twentieth thousand.

OF Portuguese men not one in twenty can read and of women not one in fifty. Such is the educational condition of a country where the priests have undisputed control.

MISS DOROTHY TENNANT, who is engaged to Mr. Stanley, is the girl in Millais' picture "No!" and has herself contributed charming pictures of children for some years to the Academy.

THE Baptist missionary society is sending out five men to India who propose to live on a meagre diet and in cheap houses, so as to touch the natives in their lowest and innermost social and physical life.

A WICK paper states that the late Dr. J. A. Wylie might have been pastor of the Antiburgher church at Thurso had he not given a lecture on astronomy, which so alarmed the orthodox Thuronians that his chances vanished.

MR. FINLAY is reintroducing his measure for declaring the constitution of the Church of Scotland. It proposes to deprive the Court of Session of all the powers now exercised by it, and give them to the church courts.

NINE families in Mr. Wells' congregation, Glasgow, in response to Dr. Cross' appeal, have each undertaken to maintain a boy in the Livingstonia Mission. Some young women in a warehouse have also resolved to support a boy.

MR. MICHAEL O'TOOLE, a born orator, labouring at present as an evangelist at Belfast in connection with the city mission, is attracting enormous congregations by a thrilling and intensely pathetic story of his life and conversion.

DR. COWAN, of Aberdeen, noting the fact that the endowment scheme during the forty years of its existence has been the means of endowing 356 new parishes, says its greatest triumph has been the increased church life and religious earnestness which it has brought about.

GLASGOW Presbytery, at a private conference addressed by Mr. Dewar, organizing secretary of the Assembly's Committee on Church Interests, resolved on the appointment of a church defence committee in every parish with a special view to influencing parliamentary elections.

STOW congregation was taken by surprise on a recent Sunday when the preacher read a letter from Mr. Burside, their pastor, resigning his charge and position as a minister. This resolution was final, and he bade farewell to the whole community. His reason for resigning is not stated.

MR. ORROCK JOHNSTONE, in his tribute in Glasgow Presbytery to Mr. Ewing of Toorak, pointed to the position attained at Melbourne by the deceased as a very striking instance of how entrance upon a new sphere of more widely recognized responsibility might develop in a man greater capacity.

ANOTHER representation has been lodged with Bishop Temple against the reredos in St. Paul's. Its promoters are prepared to prove that the image of the Madonna and the crucifix have encouraged idolatrous and superstitious ideas and devotions. Dr. Temple has vetoed the new action.

THE Dublin Presbytery have successfully organized a competition examination on Rev. Henry Osborne's catechism. The Belfast *Wit* trusts that other Presbyteries will see as well the need of fortifying our young people in their church principles, and so keep them safe from unscriptural systems.

THE historical handbook on "Church and State," by Mr. A. Taylor Innes, advocate, to be published immediately by Messrs. T. and T. Clark, could not make its appearance at a more fitting season. The subject is one of which the author of the "Law of Creeds" is universally acknowledged to be a master.

BY virtue of a clause in the royal charter of King Edward VI. the pastor-moderator of the French Protestant Church of London, Rev. J. Massis, was presented at the levee lately, the presentation being by Lord Salisbury. The Church, formerly situated in Aldersgate Street, will shortly be rebuilt in Soho Square.

A RECENTLY deceased parish minister in Scotland, the author of several substantial volumes, each involving an enormous amount of labour, told a friend shortly before his lamented death that only one had yielded him any pecuniary return; the balance to his credit in this instance amounted to exactly ten shillings and sixpence.

THE new church of St. George's at Sunde land, opened by Principal Dykes lately, cost \$50,000 and is one of the finest ecclesiastical edifices in the town. The pastor, Rev. J. L. Rentoul, was ordained over the First Church at Lisburn at the age of twenty, and laboured there for thirteen years. He was inducted at Sunderland in 1886.

THE Rev. James Cowie, of Denny, who had been busily engaged in his garden in the forenoon and had expressed himself the night before as not having felt so well for a long time, died suddenly of syncope in his chair after dinner on the same day. He was born at Crossmoor, near Pleas, and had just completed his sixty-fourth year.

