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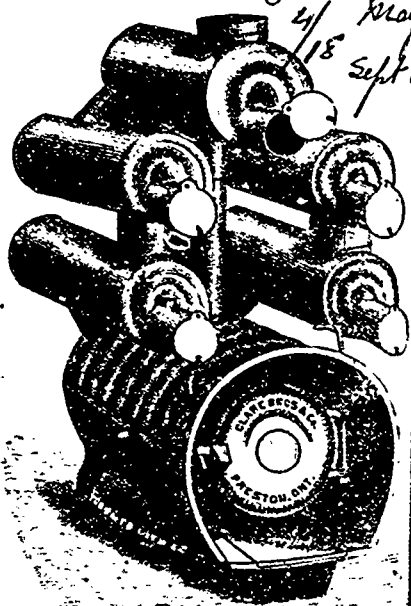
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Notes of the Week.

THE decision of Dr. Henry M. Scudder and wife, of Chicago, to go as missionaries, at their own charges, to Japan is a sign of the times. Dr. Scudder's addresses before sailing have excited so much interest that five others, it is said, have decided to follow him. One of these is said to be the Rev. G. E. Albrecht, the German professor in Chicago Theological Seminary.

THE annual meeting of the Royal Society was held at Ottawa last week. There was a good attendance of members, including many prominent men in Canadian science and literature. Papers on a variety of subjects were read and discussed. The application to the Government for a grant of \$5,000 for the publication of the transactions of the society has not as yet met with a favourable response.

LORD AND LADY LANSDOWNE, after a pleasant sojourn in Toronto, have returned to the capital, where a brilliant reception was given them on their arrival. During the Governor General's stay in Toronto he was indefatigable in his efforts to discharge the duties imposed on him by his position. He was entertained and addressed by various public bodies, and was cordially welcomed in a number of educational and charitable institutions. He has given expression to the pleasure he has received during his brief stay in the Queen City, and there is no doubt that his visit has created a very favourable impression in the minds of the citizens generally.

SIR LEPEL GRIFFIN, in a recent speech at Indore, declared that "it is the English law that compels poor Rukhmbai to go to her husband against her will," and that it is "a disgrace to and outrage upon human society." He suggested the appointment of a commission, consisting of men of all shades of opinion, upon the report of which the Government should enact some law for Hindus. "Without Government interference," he says, "nothing can be done. In cases of *suttee*, had it not been for such interference, thousands of innocent lives would have perished. Our Government must prohibit infant marriages and countenance widow re-marriage." Sir Lepel frankly told his Hindu hearers that if they wanted to occupy a respectable position in this world they must treat women well.

DR. R. D. HITCHCOCK, of the Union Theological Seminary, New York, has long preached the doctrine that the Church should regard its theological students as its cadets, just as the State does its military students, and should support them in their special course of study. That theory would yet allow, or require, that while in training for the Church they should, as they can, do service for it. This seminary has now perfected a plan by which a considerable number of students can, by engaging in Sabbath school and missionary work, receive from \$100 to \$260 a year. This work will be under the direction of the Rev. A. F. Schaufly, D.D., superintendent of the City Mission, than whom no man is better qualified to give the training required. Here several objects are gained at once—drill of students, economy of evangelistic work and support of students.

At the General Assembly of the Southern Presbyterian Church, in St. Louis, the Rev. Dr. Houston, Secretary of Foreign Missions, presented his annual report, which showed faithful and progressive work on the part of the missionaries. The year closed free from debt, and with an increase of three persons to the foreign mission force. The receipts from all sources amount to \$84,072.65, an increase of \$10,002.38 over any previous year. The number of contributing churches, Sabbath schools and ladies' societies has largely increased during the year. The Rev. Dr. Craig, Secretary of Home Missions, presented his annual report. This includes sustentation, evangelistic, invalid and coloured work. The total

receipts for all these causes were \$61,974.02, an increase on previous years. The work in each department has been prosecuted with vigour and success.

THE Northern Presbyterian General Assembly, at its meeting in Omaha, adopted the report of the committee on the Ecclesiastical Relations of Foreign Missionaries. The object of this report is to encourage the forming of national General Assemblies which are to include all who hold the Reformed doctrines and the Presbyterian polity in such foreign fields. In Japan such a union exists already. China and India are rapidly ripening for it, and it is not far distant in Brazil and Mexico. When such assemblies are formed it is recommended that our foreign missionaries unite with them, retaining only a nominal relation to the home Assembly. This is regarded as a new departure in our foreign work, and the need of it is seen in the circumstance that in India alone no less than thirteen sections of Presbyterians are planting their Churches. All these it is proposed to combine in the General Assembly of India.

DR. ABBEY, of the *Nonconformist*, who recently preached and lectured in Toronto, concludes an article on the Labour Problem in the *New York Independent* with the following words: It is not too much to expect that, with growing intelligence and a deepening sense of justice, the rough and clumsy methods now resorted to for settling trade disputes will yield to mutual consideration and concessions. Arbitration has been tried, but has only succeeded in part, because it often consists merely in a splitting of the difference, to the contentment of neither party. Boards of conciliation exist in certain great industries in England, as *Conseils de Prud'hommes* are found in France, and both of these work smoothly and satisfactorily. They are composed of an equal number of masters and workpeople, usually six of each, with an umpire chosen by both. To this body are submitted all matters in dispute, and its decision is final. The general adoption of some such method would obviate most, if not all, of the troubles and conflicts that now arise from the strained relations into which the two great and mutually dependent forces of capital and labour are often brought.

THE New Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, of the British Jews' Society in London, has been reprinted at Vienna in a second edition of 120,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately came from England to make a distribution from Vienna, and they have sent copies to about 300 rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament. In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian rabbis, Dr. J. Lichtenstein, who has been thirty five years rabbi of Tapio-Szele, has lately startled his co-religionists by two pamphlets, in which he affirms the divinity of Christ. The pamphlets, being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation, while recognizing that Christ was the Messiah.

A VENERABLE correspondent of the *Christian Leader*, who well remembers the royal commissioner's pageant at the opening of the General Assembly in Edinburgh as it existed sixty years ago, describes it as a great contrast to what is now witnessed. The representative of the sovereign then held his mimic court in the old Merchants' Hall in Hunter Square, and it was attended by the civil, legal and military officials, and a few representatives of the Scottish aristocracy, the rear being brought

up by lay and clerical members of Assembly. When all had been duly presented to the commissioner a procession was formed which proceeded on foot to St. Giles, where the opening sermon was preached by the retiring Moderator. After the sermon the cortège retraced its steps to the Tron Church, where the Assembly was opened. The state dinners were given, not in Holyrood Palace, but in the Hopetoun rooms at the west end of Queen Street, which are now used as a young ladies' college. As the new commissioner is the Earl of Hopetoun, the old rooms would have been rather appropriate in 1887. Such was the eagerness to witness the grand display sixty years ago that the shopkeepers in Hunter Square had to clear their shop windows to allow their lady customers to view the procession.

At the meeting of the English Congregational Union the proposed coercive measure for Ireland was discussed. It came before the assembly through the Reference Committee, who declined to take upon themselves to decide whether the matter should be discussed or not. The following resolution was submitted, in a most effective and telling speech, by the Rev. Dr. Parker, who roused the assembly to a high state of enthusiasm. It was seconded by the Rev. John Thomas, D.D., of Liverpool, as a Welshman. "That the assembly, feeling it to be a cause of the deepest regret that in the year of jubilee there should be so violent a discord between her Majesty's Government and the majority of the Irish nation, records its protest against the coercive policy of her Majesty's present advisers, and is of opinion that justice and conciliation would best serve to perpetuate the union between the two countries." In the brief discussion which followed, a protest was offered by the Rev. George Martin against the resolution, the reverend gentleman contending that if the assembly had been dismissed at the close of the address from the chair, many of the members would have gone home to fall on their knees, and that such resolutions were uncalled for. This latter view evidently was not shared either by the Rev. J. Guinness Rogers, or Dr. Stevenson, of Brixton, who followed, nor by the assembly, for, by an overwhelming majority, it endorsed the views which Dr. Parker had expressed.

SOME forty years ago, says the *British Weekly*, Daniel Macmillan, then laying the foundation of the great publishing house of Macmillan, wrote to Professor George Wilson (brother of the President of Toronto University), asking what his friend Cairns was to do. It was hard, he said, for a youth of genius and culture to find room in any of the Presbyterian Churches. Dr. Cairns, however, found ample room in the United Presbyterian Church, of which he has been from the beginning of his ministry one of the brightest ornaments. If he has not served the Church with his pen as it was once hoped he might—for there are some who remember that when called to Glasgow in 1854, he preferred to remain at Berwick, because he felt his call to Christian literature at least as clear as to the Christian ministry—he has done great things by his preaching and teaching and his noble life. Twice before has he preached for the London Missionary Society—in 1859, when his great sermon on "The Offering of the Gentiles" fairly electrified his audience, and, later on, when he preached his well-known discourse on "His enemies will I clothe with shame, but on Himself shall His crown flourish." On Wednesday morning he did the same service in the City Temple. The Principal delivered with all the old fire a fervent, evangelical pronouncement on the subject of Christian missions. He emphasized the atoning death and sacrificial blood in a significant manner, and, in a brilliant passage on the miracles in Israel, he showed how little he was influenced by the modern spirit. The sermon gave great and evident delight to those present, and as each majestic peroration ended there was an irrepressible burst of applause. The tone of the preacher was hopeful and inspiring in a high degree, and his appearance fully worthy of his great reputation.

Our Contributors.

COBBLE STONES AS CONVERTERS.

BY KNOXIAN.

The daily press of Toronto tell the world quite frequently that Toronto is a *great* city. They also say that it is a centre. In fact it is said to be an educational centre, a commercial centre, a legal centre, a railway centre, the centre of almost everything in Ontario that can afford to have a centre. Some of the moral reformers of the city have recently named it "Toronto the good." This name has probably been given to distinguish the Ontario capital from such cities as Hamilton, Brantford, Guelph, London and Stratford. Who would ever think of saying Hamilton the good, or Brantford the good, or Guelph the good, or Stratford the good? One reason why nobody would call these cities "good" may be because they have never yet learned the secret of using cobble-stones as a converting agency. When they know how to convert men with rotten eggs and cobble-stones they too may be called "good."

It is not for a moment to be supposed that five hundred citizens of Toronto the good would chase a man with cobble-stones without having some good object in view. Their motives must have been good, and their methods wise. When they chased William O'Brien along King, Bay and Wellington Streets, pelted him with rotten eggs and cobble-stones, when they ran him through a bicycle shop, and into a tailor's shop, when they ran him along a lane, and over a brick wall, no doubt they were animated by the highest, purest and most benevolent motives. The Mayor says he does not "condone" their action, but moral reformers, patriots and philanthropists are rarely appreciated in their own time. Posterity will do them justice.

Perhaps the best way to find out the exact nature of the high, moral and patriotic services these citizens of Toronto the good wished to render is to ask what did they wish to do with and for William O'Brien. What did they wish to convert him from and to? O'Brien is an agitator, and they wished to soothe him down into a quiet, peaceable citizen like one of themselves. O'Brien is, they say, a rebel, and they wished to change him into a loyal subject. O'Brien is a Roman Catholic, and no doubt they ardently desired to make him a Protestant. Perhaps they even yearned to make him a Christian, so that he might, like them, be an honour and blessing to Toronto the good or some other city.

Now these three are most praiseworthy objects. The first of the three is the only one about which there can be the slightest doubt. Whether it is a good thing or not to turn an agitator into a quiet man depends entirely on what kind of an agitator he is. Elijah was an agitator. He disturbed the Ahab family and the priests of Baal considerably. In fact Ahab thought he troubled the whole kingdom. Paul was an agitator. So was John Knox. So was Martin Luther. Cobden and Bright were agitators. A good many people think John Bright did the world better service when he was an agitator than he is doing now. William Lyon Mackenzie was an agitator, and Ontario people owe no small share of their constitutional rights to William Lyon Mackenzie. George Brown did some rather lively agitating in his time. The people of Canada erected a finer monument to his memory than will ever stand over the grave of any of the bishops or canons that took part in the park meeting—unless the Government erects one for them.

But let it be assumed that O'Brien is an agitator of the bad kind. His mission here was foolish and foolhardy. Let it be assumed that he is an agitator of the worst kind. What puzzles us is to understand how chasing him with rotten eggs and stones could quiet him down into a peaceful citizen. How could it be reasonably expected that treatment of this kind would pacify him? One can easily understand how stoning him might kill him and then he would perhaps be quiet enough; but it would be an outrage on Toronto the good to suppose that these estimable citizens wished to quiet the agitator in that way. We utterly fail to see how the means used could have a soothing influence on the agitator.

The second object aimed at by these law-abiding citizens of Toronto the good was most praiseworthy. They laboured to turn O'Brien into a loyal subject.

That was a good thing to do. Happy is the country that has no discontented subjects. But we utterly fail to see how stoning O'Brien could make him loyal. It is quite true that the stoning was accompanied with the singing of the National Anthem. Her Majesty no doubt will be greatly pleased, and will feel highly honoured when she hears of the use made of the National Anthem by these loyal citizens of Toronto the good. But still it seems difficult to understand how loyalty can be pounded into a man with stones, even to the music of the National Anthem.

The conversion of O'Brien to Protestantism would perhaps be a good thing, though possibly not such a great thing as these champions of Protestantism thought. Parnell is a Protestant. So are a considerable number of the Irish Home Rulers. Still it might be a good thing on the whole to make William O'Brien a Protestant. Who can have any doubt about it when he looks at the men who were trying to convert the agitator? Were he a Protestant he might be like one of them! But what puzzles us is to understand how a man can be stoned into Protestantism, or have Protestantism stoned into him. The attempt to turn Father Chiniquy into a Catholic by stoning has proved a failure. Why should it be supposed that stoning will be more successful in the work of turning Catholics into Protestants than of turning Protestants into Catholics? We have not learned that O'Brien has embraced the Protestant faith since he was stoned. Perhaps the stones did not strike in the right place. One struck him on the rib, and another on the left shoulder. These may not have been the proper points at which to pound in the Protestantism. If a good-sized rock had struck him in the heart perhaps he might have been immediately transformed into a curate for Canon Dumoulin. A blow on the head with a boulder might have made him a good enough Protestant to become an assistant to Dr Wild.

But we give up the whole subject. We cannot for the life of us see how a Catholic agitator who is supposed to be a rebel can be made peaceable, loyal and Protestant by pelting him with rotten eggs and cobble stones. A considerable number of people seem to think that Protestantism can be pounded into Catholics, but we do not understand the process, and give the problem up in despair.

COLONIE AGRICOLE ET PENITENTIAIRE DE METTRAY. - II.

THE MODEL REFORMATORY INSTITUTION OF FRANCE.

The central establishment forms an immense elongated square, two of whose sides are occupied with a series of detached houses, each having a ground floor used as workshops, and above that a first and second story fitted up as dormitories, etc. A third side contains the director's house, a normal school, houses for the chief assistants, an infirmary, laundry, houses for sisters of charity, etc. Opposite to this, on the remaining side, is the church with school rooms on either side. Behind the church are the buildings used for farming purposes—stables, cattle-sheds and a large workshop for the construction of agricultural implements. Here too is the gymnasium, and farther back the cemetery, laid out with walks and rows of cypresses, where repose the remains of Baron de Courteilles, who died in 1852, and the heart of M. de Metz, who died in Paris in 1873. Over the tomb is an inscription appropriate for both. "I wished to live, die and rise again with them," referring to the boys, many of whom are buried here also.

THE FAMILY SYSTEM,

as already stated, was adopted from the Rauhe Haus at Horn; but the large numbers at Mettray required the greatest care in arranging those who were to form each family. The character of each boy had to be studied on his arrival, so as to ascertain the treatment most suitable for him. It is impressed upon each at once that he has been sent not merely for his present good, but for his future welfare—if the work he has to do is more laborious than that in the prison, it is intended thereby to develop his physical powers—that the moral training to which he is subjected is for the purpose of awakening those principles of religion and virtue without which no permanent reformation is possible. In France the inhabitants of each district differ in character, and this has to be taken into account, so as to balance the volatile

nature of one by the steadiness, not to say stolidity, of another. By such arrangement the danger of evil association is at least lessened. The habits and affections of the family circle, which supply the firmest bands by which society is held together, have to be cultivated. Amongst these neglected children—by dividing the colony into sections of forty boys, and placing over them superintendents called *chefs de famille* and "elder brothers," called *freres aines*, who exercise their authority firmly but kindly, these objects are generally secured. The young criminals who have been trained in vice gradually rise in their own eyes and in the estimation of others, and with few exceptions are converted into useful members of society. I should say that the "elder brother" is chosen by ballot by the boys themselves, from the names on the "register of honour," and if they receive the sanction of the director they serve for a month.

THE DORMITORIES

are large and arranged so as to give perfect ventilation and secure health. The walls are adorned with engravings sent by London printsellers and the English Art Union. Two rows of posts extending from the floor to the ceiling divide the rooms into three sections. The centre is free and the sections between the posts and the walls are occupied at night by hammocks, in which the boys sleep. During the day the whole room is free and the windows open, so that every portion is thoroughly ventilated. When the bugle sounds "prepare for bed" the hammocks are unhooked from the wall, and dropped into grooved supports projecting from the upright posts. A small grass mattress, pillow, sheets and coverlet are taken from a shelf above, and all is made ready for the occupant. The hammocks are suspended parallel with each other, but of every two boys the head of one is toward the wall, and the head of the second toward the upright. In this way conversation, even in a whisper, is prevented and surveillance easy. It is effected in this way. A little room is partitioned off from one end of the sleeping apartment, having windows with venetian blinds which command a view of the whole. In it sleep on one side the *chef de famille*, and on the other side his assistant, so that the boys can never be sure they are not seen, a light being left in the room all night. They know that the *chef de famille* can put his veto upon a reward given by other masters if the conduct in the family has not been satisfactory.

In the morning the process of the evening is reversed—the supports of the hammocks are raised when the bugle sounds, and suspended on the wall, their contents meantime being neatly folded and placed on the shelf above. Then a comb and brush are taken from a cupboard and the boys retire to an adjoining room where they dress after a bath—all being done in perfect silence. Returning they form themselves in lines, say a brief prayer, and, at the call of the bugle, descend to a class, after which they breakfast. This being over, the bugle sounds again, and they all assemble in parade order on the great square. After a few formalities they march off at the word of command, with their masters at their head, to their occupations in the fields near by or in the respective workshops. In the same order they return at noon, and go back to work at a fixed hour. Such is the ordinary routine, varied a little on Sundays, when they rise at half-past six instead of five o'clock, and in addition to the Church service they have longer military exercises and gymnastics than on other days.

THE FARMS

are six in number, containing about 520 English acres. Four of the farms have each a separate establishment, to which is attached a *chef de famille* and a farm labourer, and his wife, who is housekeeper and cook. The boys work hard, and sleep, eat and study in large airy rooms, larger than those at the central establishment. In other respects the regulations and discipline of these detached families upon the farms are the same as the others. In case of sickness the boys are carried to the central infirmary, and treated there. Every Sunday these families pass the day at the central school and church and join their confreres in all the exercises, meetings and sports of the day. In this way a bond of union is maintained.

The farming is overlooked by an experienced agriculturist, who sees that everything is done in the most approved style, and who gives lessons on the cultivation of the ground, rotation of crops, etc. The farm buildings are simple, but the stock of horses, cows

and pigs is large. On each of the farms is a great wooden outhouse where the boys break stones for the roads when the weather is unfit for outdoor work. The large portion of the youths are occupied in farming, the motto of the colony being, "To ameliorate the earth by man, and man by the earth." The latest improvements in agricultural implements are introduced, and there is one agricultural laboratory which makes Mettray really a model farm.

TRADES.

M. de Metz at first thought of bringing up all the boys as farmers, but he soon found that trades were necessary in the case of boys from the cities, and from families engaged in such occupations. While the majority are employed in farming, several are taught trades, such as those of the tailor, shoe and sabot making, blacksmiths, wheelwrights, carpenters, sail-makers, farriers, masons and agricultural implements of all sorts. The boys also take turns in assisting in household work, and in washing their own clothes. A ship has been erected on the ground, and an old sailor is employed to instruct those of them who fancy the sea, as those from the coast of Brittany do, in the names of all parts of the ship, and in the management of a ship generally. There is also a corps of firemen—sixty in number—with fire engines and implements of all kinds. They are instructed by Monsieur Hubert, from the Paris fire brigade, and give valuable assistance in cases of fire in the neighbouring villages and farm-yards. During the inundation of the Loire in 1855 they rendered such important service that the City of Tours had a medal struck to commemorate the event, each of the *colons* receiving a medal bearing the inscription, "A la colonie de Mettray, la ville de Tours reconnaissante." The proceeds of the trades are not very great, the boys being chiefly learners. By the time they become efficient they are about to leave the colony, the motto being, "Le product c'est l'homme, le travail, le moyen."

When Mettray was looted by runaways from the French army in 1870, and requisitioned by the Prussians, Britain replaced all the losses sustained—and here I may say that there is a very warm feeling for Britain. They remember and speak of the delightful week spent at Windsor by M. de Metz, as the guest of the Queen and Prince Albert, with whom he discussed the principles on which the colony was founded. T. H.

Toronto, 1887.

THE JEWS SOCIALLY AND POLITICALLY.

From the social point of view, the Jews stand not a whit behind their neighbors, whoever they may be. Speaking generally, I think I may venture to affirm that, with rare exceptions, they compare favourably in morals, in their domestic institutions, their private lives, as well as in education, and in caring for the poor, the sick and the dying. Witness their exemplary care to promote the marriage of the daughters of the poor, thereby saving them from the temptations of a corrupt world. Let any one visit the prisons of the world, and see how few, if any, of the criminal population belong to the Jews. How rare it is to hear of a Jew being executed for any social or political crime. They are peaceful, law-abiding, industrious, thrifty and submissive to the powers that be. They multiply, despite the disadvantages under which they labour in many countries, because their private and domestic life is purer and more amenable to the laws of God. It is affirmed, and I think on good grounds, that they are less affected by epidemic diseases than others; and that they are generally long-lived. Drunkenness is not a besetting sin with them; nor are they addicted to other vices prevalent in the lands of their residence.

We all know, that if we want to purchase anything cheaper than elsewhere, we must go to a Jew's shop. Why? Because he is content with a smaller percentage of profit. His thrifty and economical habits enable him to make a decent living out of scantier resources. While his Gentile next door neighbour is perhaps squandering his time and means at coffee-houses, the theatre or the ball, the Jew is most likely quietly enjoying a frugal meal with his wife and children.

Faults they have, doubtless, like all other men, and serious faults they are in some countries; but if inquiry is instituted, it is found that the exceptional laws under

which they live have to answer for them. Look at the population of the Ghetto of Rome. It is at a lower ebb than that of their brethren elsewhere, even as compared with other cities of Italy. The cause is evident. It was the rule of Popes and priests that degraded and debased them. The very influence of the idolatry of Popery was enough to produce the pitiful effects we notice and lament.

The Jews are accused of being vain, conceited and over fond of money. I am not blind to the national defects of character; and I dare say there is some foundation for those charges, though, I may add, I am still in search of a people who don't love money, or who love it less than the Jews.

I have spoken of exceptions, and these appear when you put Jews by the side of Protestant Christian people, as in England and Scotland. You cannot expect the Jews, without the Gospel, to rise to the standard of morals and religion of those who have learnt their duty at the feet of Jesus.

In all fields of human activity, with two notable exceptions, the Jews succeed and hold their own. If I correctly interpret their feelings universally, I should say, all that they ask is fair play and no favour, or at least, no blows. But, yet, considering the oppression they have suffered during long ages at the hands of professed Christians, they might surely, in this age of tolerance and of a keener sense of justice and right, expect some slight reparation for the past, to wash off the stain of the cruelties inflicted on them by former generations. In this respect England is doing her duty nobly; but in Spain, Russia, Roumania and even Germany!

The circumstances of their position in the world compelled them to betake themselves to barter, commerce and banking. There are good artificers among them, and more rarely manufacturers; but their forte everywhere is business. They had no choice in the matter. This was forced on them.

The two exceptions are agriculture and the fine arts.

For long ages, and in every land, the Jews were forbidden to possess or hold landed property. This weaned them from the principal industry of their forefathers, which was agriculture. Nor, if those laws had not precluded them from it, was it likely that a people in constant expectation of returning to their own beloved land, would take to agriculture, success in which is so entirely dependent on continuity of tenure. Then, again, the frequent expulsions from one country after another, involving the forfeiture of landed property, obliged them to invest their belongings and seek a living in other vocations, so as to have their substance mainly in movables.