THE Rev. Henry Erskine Fraser, M.A., senior minister of Langside-road Church, Glasgow, a lineal descendant of Ralph Erskine, died at his residence in Edinburgh recently. Ordained in 1845, he was translated in 1856 from North Shields to Langside, being the first pastor of the latter congregation. Mr. Fraser was a native of Alloa where his father was pastor of the West Church for many years. He had reached his seventy-second year.



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had transformed them, Raised them to Heights of Strength, Pleasure and Joy in Life never before experienced.

More than Wonderful.

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June 1st Palace Hotel opens for reception of visitors at Springs, in the Province of Quebec. A. THOMAS, Hotel Manager. Address THE ST. LEON MINERAL WATER CO. (Limited), TORONTO.

6/52

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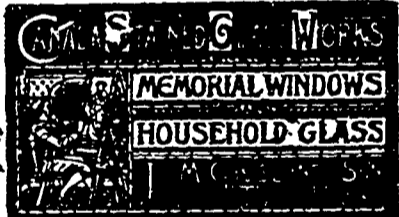
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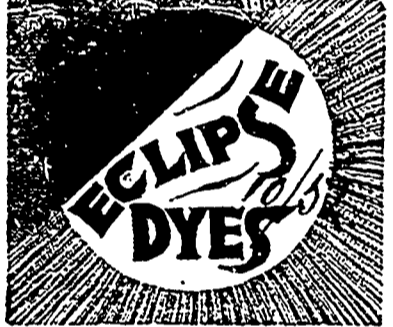
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These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

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War without Powder.

A great ad has been made about the recent discovery of smokeless powder, by the aid of which armies can annihilate each other by shot and shell without the presence of smoke. This invention will create a revolution in the tactics of war. Military authorities are full of the idea, and no doubt it gives them something to think about; but while men can now kill each other with missiles propelled by a smokeless powder, the women have had a far more important article placed within their reach, by which they can make war and kill, without any powder at all. They can kill dirt or grease on the clothing (or anywhere else) by the use of

"SUNLIGHT" SOAP,

Which requires no washing powder to aid in the work. For warfare against dirt, and for bringing comfort and cleanliness in the house, "Sunlight" Soap is the greatest invention of the age. Try it.

CONSUMPTION SURELY CURED

TO THE EDITOR: - Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 126 West Adelaide St., TORONTO, ONTARIO.

HOUSEHOLD HINTS.

SPONGE GINGERBREAD.—Three cups of flour, one cup of molasses, one of sugar, one of sour milk, one heaping tablespoonful of butter, two teaspoonfuls of saleratus, two teaspoonfuls of ginger and one of cinnamon.

SPONGE CAKE.—One and one-half cupsful of sugar, two even cupsful of flour, four eggs, two teaspoonfuls of baking powder. Mix and add one-third of a cupful of hot water. Bake in a quick oven. This, when baked in a thin layer, makes a nice roll jelly cake.

CREAM CAKE.—One cup of sugar, one cup of sour cream, one egg, one-half teaspoonful of soda, and flour enough to make thin batter; bake in jelly tins. For frosting between the cake: one cup of sugar, four spoonfuls of sweet cream, put in a cup and set on boiling water till thick; spread between the cake.

SCRAMBLED EGGS.—Rub a tablespoonful of butter with a teaspoonful of flour and stir it into a half-pint of boiling sweet milk; into this put eight beaten eggs, stirring it till thick; season with pepper and salt, and pour into a frying-pan in which has been put a small lump of butter or lard, and cook slightly.

CORN MUFFINS.—Two eggs and two table-spoonfuls of sugar beaten together. Add one and a half teacupfuls of sweet milk (water may be substituted), a half teaspoonful of salt, one teacupful of Indian meal (white preferred), two teacupfuls of flour sifted with two heaping teaspoonfuls of best baking powder, and last, one tablespoonful of melted butter.

COLD BOILED HAM.—Cold boiled ham is much more appetizing if treated in this way. Boil until within about fifteen minutes of being done, then skin it and rub all over the fat and the cut end with brown sugar, into which you have put a few drops of vinegar, then stick cloves all over it and bake in the oven for fifteen minutes. Very good for a picnic.

RICE WITH CHEESE.—Boil half a pound of rice, drain and shake dry; put a layer of this in a pudding-dish, season with salt and pepper and dot with bits of butter. Grate a quarter of a pound of cheese, and sprinkle each layer of the rice with the cheese. Let the last layer be of rice. Whip one egg with a gill of milk, and pour over all; sprinkle with crumbs, dot with butter and brown in the oven.