Religious scruples shut up the Jews from the fine arts—sculpture and painting. They were commanded not to make to themselves "any graven image, or the likeness of anything whatever" (Exodus xx. 4); and was it likely that after their captivity they would take to chiselling Madonnas and Popish saints, or to covering canvases with the likenesses of Popes and Inquisitors? The same causes have operated against their acquiring any great architectural skill.

When we turn, however, to intellectual pursuits, there they hide not their faces. Putting aside that mountain of rubbish, sprinkled here and there with some brilliant gems, known as the Talmud, and heaps of theological verbosity and of ingenious misinterpretations of the Word of God, and coming to more modern times and to general literature, they compete with any other people. In philosophy there was that colossal mind, Maimonides, and more recently Spinoza and Mendelssohn. In astronomy there are the Aragos. In poetry, mathematics, jurisprudence, physics and medicine, grammar and lexicography, and, above all, in theology, they have greatly distinguished themselves. In the art of music they have supplied some of the first masters, such as Mendelssohn, Meyerbeer, Halevy, etc., and even in the drama there has been a Rachel, "la tragedienne." As *litterati* they have in their hands, or under their control for good or for evil, no small proportion of the political newspapers of Europe, specially the press of Germany. They are prolific in works of fiction, and generally of a higher and purer tone, such as those of Grace Aguilar: and fiction contributed not a little in raising a Jew to the highest pinnacle of power and renown in dear Old England—I refer to D'Israeli, whose father also shone out as a literary man.—*Rev. A. Ben-Oliel.*

MUSIC IN PRESBYTERIAN CHURCHES.

MR. EDITOR,—There are few respects in which the Presbyterian Church is behind other denominations. Intellectually, it stands second to none. In liberality, missionary enterprise and the like, it has no need to hide its head. Yet it would seem by statistics that the Methodist Church is growing faster, relatively to the total population, than the Presbyterian. There is one thing in which the Methodists altogether excel the Presbyterians—two, in fact, for I might allude, in parenthesis, to the wise use so constantly made of the services of the Methodist laity—but I particularly desire to refer to their superiority in the matter of singing. The Methodists, on the average, are a thousand per cent. in advance of Presbyterians in utilizing the service of song in connection with religion. In some of the cities and towns, a good deal of attention is paid, even by Presbyterians, to Church music; but in many Presbyterian congregations the service of song—if such it can be called—is simply barbaric. It is seldom that the time is not at least one-half too slow. I think this a matter which should have the prompt and earnest attention of the General Assembly, so that some means may be devised to get the Presbyterian Church in the matter of music into line with the progress of the day. The Methodists have a saying that it is the extra public who pay for any expenses incurred for good music. Will you not give the subject attention, editorially? LAYMAN.

THE PROBATIONER'S BROTH.

MR. EDITOR,—On behalf of the hungry probationers, allow me to say that we do not complain "that too many cooks have spoiled the broth." On the contrary, the broth made by the Convener and the Distribution Committee is excellent; but unfortunately it is all gobbled up by greedy pastors who leave their own broth and take ours. The Scheme is no more to blame for the evil than the Decalogue is for the immorality of the country. Like the Decalogue, wherever Mr. Laidlaw's scheme is worked, it will be a blessing; where it is ignored, endless evils and heartless cruelty will result.

Every settled pastor in the Church who applies for a hearing in a vacancy knows that to grant his request is to deprive a probationer of the work which properly belongs to him, and consequently his family of their support; and yet as soon as a desirable vacancy occurs from twenty to eighty pastors will make a rush for the pulpit, and press their applications with importunity; and probably not one in the whole band has the manly generosity to give the probationer whom he has deprived of his only work and support the privilege of supplying this pulpit in his absence at the usual fare. Every Moderator in the Church knows that to favour his friend with a hearing in a vacancy is to deprive another of his only employment, and yet there are quite a few Moderators who have not even the common politeness to acknowledge a probationer's letter when he encloses a stamp for a reply, and will practically control the pulpit supply for their personal friends, who are in a position to render service to them in return. The Presbyteries look on, and, like Gallio, when Sosthenes was beaten, care for none of these things.

It is idle to object that congregations have a right to select their own supply from settled ministers if they prefer these, since it is a well-known fact that nineteen out of every twenty settled ministers who supply vacancies do so by their own application directly or indirectly brought to bear on the Session. Few congregations, if made acquainted with the circumstances, would allow a settled pastor to gobble up a probationer's broth. My advice is to continue the Scheme, but put an end to the scheming.

A PROBATIONER.

THE Belgian labour troubles of last year have broken out afresh with redoubled fury. The strike of workpeople has reached gigantic dimensions, and, as usual, socialistic leaders are doing all they can to foster riot and anarchy. But for the strong force of military kept near the strike centres there would doubtless be widespread destruction of life and property. Years ago, on account of the cheapness of Belgian labour, keen competition resulted in the iron industry, but the fierce antagonism between capital and labour will necessarily place the Belgian producers at a disadvantage.

Pastor and People.

THE PEACEFUL LIFE.

The working life is the life of peace,
The words of the wise are golden;
And down the line of three hundred years
Comes the truth of these words grown olden.

Not the days that are passed amid songs and flowers
In dreamy active leisure;
But the days that are strong with stress of toil
Are those of the truest pleasure.

The eyes that look straight toward God and heaven,
Nor turn from the path of duty,
Are the eyes that see, in this changeful world,
The sights of the truest beauty.

Who lives for earth and to self alone
Must find its enjoyment shallow,
While he who lives for God and right
Finds something each day to hallow.

He who is bound by the yoke of love,
And regains his freedom never,
Has his perfect liberty here on earth,
And he shall be free forever.

O, life is short, and its skies sometimes
Are darkened with care and sorrow;
But the loyal hearted, the brave of soul,
Has always a glad to-morrow.

Then let us patiently bear the cross,
Our service and love confessing,
For the life of labour and faith and love
Is the only life of blessing.

—Marianne Farningham.

THE GOSPEL AFLOAT.

We must retrace our steps to illustrate another phase of "The Gospel Afloat." We had several Greeks among the passengers, returning from a short residence in Manchester or Liverpool, whither they had been to glean additional commercial experience. Two of them could speak English passably; the others commanded a little French, besides their own vernacular. For some days they kept aloof from the other passengers, not evidently from any dictates of modesty, for individuals more indifferent to social amenities I never saw. It was quite impossible, with any degree of comfort, to maintain conversation at table. They would talk together in their native tongue so loudly, with such outrageously violent gesticulation that, until they were taught that they were violating all social usage, we had neither peace nor comfort. I must confess this beginning did not improve my previous unfavourable opinion of the Greek character. A visit to the busy island of Syra, ten days in Constantinople, and a fortnight in Smyrna, brought me into constant contact with Greeks, and gave me some opportunity of studying their character; and though I am free to confess to the discovery of estimable traits of character, I never saw reason seriously to take exception to Byron's stinging testimony:

Still to the neighbouring ports they waft
Proverbial wiles and ancient craft;
In this the subtle Greek is found,
For this, and this alone, renowned.

At the outset of this narrative, I described the establishment of "family worship" in the saloon. For several evenings a grave difficulty presented itself, and caused us considerable annoyance. The Greeks created this difficulty. They would have nothing to do with our reading and prayer; but, occupying a table at the other side of the saloon, they would play their favourite game—backgammon. We had, therefore, unhappy elements intruding into our evening prayer; the rattling of the dice, the conversation and laughter of the players were most incongruous accompaniments to our evening's worship. We had, of course, to remember that we had no more right to interfere with them than they had to disturb us; we had no right to impose restraint upon them. A welcome change was noticed after our service had been established a little over a week. During prayer the annoyance gave place to a reverent quiet. This partial recognition of the solemnity of our worship soon became complete, by the suspension, not only of their favourite game altogether, but also by the complete cessation of conversation. This gave us great satisfaction, especially so, when, a few evenings after, we found every Greek seated at the table round which we regularly met. We supplied them with Bibles, that they might take part in our evening read-

ing. For some time they sat without sharing in our reading, but, by and by, those who could read English not only read their verses, but joined others in suggesting questions concerning the portion read. It was especially noticed that anything touching the character or life of Christ called forth inquiring suggestions more than anything else. One had a New Testament in modern Greek, and very interesting the conversations became, embracing as they did, comparisons of words, various readings, etc.

Our evening service now included every passenger in the ship, besides the captain, who was often with us, and occasionally an under officer. The sight thus presented each evening was one never to be forgotten. Punctually at nine o'clock the candles would be placed upon the table, and we would assemble for prayer. We were a motley company—Greeks, an Armenian, a Maltese, English and Scotch, assembled around the throne of the "Father of us all." We represented, individually, more points of difference, probably, than of agreement; but these we sank at the throne of grace. The thought of "OUR FATHER" made us one. Many a dark and stormy night was made happy, peaceful and radiant by this united fellowship with God.

Our relations with the Greeks did not end here. Their uniting with us in our evening worship was followed by another, and yet more decided (because more public) step. We were singing at the "dog-watch" service for a few evenings, when I noticed one of our Greek friends timidly approaching us. He stood, half concealed by the mast, during the service, listening most attentively to the address. Subsequent evenings found three Greeks at every service—not spectators merely, but apparently worshippers. This continued for some evenings before a further evidence of progress manifested itself. All this time I had not interposed one word to any of them, beyond our ordinary intercourse. It seemed to me that a good work was in progress, and I feared that a premature word might hinder it. My attitude toward them was one of kindly, hopeful watchfulness.

Our ship had ploughed its way through the Cyclades group of the Archipelago, skirted Scio, Mitylene and Tenedos, and entered the Dardanelles. After obtaining pratique at Channak, where I first touched Turkish soil, and scrutinizing Abydos, of Byronic memory, we entered the Marmora. It was here that the mutual silence on religious subjects between the Greeks and myself was broken. Their journey was about to close, and our fellowship about to end. We were closely skirting the northern coast of the Marmora, on the evening previous to our arrival at Constantinople. It was after the fore-castle service, and previous to that in the saloon, when the two English-speaking Greeks accosted me, and desired half-an-hour's conversation. Arm in arm we walked along the saloon deck for more than an hour. It is impossible to reproduce their statement fully; its substance will suffice. They said they came to me, not only on their own behalf, but also in the name of the others, to make their statement. They candidly told me that they had considered the saloon service an encroachment upon the privileges of passengers, and had resented it accordingly. They were surprised that we did not expostulate. We were just as kind to them as we were before. They could not continue play under such conditions, and agreed to desist. Neutrality warmed into interest, and they joined us. They represented themselves to me as being much impressed by the sight of a "priest" (so they denominated me) taking an interest in the common seamen, preaching to them, and visiting them in their berths. Their representation of their own "priests" in this respect was not flattering. They took no interest in the "common people." The impression produced by that which every earnest worker for Christ would have done deepened into interest in the message delivered. They said I taught a very different character of Jesus Christ than they had been accustomed to. His character was just such an one as they should have expected that I would give. "You take an interest in neglected men, and you represent Christ as moving amongst and dying for such." This, in effect, was their testimony to the Gospel teaching afloat; it had impressed and surprised them greatly. I sought to follow up personally what had thus touched them, and the closing words of our conference roused in me profound gratitude to God. It was to this effect, and (as near as I can remember) in these words. "We

never saw the character of the Saviour as we do now; we never felt God so near. We shall never forget you. Pray for us, that we may not go back to our old, careless life, and lose that which we are taking home which we did not bring." In some such words, with many expressions of grateful appreciation, we parted for the night.

Early next morning we were steaming past Stamboul, each passenger revelling in the fairy panorama of which Byron wrote:

The European, with the Asian shore
Sprinkled with palaces; the ocean stream
Here and there studded with a seventy-four;
Sophia's cupola with golden gleam;
The cypress groves; Olympus, high and hoar;
The Twelve Isles, and the more than I could dream,
Far less describe, present the very view
Which charmed the charming Mary Montague.

Rounding the Seraglio Point, with its white marble palace gleaming in the sunlight, we reached our anchorage in the Golden Horn. Amid the confusion attendant on arrival, we bade "good-bye" to the Greeks. As I gazed upon them in their caïque glancing up the Golden Horn toward their landing place, I prayed that the seed of truth which they carried away might grow into the maturity of Christian faith and character.—*Rev. W. Scott in Canadian Independent.*

HARMONY AT HOME.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.
2. Every person in the house has an evil nature as well as ourselves, and therefore we must not expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer, let us lift up the heart in prayer.
5. If from sickness, pain or infirmity, we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering, and drop a word of kindness.
7. Watch for little opportunities of pleasing, and put little annoyances out of the way.
8. Take a cheerful view of every thing, and encourage hope.
9. Speak kindly to dependents and servants, and praise them when you can.
10. In all little pleasures which may occur, put self last.
11. Try for the soft answer that turneth away wrath.—*Congregationalist.*

THE CUP OF SORROW.

On classic cups and vases we may have sometimes seen devices carved by the cunning hand of the sculptor. So around the cup of trial which God commends to the lips of suffering Christians are wreathed many comforting assurances. Here is one of them "All things work together for good to them that love God." Here is another like it: "As thy days, so shall thy strength be." Afflicted friend, turn thy cup of sorrow around, and thou wilt see engraved upon it those precious words. "As one whom his mother comforteth, so will I comfort you." Turn it again and read, "My grace is sufficient for thee." They are invisible to selfishness and blind unbelief. And God sometimes washes the eyes of His children with tears in order that they may read aright His commandments.—*Illustrated Christian Weekly.*

A FAITHFUL WITNESS.

An English Presbyterian missionary relates an interesting incident which occurred as he was halting for refreshments under a great tree on the boundaries of the Fukien province. He chanced to hear a Chinaman speaking with an unusually pleasant and impressive voice, and giving to the bystanders an account of the Christian religion. He did this as if uttering the deepest convictions of his own heart. The missionary afterward learned that this man had been a patient in one of the hospitals, and though not well, he was travelling toward his home, and on his way was preaching the Gospel which he had himself heard. How many such cases there may be we do not know, but it is interesting to find that at least some of those who are casually reached are becoming earnest promulgators of the truth they have heard.

DOMINION BANK.

PROCEEDINGS OF THE SIXTEENTH ANNUAL GENERAL MEETING OF THE STOCKHOLDERS, HELD AT THE BANKING HOUSE OF THE INSTITUTION, IN TORONTO, ON WEDNESDAY, MAY 25, 1887.

The annual general meeting of the Dominion Bank was held in the banking house of the institution, on Wednesday, May 25, 1887.

Among those present were noticed Messrs. James Austin, Joseph Cawthra, W. T. Keily, G. Boyd, Walter S. Lee, James Scott, R. S. Cassels, Anson Jones, Wilnot D. Matthews, R. H. Bethune, F. Leadley, Aaron Ross, E. B. Osler, J. Mason, etc.

It was moved by Mr. W. T. Keily, seconded by Mr. Walter S. Lee, that Mr. James Austin do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. E. B. Osler, and Resolved—That Mr. R. H. Bethune do act as secretary.

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

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the Bank, which is as follows:

Table with financial data: Balance of Profit and Loss Account, April 30, 1886; Profits for the year ending April 30, 187, after deducting charges; Dividend 5 per cent., paid November 1, 1886; Dividend 5 per cent., payable May 2, 1887; Amount voted to Pension and Guarantee Fund; Carried to Reserve Fund; Balance of Profit and Loss carried forward.

The directors have pleasure in informing the shareholders that the business of the Bank has been well maintained in every department.

Owing to the growth of the city it has been deemed advisable to secure premises at the corner of Dundas and Queen Streets. A temporary office adjoining same has been open since last October.

JAMES AUSTIN, President.

Toronto, May, 1887.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year: Messrs. James Austin, Wm. Ince, E. Leadley, Wilnot D. Matthews, E. B. Osler, James Scott and Hon. Frank Smith.

At a subsequent meeting of the directors, Mr. James Austin was elected president and the Hon. Frank Smith vice-president for the ensuing term.

GENERAL STATEMENT

Table with financial data: Capital Stock paid up; Reserve Fund; Balance of Profits carried forward; Dividend No 32, payable May 2; Reser ed for Interest and Exchange; Rebate on Bills Discounted.

Table with financial data: Notes in Circulation; Deposits not bearing Interest; Deposits bearing Interest; Balance due to other Banks in Great Britain; Balance due to other Banks in Canada.

Table with financial data: Assets: Specie; Dominion Government Demand Notes; Notes and Cheques of other Banks; Balance due from other Banks; Dominion Government Securities; Provincial Government Securities; Municipal and other Debentures.

Table with financial data: Bills Discounted and Current (including advance on call); Overdue debts secured; Overdue debts not specially secured (estimated losses provided for); Real Estate; Bank Premises; Other Assets, not included under foregoing heads.

R. H. BETHUNE, Cashier. Dominion Bank, Toronto, April 30, 1887.

Sparkles.

POSITIVE, wait; comparative, wait; superlative, do it yourself if you want it done. WEST'S Liver Pills cure sick headache, dyspepsia, indigestion and liver complaint. 25c. All druggists.

Why is Dr. McGlynn like a stray goose? Because he does not follow the Propaganda.

FOR THE LAUNDRY, JAMES PYLE'S PEARLINE is invaluable. It cleanses the most delicate fabric without injuring it, and saves a vast amount of wearisome labour. For sold by grocers.

A VILLAGE council has decided that a hen is not an animal. Wonder if they reckon her as a vegetable because of her crop?

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 P. O. address. Respectfully, DR. T. A. SLOCUM, Branch Office, 37 Yonge Street, Toronto.

"DID you hear of the accident to Jones?" "Why no; what has happened to him?" "Well, he fell from his lady's favour, and broke his engagement."

WEST'S World's Wonder. The demand is steadily increasing for this truly popular remedy for rheumatism and all kindred diseases. 25c. and 50c. All druggists.

By falling from a waggon, a Chinaman in California, whose life was insured for a large amount, was seriously hurt. There was some doubt as to his getting better; and at length one of his friends wrote to the insurance company: Charley half dead; like half money.

WINTER has passed, and now comes summer with all the terrors of cholera, bowel complaint, flux, cholera infantum. Provide for emergencies by purchasing at once a bottle of West's Pain King. 25c. All druggists.

A YOUNG man who held a loaded pistol to his head, and threatened to blow his brains out, unless the girl who had refused him would consent to have him, was coolly told by the young lady he would have to blow some brains into his head first. He didn't blow.

B. B. B. STOOD THE TEST.—"I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was." Henry Smith, Milverton, Ont.

AT the library. Lady: I'm getting tired of modern fiction; can you recommend me a good exciting standard work? Librarian: Have you read "The Last Days of Pompeii"? Lady: No, I believe not. Can you tell me what he died of? Librarian: Eruption, I believe.

TRY IT.—"What shall I do for this distressing Cough?" Try Hagyard's Pectoral Balsam, it is soothing and healing to the throat and lungs, and loosens the tough mucus that renders breathing difficult or painful.

TEACHER: "With whom did Achilles fight at Troy?" Boy: "With Pluto." "Wrong." "With Nero." "Wrong." "Then it was Hector." "What made you think of Pluto and Nero?" "Oh, I knew it was one of our dogs. Their names are Pluto, Nero and Hector."

Horsford's Acid Phosphate.

Dr. O. W. WELLS, Marion, O., says: "Its use is followed by results satisfactory both to patient and physician."

GRACE had very curly hair; and it was a severe trial to her to have it combed. One day during this process she was crying and making a greater disturbance than usual, when her mother said: "Why, what the neighbours say when they hear you making such a noise?" Pausing amid her weeping she said in broken tones: "They say, 'Why don't that woman spank that child?'"

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and reliable cure for Nervous Debility and all Nervous Complaints. After having tested its wonderful curative powers in thousands of cases, he felt it his duty to make it known to his suffering fellow-men. Actuated by this motive he has decided to relieve human suffering. I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noves, 149 Power's Block, Rochester, N.Y.

HUMPHREYS'



- Manual of all Diseases, by F. H. HUMPHREYS, M. D. FULLY ILLUSTRATED. CLOTH and GOLD BOUND. \$1.00. LIST OF PRINCIPAL DISEASES. 1. Fever, 2. Cough, 3. Inflammation, 4. Worms, 5. Diarrhea, 6. Cholera, 7. Typhoid, 8. Diphtheria, 9. Measles, 10. Whooping Cough, 11. Tuberculosis, 12. Consumption, 13. Rheumatism, 14. Gout, 15. Dropsy, 16. Paralysis, 17. Epilepsy, 18. Hysteria, 19. Nervous Debility, 20. Urinary Weakness, 21. Diseases of the Heart, 22. Palpitation.

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- 10. Dyspepsia, Bilious Stomach, 25c. 11. Suppressed or Painful Periods, 25c. 12. Whites, too Profuse Periods, 25c. 13. Croup, Cough, Difficult Breathing, 25c. 14. Salt Rheum, Erysipelas, Eruptions, 25c. 15. Rheumatism, Rheumatic Pains, 25c. 16. Fever and Ague, Chills, Malaria, 50c. 17. Piles, Blind or Bleeding, 50c. 18. Catarrh, Influenza, Cold in the Head, 50c. 19. Whooping Cough, Whooping Cough, 50c. 20. General Debility, Physical Weakness, 50c. 21. Kidney Disease, 1.00. 22. Nervous Debility, 1.00. 23. Urinary Weakness, Wetting Bed, 50c. 24. Diseases of the Heart, Palpitation, 1.00.

SPECIFICS.

Sold by Druggists, or sent postpaid on receipt of price.—HUMPHREYS' MEDICINE CO. 109 Fulton St. N.Y.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

T. MILBURN & CO., Proprietors, Toronto.

Walters' Patent Metallic Shingles



They make the most durable metal roof known. They make the cheapest metal roof known. They are attractive in appearance. They lessen your insurance. They are one-third the weight of wood. They are one-ninth the weight of slate. They can be put on by ordinary workmen. A good roof is as important as a good foundation. Send for circulars and references. Sole manufacturers in Canada. McDONALD, KEMP & CO., Cor. River and Gerrard Sts., Toronto, Ont.

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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 discovery of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed to reason for not now receiving a cure. Each of you for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing to trial, and I will cure you. Address DR. H. G. ROBT. Branch Office, 37 Yonge St., Toronto.

HOOF OINTMENT.—A PERFECT

Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, swellings, etc. Price 25c. and 50c. Densoline Emporium, 29 Adelaide West.

PROF. LOW'S SULPHUR SOAP is a delightful toilet luxury as well as a good curative for skin disease.

— THE — "EMPRESS"

IS THE MACHINE TO BUY. LIGHT RUNNING, NOISELESS, DURABLE, CONVENIENT.

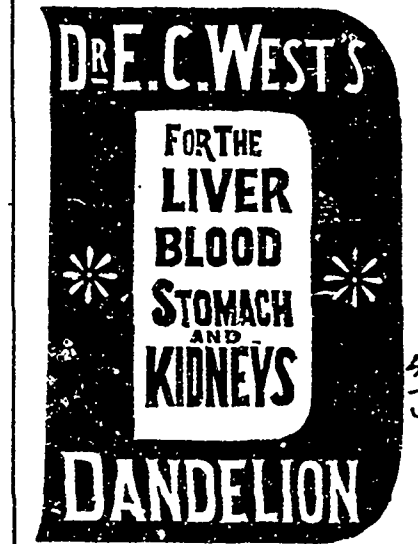
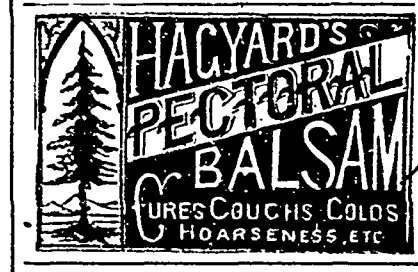
ASK YOUR PHYSICIAN Whether the Lightest Running and Quietest Sewing Machine is not the one you should use above all others.

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GREAT HUMBUGS TUMBLE. OVERMATCHED BY ST. LEON WATER.

To H. M. Cahill, Dealer in Fine Family Groceries, Stationery, St. Leon Water, Etc.: DRAG SIR.—Kidney Disease afflicted me for years. A few hours work tired me. Tried Warner's and other patent cures, plasters, etc. Grew worse. At Last Got Your St. Leon Water, Drank for two weeks, pains in back all gone. Can now work full time. Puff drugs and plasters have thrown all to the winds. Yours, JAMES BAIN, 5 Clara Street, Toronto.

This invaluable natural water is sold by all retailers at 30 cents per gallon. Also wholesale and retail by The St. Leon Water Co., 101 1/2 King Street West, Toronto.