SERVING BANANAS.—A favourite way of serving bananas in New Orleans is to cut them lengthwise in two pieces, dust them with powdered sugar, a little lemon juice and bits of butter, and to bake them in the oven for twenty-five minutes. They should be basted with the butter once or twice while baking, and served hot in the dish in which they are cooked.

GARNISHING OF GREEN PEAS.—Remove the rind and cut in small squares six ounces of salt pork, parboil five minutes, drain and fry slightly brown in a stew-pan with an ounce of butter; sprinkle half an ounce of flour over and fry three minutes longer; add three pints of small, fresh-shelled green peas, parsley and green onion stalks tied together in a bunch, and a pint of water; stir, set to boil, cover and cook slowly for half an hour; remove the bunch of parsley and onions, skim the fat, taste and serve.

SUN-COOKED STRAWBERRIES.—Pick over the strawberries and weigh them; then put them in the preserving kettle. Add to them as many pounds of granulated sugar as there are strawberries. Stir and place on the fire; and continue stirring occasionally until the mixture begins to boil. Cook for ten minutes, counting from the time it begins to boil. Pour the preserve into larger platters, having it about two inches deep, and place in the sun for ten hours or more. The preserve is now ready to be put into jars and placed in the preserve closet. It will keep without sealing. Remember that these preserves are put into the jars cold; that no water is used in cooking them, nothing but the strawberries and sugar; and that they will be very rich, so that only a small quantity need be served to a person. The flavour of this fruit is perfect. Only fine, ripe strawberries should be used. The platters of preserve can be placed on a table in a sunny window, or on a sunny piazza. It is so early in the season that there is not much trouble with flies. I do not see why the fruit could not be put in the jars and the jars placed in the sun for two days. I shall try it this year with some of the preserve. It would make the work much easier.

**SWEETBREADS AND GREEN PEAS.**—Pare four or more heart sweetbreads, parboil until firm, cool and press in a cloth between two tin sheets, with a weight on top; when cold fasten with a darning needle fine strips of fat pork on the best side; put sliced carrot in a saucepan with lard trimmings and aromatics (a bunch of herbs); add the sweetbread, the larded side uppermost; moisten with white broth to half their height; put a buttered paper over, boil briskly, and then cook in a moderately heated oven for about forty minutes, taking care to baste the larding frequently, and glaze of bright light brown colour strain and free the gravy of its fat and reduce to a demi-glace sauce; pour a garnishing of green peas in a dish, range the sweetbreads in a circle over this, with the best one on the centre; glaze with the reduced gravy and serve.

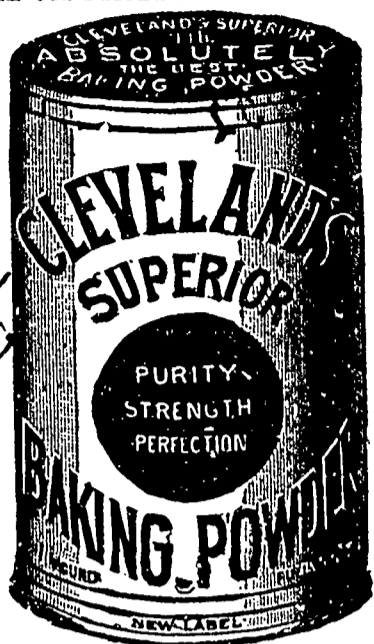
**HYGIENIC VEGETABLES.**—Celery acts upon the nervous system, and is a cure for rheumatism and neuralgia. Tomatoes stimulate the liver, and spinach and the common dandelion (prepared in the same way) have a direct effect on diseases of the kidney. Onions, garlic and olives promote digestion, by stimulating the circulatory system, with the consequent increase of saliva and gastric juice. Raw onions are also regarded as a remedy for sleeplessness, and the French believe that onion soup is an excellent tonic in cases of debility of the digestive organs.

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The heart is a wonderful little pump which does us yeoman's service; but we are apt to treat it very ungratefully. We slow it down with antipyrine, and hurry it up with ammonia baking powders, and get ourselves in a nervous condition, which keeps it going irregularly.

and then we complain that there is something the matter with our heart. It is a wonder that it does not "stop short never to go again" long before it does.