Infallible Blood Purifier, Tonic, Director of Loss of Appetite, Indigestion, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Eczema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable. JOHN O. WEST & Co., Toronto Ont.

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EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, JUNE 1, 1887.

AN Episcopal Canon of some prominence has been accused by a leading London journal of publishing part of one of Talmage's sermons as his own. The Canon explains that the publication was an "inadvertence." He copied the extract into his note-book, and from his note-book into his sermon. As to how much better that makes the transaction people may judge for themselves. Quite likely the volume was greatly enlivened by this extract. But why should this Episcopal Canon copy from Talmage? He would not preach in Talmage's church. That would take him for the time being out of the direct line of the apostolic succession. It seems to us that plagiarizing a minister's sermons is associating quite as freely with him as preaching in his pulpit. It is something closer than a mere "street acquaintance." We may be wrong but it strikes us that if a Canon publishes parts of Talmage's sermon as his own, even though done inadvertently, he might almost venture to preach in Talmage's pulpit.

A WRITER in the *Interior* says he has "wrestled in spirit" with the question, "What should be done with aged and disabled ministers?" and has come to the following conclusion:

Let the General Assembly be overtured, at its next meeting, to appoint a committee in each Presbytery whose duty it shall be at every fall meeting—the fall meeting would be most suitable—to take out any minister who has been so headstrong as to have passed the dead-line of fifty since the last meeting, and at a kindly but firm and plain statement of his wrong-doing, shoot him as tenderly and derisively as possible. I suggest, with becoming diffidence, that the committee should be expert marksmen.

Some months ago one of the contributors of THE CANADA PRESBYTERIAN made the same suggestion, and the making of it stirred up quite a little breeze. Since then our contributor explained to us that this suggestion and the others made in the same paper were not by any means original. He merely strung together, and put in a readable form, solutions of the question that he had heard fall from the lips of grave and reverend divines—two of them, by the way, Doctors of Divinity. The front of our contributor's offending was that he had written what older and, in this instance, perhaps, wiser people only say. It would seem, however, that the same solution is occurring to other people in other Churches. We venture to say that this whole question will have to be fully discussed before long, and something more than discussed.

It is difficult to know just what amount of importance to attach to any movement in politics. It may mean much, or it may mean nothing. It may mean rebellion, or it may simply mean that a few patriots are scheming for offices with large salaries and little work. A few months ago it seemed as though Quebec and the *Mail* newspaper were going to do something tragic. The *Mail* is a quiet, steady-going newspaper now. Instead of attempting to wave the French into the sea, some of its former friends accuse it of trying to drive all Canada into the embrace of Brother Jonathan. Ontario people who go down the St. Lawrence for their holidays will find Quebec

where it was and as it was. The Frenchmen will take Ontario money as quickly as ever. It does seem, however, that there may be a rather serious disturbance getting up in Manitoba at present on the Disallowance question. To our friends out there we say in all earnestness—keep cool. You probably may have two railways before long, and when you have two, you may find them not much better than one. Some of our Ontario towns have burdened themselves with debt to build two railways in order to get "competition." They paid their money, but the competition never came. Keep cool, friends. Do nothing rash until the General Assembly gets over there, and then all will come right. Under the soothing influence of the Supreme Court you will be able to bear your ills until a proper remedy is found.

EVERY allowance should be made for little slips in the thanksgiving speech of a man suddenly called to a position of honour and prominence in the Church. A good brother just elected to the position of Moderator of a General Assembly, or President of a Conference, is likely to be a trifle nervous, and his utterances should be read in a spirit of the reverse of critical. But when the newly-elected President of a Conference says—as one is reported to have said the other day—that "*the success of Methodism in educational work has stirred up all the other Churches,*" it seems about time to draw the line. Had the good brother said that the success of some of the other Churches—the Presbyterians for instance—has stirred up the Methodists, he would have been a good deal nearer the facts. Not very long ago one of the most prominent ministers in the Methodist body stated at a public meeting held in St. Catharines, if we rightly remember—that the neglect of higher education was one reason why so few Methodists were found on the Superior Court Bench, and other prominent places. When the pioneer Presbyterians went around collecting for Knox and other colleges in the early days, one of the difficulties they had to contend against was the Methodist theory that a man could preach well enough without a college education. That our good neighbours have stirred the other Churches up to many good things, we gratefully admit, but building, equipping and endowing colleges never was one of them. The stirring up in this matter has been exactly the other way. When Brother Potts has got his half million, then we may be stirred up to do something handsome.

WOULD it not be a good thing for those Churches that are laying down platforms on which they are willing to unite with all the other Churches of Christendom to begin the work of union a little nearer home, and try to unite the fragments of their own ecclesiastical families? The General Assembly of the Presbyterian Church of the United States, in session at Omaha, constructed a platform on which they are willing to unite with anybody. There must be about half-a-dozen branches of the Presbyterian family in the United States. Before negotiating for a union with Baptists and Unitarians, would it not look better to unite the Northern and Southern Churches, and then unite both with the Dutch Reformed and United Presbyterian and the Cumberland Presbyterian, and the other members of the Presbyterian family? A good deal has been said lately by some esteemed Episcopal brethren about union. How would it do to begin by establishing friendly relations between the "High" and the "Low" and the "Broad" and the other sections within the Episcopal pale? Let these esteemed brethren show that they are in earnest by exchanging pulpits occasionally with Methodist and Presbyterian ministers. Their people will not suffer anything by the exchange. Just the other day a High Church clergyman in England was put in gaol for some breach of ecclesiastical law. Does it not seem almost absurd to speak of uniting with other bodies when there is so little union within the Episcopal body that one party puts the clergy of the other in gaol. If the Baptists want union, let them show their sincerity by sitting down at the Lord's table with other Christians quite as good as themselves. It does seem absurd for Scotch divines to write elaborate articles on union with other denominations while three large Presbyterian bodies exist on that little island, and cannot, or will not, unite with each other. Union, like charity, should begin at home.

CONGREGATIONAL SINGING.

It is well when the Church enjoys a season of tranquillity, when burning questions do not radiate heat and flame. Passionate feeling is often more easily aroused than allayed. Since the Presbyterian Church in Canada became a united body there has been a happy absence of disturbing and agitating questions. On all subjects of administration there has not been entire unanimity of opinion, but differences have left no visible traces on the progress of the Church, and have not led to bitter personal resentments. Absolute uniformity of opinion even on important questions is neither attainable nor desirable. So long as there is practical agreement in essentials and unity of aim in seeking the advancement of Christ's kingdom there is room for the exercise of individual conviction. A good lively breeze is preferable to a dull and stifling stagnation. Fair criticism, the pointing out of defects and suggestions for the remedy, are of the greatest importance. Whoever has a suggestion to make has a perfect right to place it before the Church.

A "Layman," himself a good and loyal Presbyterian, and who does not decline to engage in practical Christian work, calls attention in another column to the unfavourable condition of the musical portion of the Presbyterian service. He states that in this respect the Methodists are in advance of us. In order to arrive at this conclusion it would, however, be necessary to have sufficient data. The purpose to be kept in view is that praise is an essential part of divine worship. Musical performances, however artistic, do not always partake of that character, and it is conceivable that music of the highest quality might find a place in our Churches without elevating the devotional feeling, appealing more to the sensuous than to the spiritual part of a man's nature. Presbyterians, as a rule, desire the maintenance of the simplicity and purity of public worship. It is not, however, the use but the abuse of congregational praise that they dread. Purity and simplicity, and therefore the beauty, of Church services are not compatible with faulty congregational singing. It is certainly true of this as of every other part of the service that it ought to be of the best. "Layman" is quite right in saying that in many city and town congregations attention is bestowed on Church music, but in some cases it is simply barbaric. This is a reproach that ought not to be allowed to continue. The music in our Churches will indicate the level of the musical taste and culture of the people. When attention has been devoted to the study and practice of music, efforts will be made to improve congregational singing; where it is treated with neglect the people will remain indifferent to the slovenly and distressing manner in which the praise of God is sung by some congregations. This is not a question of instrument or no instrument. It is the proper and impressive expression of the soul's emotions in the service of sacred song that is desired. The Germans are a musical people. They delight in it, and it is everywhere cultivated. The children are taught to sing in their schools. They become fond of music, and they never relinquish their love of song. It is needless to add that their singing in church is delightful to hear. A Canadian, accustomed to the humdrum and soulless singing of some congregations, or the ambitious but barbaric attempts in others, would be agreeably surprised were he to drop into almost any country or village church in Germany, even remote from the highway of tourist travel, to hear the grave, sweet melody with which the songs of the sanctuary are sung by the entire congregation. There he will find that the whole congregation constitute the choir, each worshipper taking the part for which his or her voice is best suited.

Where lies the cause for our want of progress in Church music? It is not in any natural incapacity. Canadians are a musical and a music-loving people. The hymns and music authorized and used in the Canadian Church will worthily compare with any of the collections in use in the other Churches. The reason will probably be found in the general indifference with which the subject is too generally regarded. Since the Union in 1875 we have had no standing committee on psalmody. There is the Hymnal Committee, but its duties are restricted. That committee is not charged with the improvement and supervision of the service of song. Strong as is the aversion to the increase in the number of standing committees and addition to the Schemes, the matter of congregational

singing is of sufficient importance to the well-being and prosperity of the Church, and to the increase of devotional feeling to justify the appointment of a committee to give special attention to the service of praise in our congregations. Such a committee would not require to appeal to the Church for financial aid. Its operations would not conflict with any of the Schemes by which the beneficence of the Church is elicited. The promotion of the object for which it might be instituted would tend to the prosperity of the Church, because it would promote the devotional feeling of the people, and, as it would be no sin to do so, it would make the services more attractive to the young people in all the congregations. The matter of improved congregational singing is worthy of the serious attention of the Supreme Court of the Church, and it is hoped that it will receive the consideration of the General Assembly that its merits deserve.

THE CENTRAL INDIA MISSION.

FOR ten years the representatives of the Presbyterian Church in Canada have been labouring with diligence and zeal in the necessitous mission fields of Central India. The beginnings were small, but the faithful band of labourers has been gradually increased so that work over a large area can be more systematically and satisfactorily accomplished than was possible in the earlier days of the mission. While it is gratifying to note the increase in the number of a most efficient and well-equipped mission staff, it has to be borne in mind that their sphere of labour contains a dense population. The number of the inhabitants is about double that of the Dominion of Canada, and what are these among so many?

There are five ordained Canadian missionaries now labouring in Central India, the Rev. Messrs. J. Fraser Campbell, J. Wilkie, M.A., J. Builder, B.A., W. A. Wilson, M.A., and R. C. Murray, B.A. There are also five lady missionaries engaged in the same field, Misses Rodger, McGregor, Ross, Beatty, M.D., and Oliver. There are numbers of others—most of them natives—engaged in educational work as catechists, colporteurs, Bible readers, Bible women and medical assistants.

A year ago the brethren in India reported the commencement of a new station at Rutlam, the first yet attempted in a purely heathen city. The pioneer of the mission band, Rev. J. Fraser Campbell, who has gone to take charge of the new station, is able to give a most encouraging account of the success with which this extension of the work has been blessed during the year. In the Council report it is said, "The planting of our first station in a native city, Rutlam, is now an accomplished fact, for which we may feel deeply thankful, both for its own sake and for its influence as a precedent." During the present year another new field, Ujjain, has been selected, and it is intended to station the Rev. R. C. Murray there.

Another cheering fact reported is the progress made by the congregation at Indore. It is now regularly organized, elders have been ordained, and the people are about to extend a call to a native pastor, who, having completed a full course of study, has been taken on trial by the Presbytery for license. The Indore congregation propose to raise a stipend of 600 rupees, and from the start they hope to be self-supporting. They have begun to give for others, having resolved to contribute \$100 to the Foreign Mission Fund of the Canadian Church, as well as to other objects. This contribution of the Christian Church at Indore ought to speak eloquently to the hearts of the people in the Canadian Church. That sum contributed from Central India is specially precious. The congregation is not numerous. Last year there were several removals, and the number of members, including baptized adherents, is sixty, in all.

The educational part of the mission work is carried on with diligence and success. At Indore the High School is in a flourishing condition. The average attendance for the year is given as 132; while for the last few months it has considerably increased, the average rising to 150. Mr. Wilkie hopes that it will soon be self-supporting, only some \$26 being all that it cost the mission last year. The branches taught at the Indore school, in addition to the ordinary subject, are Mathematics, Sanskrit, Marathi, Hindi and Urdu. Last August, Miss Ross opened a new school for girls in another part of the city, which, after considerable difficulty, got into good working order, and now promises to be quite successful. The Girls'

School, conducted by Miss Rodger, has also continued to do satisfactory work during the year. The same is true of the educational work conducted at Mhow, Rutlam, Neemuch, and at Ujjain preparations are being made for the commencement of a school. Mr. Fraser Campbell says that at Rutlam the work of primary education is not so urgent, as the State supports a central college, presided over by an English gentleman. There are, besides, a number of private schools in the place. After surmounting many obstacles, Mrs. Campbell has succeeded in establishing a Girls' School at Rutlam, which it is expected will be productive of excellent results, and arrangements are being made for the establishment of a second school.

Zenana work has been conducted with diligence and success during the year. The ladies receive a cordial welcome when they visit those who live in seclusion. The Gospel is heard with interest, and the singing of Christian hymns is much relished. Numbers evince a great desire to learn to read, and to acquire the skill to do fancy work. The complaint is that there is not more time and a larger number able to take part in this important part of mission work. Where access is so free, it is to be regretted that more cannot be accomplished. When the women of India receive the Gospel, the conquest of the country for Christ will be complete.

In preaching the Gospel the missionaries do a large share of itinerating work. They speak the word wherever they have opportunity. They carry the message of salvation to outlying villages, and generally meet with a favourable reception. In the crowded bazaar, in the school room, by the wayside, or in their own houses, they are instant in season and out of season, endeavouring to lead souls to the Saviour. It is a great and a God-like work in which they are engaged. It is one that tests their faith and their patience. They may long and pray for results, their hopes of this one and that one whom they thought not far from the kingdom of God are sometimes sadly disappointed, but they continue steadfastly at their posts, obedient to the call of duty. In due time they shall reap. Faithful service never loses its reward, and they may rest assured that the Lord of the harvest will not forget their work of faith and labour of love. Let the Church at home remember in their sympathies and supplication the ambassadors of the cross she has sent forth in Christ's name to proclaim His message of salvation, and let her contributions to the Lord's treasury be more abundant than ever before.

Books and Magazines.

SELECTED ESSAYS OF JOSEPH ADDISON. With an Introduction by C. S. Winchester. (Boston: Chautauqua Press.)—This is a handsome reproduction of several of Addison's best things that made the *Spectator* famous in bygone days.

BRITAIN'S QUEEN: A Story and a Memorial. By Pearl Fisher. (Toronto: S. R. Briggs.)—This is a concise and well-written biography of her Majesty. It has plentiful illustrations, many of them excellent portraits. It is published cheaply.

CRITICAL NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FROM THE PENTATEUCH. By the Rev. S. R. Driver, D.D. (New York: Charles Scribner's Sons; Toronto: Willis Briggs.)—These are the notes originally prepared for the *Sunday School Times*, but to which several of its readers objected. They are now published independently.

THE CONTEMPORARY PULPIT. (Toronto: S. R. Briggs.)—This well-known serial presents its readers monthly with a choice table of contents, contributions by, and selections from the sermons of, the most prominent preachers of the day. In addition to the regular monthly issue, there is a quarterly extra. That for last quarter contains six discourses by Archdeacon Farrar.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—The current number of the *Homiletic* contains a paper on the Reunion of Christendom, by Earl Nelson, and an appreciative and discriminating criticism on Tennyson, by Rev. A. F. Muir, M.A. The Expository Section is particularly attractive, both on account of the subjects treated and by the marked ability of the contributors. The number, as a whole, is of great excellence.

THE MISSIONARY WORLD.

TRINIDAD.

Mrs. Macrae writes from Princes Town, Trinidad, as follows to the Woman's Foreign Missionary Society of Baddeck, C. B.:

Notwithstanding the many calls made upon me, this is my first attempt at writing to a "society," and I am rather at a loss to know where to begin. But I can tell you something about Princes Town (our own field), and the work there is to do.

First as to the town itself—It is called Princes Town on account of the visit of the Prince of Wales, some years ago; before that it was simply called "The Mission." It has not by any means the appearance of a Coolie village, nor is it one. Although there are Coolie houses in nearly every street, yet there are a number of very pretty houses, with the grounds about them beautifully kept, owned, by Europeans. Princes Town has the name of being one of the prettiest places in the island. It is immediately surrounded by large sugar plantations. Near these are Coolie villages, and they also live on the estates in barracks. Each estate employs from 300 to 400 Coolie labourers, and some large ones more than that; and when I tell you there are six or eight estates in this district you will have some idea of the number of people placed under the care of one missionary. The thought of having 2,000 or 3,000 souls nominally under his care is to him sometimes an appalling one. But there is comfort in the thought that God does not expect impossibilities, and Mary was commended for having "done what she could."

There are seven schools in the district, one we started yesterday. We hope soon to have eight, as Mr. Macrae is very anxious to start another one, and is in town to-day trying to get assistance from the Government for that purpose.

The Princes Town school (just opposite our manse) is a fine large one with a daily average of about seventy. It has been taught for the past nine years by Miss Blackadder, but soon after our arrival she was removed to Tacarigua in Mr. Morton's district, to take Miss Semple's place. Jacob Corsbie, a Chinese young man, is now teaching the school. He is well educated, and a sincere Christian, is doing very well in the school, and also assists in the Sabbath school. The other schools are in the outlying districts, usually near or on an estate. A very important branch of the missionaries' work is to visit and look after these schools. To keep them all in working order and to keep the teachers (who are natives, and naturally lazy) up to the mark, is no light task.

They all come in on Saturday mornings, and Mr. Macrae gives them a Scripture lesson and instructions in the different common school branches; both of which they very much need. But I must tell you about the school we opened yesterday. It is on an estate called "Cedar Hill," about five miles from here. Mr. McKenzie (the manager) and his wife are very kind and helpful. He hunted up some children himself yesterday morning, and has given orders to have them sent out of the barracks every morning.

The parents have a great many excuses, and some are ridiculous. One woman said: "If I send my children to school it makes 'um come bad; they learn English, then they will not respect their own parents."

Rupandyal, the native teacher, said: "I have learned English and the Christian religion, and I still respect my parents," which, I thought, was a very good way of answering her. Another woman said: "I will not send my children, for they will have to be Christians, and eat beef!"

Notwithstanding this, we had eighteen, which we consider a very fair start indeed. The teacher has just been in, and said he had twenty with a promise of more. He is one of the best young men, and is soon to get a nice little wife—a girl brought up by Miss Blackadder, who will be able to teach sewing in the school. Mr. McKenzie has offered them a nice little house near the school free of rent. So altogether we feel that the "Cedar Hill" school bids fair to be a success.

I think this is all I will say this time about our work. When you once get started, it is not easy to find a good stopping place. We are both very well, and spend a part of each day studying the language. It will take some time and a great deal of patience to acquire it.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER XIV.—Continued.

By this time the ladies had arrived, and the conversation was cut short. In a few minutes all were busy among the viands, and enjoying a hearty luncheon. Seldom if ever had they found the proverb more true to experience than "Hunger makes a good sauce." When the repast was over, the ladies began a fire of questions, for there were so many things they wished to know, and on the way it had been next to impossible to keep up anything like a lengthy conversation. Mr. Wyatt and Roderick were those to whom, because of their superior education and culture, the appeal was chiefly directed.

"What wonderful sunshine we have here?" began Miss Wyatt; "I have not seen anything like it elsewhere."

"Perhaps not, my dear," said her uncle. "You remember Byron's words,

"Not as in northern climes obscurely bright,
But one unclouded blaze of living light."

You must keep in mind, Miss, that you are not in the shores even of your favourite Devon, but of fair Liguria."

"Oh, that's one of the things I so much wanted to know. Why is this coast called Liguria? What is the origin of the name?"

"I really do not know," replied Mr. Wyatt. "Perhaps Mr. McKay can tell us. I believe it's an old classical name. What say you, Mr. Roderick?"

"Well," said the student, "I believe the Ligurians were a Celtic race who came from Asia Minor, and peopled this coast. For many a day they were independent, but at last came under the Roman yoke. The district called Liguria at one time embraced all the country between the Rhone and the Arno. Of the word itself there are half a dozen derivations given. I shall mention only two of the most probable. Some say it came from the name of an ancient mythical hero called Ligure; while others derive it from the Latin verb *Ligurio*, I lick, because the whole coast was lapped by the waves of the Mediterranean. I think the latter view is more likely to be correct."

"I should be inclined to favour the other explanation," said the young lady in a belligerent tone. "It's so nice to have these places connected in imagination with old mythical stories; and the second view is so wretchedly prosaic."

"If that is your bent," responded the student with a smile, "you may have it gratified to the full. Would it satisfy you to have the Riviera linked with the fortunes of our first mother Eve?"

"With Eve!" cried Miss Wyatt in amazement. "You don't mean to say there is any such story?"

"Of course there is," answered McKay; "I am surprised you have not heard it before now. The legend goes that when Eve was leaving Paradise, she picked up a lemon and carried it off with her, declaring that she would plant the seeds on the spot of the earth she could find most like to the beautiful Eden behind her. She wandered and wandered and wandered, until she came to the Riviera, and in its fertile soil she deposited the seeds as in point of loveliness the nearest approach to the primeval Paradise."

"There now, Charlotte," said Mr. Wyatt, "you surely do not want any more ancient myth than that; and it's as worthy of belief as a hundred more of a later date."

"I'm quite satisfied," said the young lady; "and as to faith in the story, that's a matter on which I claim the right of private judgment."

"Well, then," broke in Miss Nesta, "if that's settled, I have a question to ask. Pray, why did the people long ago build their towns far up on inaccessible heights like this Gorbio?"

"That I will answer myself," said the banker, "because I do not wish Mr. McKay to have the monopoly and credit of all the instruction going. It was for fear of their enemies. You find the same thing in Palestine, and it's often alluded to in Scripture. This coast was, in the ninth and tenth centuries, liable to frequent and furious incursions of the Saracens and the natives, fearing to dwell in the low valleys, perched their villages on these lofty heights so as to be as far as possible beyond the reach of their foes. For the same reason they built strong walls around their towns, like those we noticed down there at Gorbio, and planted castles in the heart of them. As to the Saracens, you remember Ste. Agnese, which we saw in the distance as we came up to-day. I think there is one in our company who will not forget it in a hurry. Well, that place is said to have been captured and held for a time by Haroun, a Saracen chief, who built its now ruined cast."

"Thank you, uncle, that explains it all," said Nesta, "though it must have cost the poor people fearful labour, and seems to do so still. Think of those poor women—of whom we saw so many to-day—toiling up and down those frightful paths, with enormous bundles of sticks or fodder on their heads. I'm sure I can't tell how they stand it."

"The women on the Riviera are used to hard labour," replied her uncle; "I have seen two of them in San Remo carrying a great iron garden seat between them on their heads, without touching it with their hands, while a young man, chatting gaily and puffing a cigar, walked by their side."

"What a shame!" cried the elder Miss Wyatt. "I'm sure it's enough to make one go in for women's rights in their very wildest form."

"Well, the fair sex here," said Mr. Wyatt with a smile, which evidently meant that there was something coming—"the fair sex here must certainly be meeker and more patient than many we have heard of elsewhere. I have read or seen somewhere an epitaph on one who would, I am persuaded, have resented such treatment."

"Come now, uncle," said Miss Nesta, "that's one of your fearful bits about the women, I'm sure. I saw it com-

ing; I know you of old. But you'd better out with it now; it will at least tickle the young gentlemen if it's one of the usual kind."

"Oh, it's very simple and very innocent," said her uncle, laughing. "Here it is:

"Here lies, thank God, a woman who
Quarrelled and stormed her whole life through.
Tread lightly o'er her smouldering form,
Or else you'll rouse another storm."

"What a jewel of a wife that woman would have made!" said the Lieutenant reflectively; and then added mournfully, "I wish I had been born a little sooner, just to have had the pleasure of her acquaintance."

"Oh, don't grieve over that, my dear sir," said Mr. Wyatt soothingly, patting the young officer on the shoulder, "there are plenty of her sisters still above ground."

By this time the afternoon sun was fast declining, and they began their descent from old Gorbio. Skirting the slope of a long mountain-side, they came down on the picturesque old town of Roccafranca. Passing by its venerable castle, and through its narrow and tortuous streets, they descended by a steep path to the main highway between Monaco and Mentone, and reached their respective homes at a late hour.