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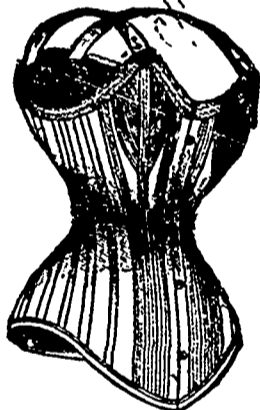
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**ANOTHER NEW LIST OF HOME REFERENCES:**

**GEO. NICHOLSON,** Zephyr, Ont., rheumatism 18 years, after two days resumed work in the harvest field. **HENRY WHITE,** Markham, Ont., rheumatism, shoulders and knees, cured after doctoring ten years. **WM. DRINKWATER, V.S.,** Dutton, Ont., a martyr to rheumatism, cured in three weeks. **MRS. MCKAY,** Ailsa Craig, Ont., sciatica 15 years, no pain from the first day. **JAS. MANSFIELD,** Saskatchewan, N.W.T., piles and complete prostration completely cured. **JAS. STOEY,** Fitzroy, Ont., after wearing Butterfly Belt one night, attended a fair; a walking advertisement for us—70 years old. **W. J. GOULD,** Bathurst St., City, after laying off 3 weeks went to work wore Butterfly Belt 4 days—sciatica. **GEO. H. BAILEY,** Yarmouth, Ont., a cripple from rheumatism, liver and kidney, completely cured in one month. **MRS. WALTER LUNN,** Port Talbot, Ont., not able to work for two years, cured in one month, lame back and liver complaint. **JOSIAH FENNELL,** 267 Queen St. East, for 6 weeks could not write a letter, went to work on the sixth day—neuralgia. **S. FLOYD,** 129, Roxland St., cured against his will, liver and kidney trouble. **FLORENCE O'NEILL,** Pakenham, neuralgia, cured in four days, doctors could do nothing more for her. **MISS FLORENCE McDONALD,** 21 Wilton Ave., reports a lump drawn from her wrist. **RICHARD FLOOD,** 40 Stewart St., tried everything for catarrh, Actina cured him. **L. D. GOOD,** Berlin, Ont., cheerfully recommends Actina for catarrh; **J. B. JOHNSON,** Solgirth, Man., tried a hundred remedies, nothing effective, Butterfly Belt cured biliousness and dyspepsia. **SENATOR A. E. BOTSFORD,** Sackville, N.B., says Actina is good for defective eye-sight. **THOMAS GUTHRIE,** Argyle, Man., received more good from our Butterfly Belt and Suspensory than from the medicine he paid for in twelve years.

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Miscellaneous.

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**BRANDON**—At Portage la Prairie, on the 3rd Monday in July, at 3 p.m.  
**BRUCE**—In Knox Church, Tara, on the 2nd Tuesday in July, at 7 p.m.  
**CHATHAM**—In St. Andrew's Church, Chatham, on the 2nd Tuesday in July, at 10 a.m.  
**COLUMBIA**—In St. Andrew's Church, New Westminster, 2nd Tuesday September, at 3 p.m.  
**GLENGARRY**—At Alexandria, 2nd Tuesday in July, at 11 a.m.  
**GUELPH**—In Knox Church, Guelph, on Tuesday, 15th July, at 10.30 a.m.

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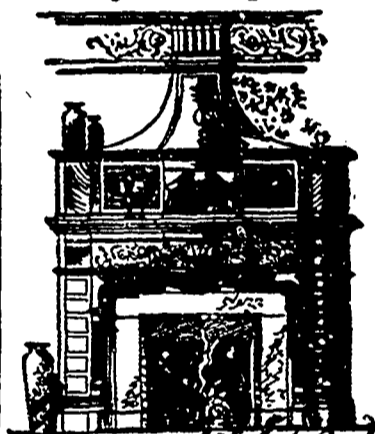
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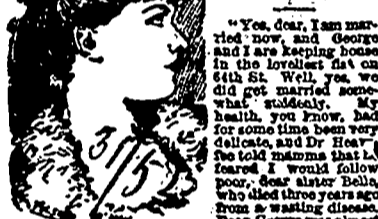
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