Three or four days after this excursion, Roderick McKay and Archibald Graham received quite a bundle of letters by one post. The most important by far, if not the most tender or lively, was one from Mr. Craig to the student. As there were contained in that letter many particulars which have a close and especial bearing on our narrative, we transcribe it here in full:

ALTBREAC HOUSE, GLENARTAN,
ROSS-SHIRE, June 17, 1887.

"MY DEAR MCKAY,—I have just received your most welcome letter. Its contents gave me much gratification. I shall say more when we meet."

"I should like this letter to be read by Mr. Graham as well as by yourself. I think I shall be able to show reason, satisfactory to both of you, why you should turn your steps homeward as soon as possible. I must condense as much as I possibly can."

"On your suggestion, I paid a visit to old Meg on the hillside. I could make nothing of her; threats and coaxings and bribes were all equally useless. She would enter into no conversation at all about Mr. Graham, and foiled me in trying to discover whether or no he had visited her on the night of the arrest. She confessed, however, that one of the smuggling party, a stranger to the glen, had come wounded to her cottage in the early morning. She had seen in his possession, as she dressed his sore, a silver-mounted pistol, with which she solemnly assured me the exciseman had been shot; and shot by the very man, and no other, in whose pocket she had detected it shining. She also promised me (though how the old creature knew, I cannot tell) that I should receive, though not from her, full confirmation of all she had said within a very few days."

"Would you believe it? Her words came literally true. The very next day I got a letter from Dr. Anderson, saying that his patient Ross was now out of danger, and that I was free to visit and examine him, provided that I did not stay too long, or in any way press him too hard. I went at once to see the exciseman, and was glad to find him wonderfully recovered. Of his story all I need record is this, that his assailant was certainly not Archibald Graham, whom he would have known even in the darkness, but a stranger, a tall, powerful man, with a black beard and a heavy stoop—one whom he believed he had never seen before."

"Two days after came the *Inverness Courier*, out of which I cut and send you enclosed slip. (The paragraph related to the conviction of a notorious smuggler named McInnes, belonging to a north-western parish of Ross-shire, who had been captured in a raid on a bothy a week or two before. He was sentenced to a long term of imprisonment; and when committed to gaol, confessed that he had been concerned in the affray which had taken place in Glenartan in March.) I have no doubt we shall find that it was this man McInnes who fired the pistol shot; but on that point I mean to make further inquiries."

"As the outcome of the above facts and of various communications which I have had with the authorities, I am now assured that no further steps of any kind will be taken against Archibald Graham. He was no more than an accessory; and those really responsible for the smuggling have been already tried, convicted and sent to prison for various terms of confinement. I hope that this settlement removes fully any objections which Mr. Archibald may entertain against returning home without delay."

"Then, in addition, I have a motive to urge to which I think he cannot be indifferent. His father has recently made wonderful progress toward recovery, and now that he is able fully to take in all that has happened, is longing intensely to see Mr. Archibald at home. He authorises me to press that desire of his strongly upon you both, and to convey to you personally his warm thanks for your great kindness in the whole matter."

"Perhaps it is well that I should let Mr. Archibald know that I have recently, and in quite an accidental way, come to know of the engagement between him and my niece Carrie. I say no more at present, and would not have said even so much were I not aware that you also are cognizant of their relations to one another."

"I cannot close this letter without adding sad intelligence. We have had two deaths, both somewhat sudden, quite recently among us. Sir Arthur Munro died in London on Saturday last; and I hear the property is likely to come into the market. The other, I am sorry to say, is a greater and sadder loss. Mr. Macintosh, the much respected minister of Glen Feoch, is no more. He had been ailing for some weeks (severe bronchitis, I believe), and was taken to his rest and reward at an early hour on Tuesday. I feel much for his poor widow and family."

"Hoping soon to hear that you are both on your way home to Glenartan, and with best wishes from all here, I am, my dear McKay, yours most truly,
J. M. CRAIG."

When Roderick and Archie had read and discussed this

business-like letter, they finally agreed to leave next morning for home. Their friends the Wyatts, with the Lieutenant in attendance, had already left for Germany; and they themselves travelled on the day fixed—first by diligence along the famous Corniche road to Nice, thence by rail to Paris.

CHAPTER XV.—HOME AGAIN, AND JOY.

On Friday, the 27th June, Roderick McKay and Archibald Graham arrived in Glenartan, and were cordially welcomed in their respective homes. Mr. Craig had driven over for them in his carriage, a distance of more than twenty miles; and in the course of their journey from the railway station to the glen, they had such an interchange of views on many matters as could not have been realized through fifty letters. Mr. Craig and the student came to the conclusion that they should as early as possible make certain calls in the glen, which they hoped would in more ways than one have a beneficial effect. The lawyer told Archie to say to his father that they hoped to call on him next afternoon, and would, if agreeable to him and Miss Graham, take tea at the farm.

Before noon on the morrow Mr. Craig drove down to the catechist's house, and there dismissed his carriage. Entering the house, he conversed with Dugald McKay, and had a few quiet jokes with Ellen, while Roderick was preparing to accompany him. He and the student then walked down to the village, for their first visit was to be paid to Ross the exciseman. They found him greatly improved—in truth, almost quite well again, and able to converse with freedom, and even cheerfulness. He had heard in full detail of the confession made by McInnes the smuggler, and expressed the belief that it was honest and true. He was deeply interested to hear from Roderick some scraps of the version given by Graham of the night's proceedings, and declared his persuasion that it was the stranger who had fired the shot, though with Graham's pistol. Before leaving, Mr. Craig slipped into Ross' hand a sum of money, sufficient not only to meet the expenses of his illness, but to leave a handsome balance besides.

Returning up the glen, they called at the Free Church Manse, and were glad to find Mr. Morrison at home. He gave McKay a most hearty welcome; and for some time the three gentlemen eagerly discussed the situation together. The minister then rang the bell, and told Aggie to say to his sister that Mr. Craig and Mr. McKay were in the dining room, and would be glad to see her. After considerable delay Miss Morrison appeared. She walked smartly up to Mr. Craig, and, with a smile, bade him cordially welcome; then turned, and, with a countenance utterly devoid of any sign of emotion, touched rather than shook the student by the hand. All three gentlemen at once observed the contrast in her behaviour toward the lawyer and the student. Mr. Morrison alone knew the cause, and tried to hide it, but in vain.

"My dear," said the minister, addressing his sister, "we have just been talking over quite a number of things connected with the long journey which Mr. McKay has had. I am sure we're all glad to see him back again, and looking so well."

"I hope he may prove himself worthy of your joy," was Miss Morrison's freezing response. Evidently there was something seriously wrong somewhere.

"Margaret," said her brother beseechingly, "you must really not introduce anything unpleasant to-night. Wait till Roderick and we are alone, if you have any complaint to prefer against him."

"I cannot do that," was the lady's decisive reply, uttered with rigid lips, and confirmed by an emphatic forward nod. "It concerns Mr. Craig as well as us—in fact more."

"What is it then, Miss Morrison?" said the lawyer calmly. "We had better have it out, and be done with it."

Miss Morrison nervously fumbled in her pocket, and threw out on the table first a handkerchief, then a pair of garden gloves, then a ball of worsted, and finally Miss Carrie Craig' s acknowledgment to Mr. McKay for Archie's ring, all opening the precious epistle, she tossed it on the table, and said:

"I believe that belongs to Mr. McKay. He left it upstairs on the toilet table—ay, within the leaves of the Bible" (she added solemnly)—"the morning he went away." (Miss Morrison then detailed the circumstances of its discovery, and wound up by saying)—"I return it to him now, and I think he owes you, Mr. Craig, some explanation of the relation in which he stands to your niece. That's all I have to say, though I could say more. There's some one else will suffer unless I am much mistaken."

"What's the meaning of all this, McKay? Can you not tell us?" asked Mr. Craig.

"I am really at a loss to know," said the student. "The letter is certainly mine, and I claim it. I got it from Miss Craig after one I had sent to her, but unfortunately I lost it, and had no idea I had left it here. As to what Miss Morrison has said, there is the letter, Mr. Craig; take and read it for yourself. I believe you will understand it, and if it needs any explanations, I am here to give them, but—to you alone."

Mr. Craig took the letter from McKay's hands, and, advancing to the window, carefully read it there. Had any one at that time been looking in from without, they might have watched a smile quietly forming about the edges of the lawyer's mouth, but to those within the room nothing was visible save the somewhat shaggy back of his head. At length, turning round, he bent his body downward, and placed a hand on each knee, while his pent-up feelings fairly exploded in laughter. The burst was soon past, and he checked himself suddenly.

"I beg pardon, Miss Morrison; I beg pardon most humbly. I have been very naughty, very naughty. Believe me, I was not laughing at you—by no means—but at the really comical element in this misunderstanding. Allow me, good sir" (addressing Mr. Morrison), "and you madam" (addressing the sister), "to explain this matter as I conceive it really stands."

Miss Morrison stood still, but uttered not a word. She

was evidently hurt sorely hurt, notwithstanding the lawyer's disclaimer; and was therefore not disposed to receive very favourably any explanation which might be offered. The minister simply said:

"Do so, Mr. Craig. I always had the hope this little knot might be untied."

"Well," said the lawyer, with the formality of court language, "the whole thing seems to be this: I have lately come to know that Archibald Graham and my niece (I am speaking in confidence) are engaged to be married. In token thereof the young man, when at Monte Carlo, sent a ring to Carrie through Roderick McKay. This is the acknowledgment the student received, but it happens to be so peculiarly, I might say remarkably, worded, that the ring might seem to have been a loving gift from Mr. McKay himself. I must ask your friend here for a present of this letter; it is quite a curiosity in its way—a sort of utterance of the Delphic oracle, in the double construction one can put upon it. I don't wonder you were deceived, Miss Morrison. I hope you understand matters now."

"What you say certainly throws new light on the matter," said Miss Morrison stultily. Then her more generous feelings rose to the surface, and she said:

"If I have done you any injustice, McKay, I am very, very sorry. My brain is not clear yet. Perhaps I shall see it all by and by."

Miss Morrison was still agitated and ill at ease, so she left the gentlemen to themselves, shaking McKay warmly by the hand as she retired from the room. No further reference was made to the misunderstanding, which had been so entirely and happily removed, at least from all minds but one; and in a short time Mr. Craig and the student took their departure.

(To be continued.)

SALISBURY CLOSE.

Salisbury Cathedral was my first love among all the wonderful ecclesiastical buildings which I saw during my earlier journey. I looked forward to seeing it again with anticipations of pleasure, which were more than realized.

Our travelling host had taken a whole house in the Close, —a privileged enclosure, containing the cathedral, the bishop's palace, houses of the clergy; and a limited number of private residences, one of the very best of which was given over entirely into the hands of our party during our visit. The house was about as near the cathedral as Mr. Flower's house, where we stayed at Stratford-on-Avon, was to the Church of the Holy Trinity. It was very completely furnished, and in the room assigned to me as my library I found books in various languages, showing that the residence was that of a scholarly person.

If one had to name the apple of the eye of England, I think he would be likely to say that Salisbury Cathedral was as near as he could come to it, and that the white of the eye was Salisbury Close. The cathedral is surrounded by a high wall, the gates of which—its eyelids—are closed every night at a seasonable hour, at which the virtuous inhabitants are expected to be in their safe and sacred quarters. Houses within this hallowed precinct naturally bring a higher rent than those of the unsanctified and unprotected region outside of its walls. It is a realm of peace, glorified by the divine edifice, which lifts the least imaginative soul upward to the heavens its spire seems trying to reach; beautified by rows of noble elms which stretch high aloft, as if in emulation of the spire; beautified by the holy memories of the good and great men who have worn their lives out in the service of the Church of which it is one of the noblest temples.—*Oliver Wendell Holmes, in June Atlantic.*

THE GROWTH OF CORPORATIONS.

The question arises, What are the causes which have led to such momentous changes in the organization of industry during the past fifty years? The answer is not difficult. Owing to discoveries and inventions, especially the application of steam to industry and transportation, it became necessary to prosecute enterprises of great magnitude, such as could not be compassed by the resources of an individual or a combination of individuals in the ordinary copartnership. This applies especially to the means of communication and transportation. To provide these instruments of economic life has been generally regarded as one of the functions of Government, municipal, State and Federal. There were two alternatives. This might be done either directly, or the duty might be transferred to private corporations. There was in either case the same problem to solve, namely, the management of enterprises of unparalleled magnitude by delegated action. In one case managers would be chosen by the citizens to promote the welfare of the community. The electors would have the prosperity of their business interests more or less at stake, and would in so far have a motive to induce them either themselves to select good men to manage such important undertakings, or to see that their elected agents appointed such men, as the case might be. The managers themselves would as citizens be interested in the success of the enterprises entrusted to them. On the other hand, there would be the danger of an abuse of public trust. In the case of the adoption of the corporate principle, the stockholders, in so far as their interests are not merely speculative, must desire to elect directors who will so manage their property that it will yield large dividends, while the directors, themselves stockholders, wish a return on their investment. On the other hand, as has already been pointed out, the interest of the directors is often not identical with that of the property which they manage, and they are, as experience demonstrates, oftener faithless to their trust than public servants, while the opportunities for their exposure and punishment are less favourable. They may wish to injure the undertaking in which they exercise control in order to buy shares at a lower price than they are really worth, or they may desire to sacrifice its future to the present for the sake of high dividends, so that the price of stock may rise unduly, thus enabling them to "unload" with a profit on a too credu-

lous public. Again, directors may find it to their advantage to neglect their interests as stockholders in a corporation in order to promote their interests as individuals or members of a firm engaged in some other enterprise. An example is seen in railway directors who give themselves special freight rates.

Then our States had tried some experiments in internal improvements, including railway construction, and had encountered, very naturally, grave difficulties. So in the enthusiasm for *laissez faire*, which it was held was certain to usher in an era of peace and wealth, we abandoned the attempt to perform many public functions which corporations were only too anxious to assume.

Thus did we transfer to corporations our railways, and in general all the chief means of communication and transportation, save the post office, upon which the covetous eyes of promoters have been fastened, happily in vain. Even our municipal water works were occasionally handed over to corporations, gas supply was, as a rule, entrusted to them, and street-car lines without an exception.—*Dr. Richard I. Ely, in Harper's Magazine for June.*

WAIT A BIT.

When Johnny came a-courting,
I thought him overbold,
For I was but a young thing,
And he no' very old.
And though I liked him well enough,
I sent him on his way,
With, "Wait a bit, bide a bit,
Wait a week and a day!"

When Johnny passed me in the lane,
And pleaded for a kiss,
And vowed he'd love me evermore
For granting of the bliss;
Although I'd like it over well,
I ran from him away,
With, "Wait a bit, bide a bit,
Wait a week and a day!"

When Johnny fell a-ranting,
With, "Jenny, be my wife?"
And vowed I never should regret,
However long my life;
Although I liked it best o' all,
I turned from him away,
With, "Wait a bit, bide a bit,
Wait a week and a day!"

Oh, Johnny was a ninny,
He took me at my word!
And he was courting another,
The next thing that I heard.
Oh, what a ninny was Johnny,
To mind me when I'd say,
"Wait a bit, bide a bit,
Wait a week and a day!"

Heigh-ho, I've met my Johnny,
I gin him a blink o' my eye,
And then he fell a-raving,
For want o' my love he'd die!
I ne'er could be so cruel,
So I set the wedding-day,
With "Haste a bit, nor waste a bit,
There's danger in delay!"

—*Jennie E. T. Dove, in the Century.*

HARSH JUDGES.

I was taken frequently when a boy into the different criminal courts of the metropolis, and while there still exist great anomalies and many serious imperfections, there can be no doubt that the machinery is much improved since those days. Among the changes is that in cases of felony, involving as they did then in many, I might say most of them, the penalty of death, counsel were not permitted to address the jury, and a theory was in many quarters triumphantly enunciated that the judge was the prisoner's counsel. Such fact was scarcely discoverable by an unscientific observer, and the demeanour of some judges certainly produced a different impression. Baron Gurney, whom I remember well, exhibited great harshness of manner and considerable impatience, but this probably arose from his own rapidity of perception, and certainly not from any innate cruelty of mind. He extended much kindly hospitality to the junior members of the Bar, and he is the last of the old gentlemen that I remember who, in his own house, received his guests in knee breeches and silk stockings.—*Sergeant Ballantyne, in Temple Bar.*

THE BURNING OF CHAMBERSBURGH.

It would be impossible for me to relate all of the remarkable incidents which occurred among our friends and neighbours. A feeble old lady, living opposite our house, was seated in her arm chair when a soldier entered and set fire to a work basket near her. It was extinguished by her grandson and again kindled. She must have perished in the flames but for the timely arrival of her son, whose own beautiful home was burning. He carried her out, and placing her in a carriage, got into the shafts and drew it out of town. Another aged couple were detained by the soldiers in their house until too late to escape by the street, and they were forced to sit in the rear yard until the surrounding buildings were consumed. A minister, intent on saving his barrel of sermons, hearing of an invalid lady next door, who was alone, abandoned his precious load to the flames and just had time to rescue her. I've always considered that act of self-denial as good a sermon as any lost in the barrel.—*Emma C. Cooke, in the American Magazine.*

British and Foreign.

DR. BEVAN has the largest congregations of any preacher in Melbourne.

PRINCIPAL CUNNINGHAM has intimated that he will resign his office as minister of Crieff.

DR. STORY has now resigned the parish of Rosneath, in consequence of his professional appointment.

THE Fiening Stevenson Memorial Fund has reached \$5,000, and subscriptions are still coming in.

THE English Presbyterian Synod is to meet next year in Westmoreland Road Church, Newcas-le-on-Tyne.

DR. BLACKIE, of Glasgow, laid the memorial stone of the new church, which is being built at a cost of \$11,500, at Galston.

DR. BRUCE, of Huddersfield, after a second ballot, was elected chairman of the Congregational Union of England and Wales.

AN overture has been sent from Arbroath Free Presbytery to the Assembly in favour of the Church insuring its own buildings.

MR. JOHN SERVICE, postmaster, Kilwinning, who has died in his seventy-sixth year, was an elder for forty years and session clerk for over thirty-five.

THE overture of Mr. Barry, of Lochmaben, that the Confession of Faith or the subscription to it be modified, did not find a seconder in Lockerbie Free Presbytery.

ON the island of Ngan, one of the Fiji group, which has a population of 2,000 no fewer than 700 are pledged to teetotalism, 400 of whom abstain from tobacco also.

DR. SMITH, of Cathcart, the venerable clerk of Glasgow Presbytery, has agreed at their request to reconsider his application for the appointment of an assistant clerk.

THE eighty-eighth anniversary services of Hutchesontown U. P. Church, Glasgow, were conducted by Revs. G. L. Carstairs, J. L. Skerret, and W. H. M'Farlane, Keith.

MR. STEWART GRAY, of Kinfauns, laid the foundation stone of the new Free Church in Lossiemouth, which is to cost \$10,000. The old building was burned down in October.

DR. BREDEKAMP, the successor at Greifswald of Wellhausen, suffered seriously from mental aberration, but is now lecturing again, and has just published a commentary on Isaiah.

MR. RALPH ERSKINE SCOTT, C.A., who was connected with St. Stephen's Church, Edinburgh, from the time it was built, and an elder for many years, has died in his eighty-third year.

BISHOP PARKER, writing from Feric Town, Africa, declares that the state of spiritual darkness and degradation of the people there is more pitiful than anything he ever met with in India.

THE London council of the Guild has now been constituted and its members believe that their best work meantime will be to endeavour to retain in the Church young Scotsmen going to the metropolis.

THE centenary of Portburg U. P. congregation, Edinburgh, was celebrated lately in Lauriston Place Church. The services were conducted by Principal Cairns, Dr. Joseph Brown, of Glasgow, and the pastor, Dr. Robert Whyte.

MR. R. STEWART WRIGHT has been ordained in Augustine Church, Edinburgh, as a missionary to Lake Tanganyika, Central Africa. Mr. James S. Mack, S.S.C., presented Mr. Wright with a medicine chest and other useful articles.

A MAN that lived up in a tree near Frere Town, Africa, had a copy of Luke's Gospel. The people gathered round him to hear it read, with the result that several were converted and learned to read, and have now built for themselves a little church.

MARKED success has attended the church at Fortwilliam, Belfast, during the past year. The income exceeded \$14,000, and all the varied missions and other agencies have been efficiently maintained. There is still a debt of \$15,000, but a large proportion of this will soon be cleared off.

THE tyranny of Mr. Baker, at Tonga, is likely to be terminated very soon. His policy is justly condemned, not only by the missionaries, but by outsiders. Men of war of different nationalities have gone to Tonga, and it is expected that justice will now be done.

MR. WILSON, a divinity student, at the U. P. Synod's temperance breakfast stated that ninety eight out of 102 studying for the ministry of the Church are total abstainers. Rev. A. Oliver, B.A., Glasgow, declared that young ministers are not on a safe basis unless they stand resolutely on the total abstinence platform.

AN application to sell Roxburgh Free Church, Edinburgh, and apply the proceeds to the cost of improvements on Marie Church, in which the joint congregation now worships, gave rise to a conversation in the Presbytery, in the course of which Mr. Keay humorously expressed the hope that Mr. McNeill would see that the church was not sold for a public house.

THERE are seventeen agencies in active operation in the Robertson Mission Church, Grassmarket, Edinburgh, occupying every evening of the week except Wednesday. This Church's week is a long one, beginning with a Bible reading on Sunday, at half past ten a.m., and closing with a temperance gathering on Saturday, which concludes at fifteen minutes past ten p.m.

MRS. CARSLAW, widow of the late Rev. John Carslaw, of Airdrie, and mother of Rev. W. Henderson Carslaw, of Helensburgh, died at her residence in the latter town, in her ninetieth year. She was a sister of the late well-known Glasgow philanthropist, Mr. John Henderson of Park, who is most widely remembered as the giver of a liberal set of prizes for the best essays on the Sabbath.

Ministers and Churches.

PRINCIPAL GRANT, of Kingston, occupied the pulpit of St. Andrew's Church, Ottawa, Sabbath week.

THE congregation at the Presbyterian Church, Harrow-smith, has been increased considerably since the arrival of Mr. Yeomans.

THE Rev. J. R. Battisby, M.A., of Chatham, has successfully passed his final examination for the degree of Doctor of Philosophy.

THE minutes of the Synod of Hamilton and London have been forwarded by the Clerk, Rev. Dr. Cochrane, to the Clerks of Presbyteries within the bounds.

AT the last regular meeting of Hamilton Presbytery, a call was presented from the Merriton and Port Robinson congregations in favour of the Rev. J. W. Penman, late of Missouri, but was declined.

PRINCIPAL GRANT, of Queen's University, Kingston, addressed a meeting under the auspices of the Ottawa branch of the Queen's University Endowment Association in the lecture room of St. Andrew's Church last week.

EVANGELIST Schvorea begs to inform his Canadian friends that he has now no agent in Canada, and any who may desire his services will please address Mr. S. R. Briggs, Willard Tract Depository, Toronto, or to his home 797 Herkimer Street, Brooklyn, N. Y.

THE Rev. C. D. McDonald, B.D., before leaving for a three months' trip to recuperate his health by travel in transatlantic lands, was presented with the sum of \$200 by the congregation of Thorold, showing that between pastor and people a most cordial attachment exists.

THE Rev. A. Urquhart conducted a military service in the Presbyterian Church, Regina, on Sunday morning, when a large number of the Mounted Police were present. The sermon was entirely military, the subject being, "The Soldiers of Christ." He paid a high tribute to the British soldiers.

AT a meeting of the Presbytery of Glengarry at Lancaster, Rev. A. McGillivray announced his acceptance of the call to St. John's Church, Brockville. His congregation at Williamstown was very reluctant to part with him, and at a meeting expressed through their commissioners a desire for him to remain.

THE following statement relating to the Bohemian Fund has been forwarded by Rev. Drs. William Reid and R. F. Burns: Amount paid in at Halifax, \$393.78; amount paid in at Toronto, \$343.14, previously forwarded, \$65, total, \$801.92. The quota allocated to our Church by the Executive Committee of the General Presbyterian Council is \$765.

AT a meeting of the congregation of Drummondville Presbyterian Church, held on Tuesday evening, to consider the advisability of erecting a new church, Mr. William Lowell generously offered to build the church at his own expense, and present it to the congregation, construction to begin at once. It will be a handsome brick edifice on the old site.

THE Rev. James Robertson, Superintendent of Missions in Manitoba and the North West, writes: The Canadian Pacific Railway Company agree to give a free pass to any member of the Assembly to visit any part of Manitoba reached by their line or branches, and as far west as Regina in the Territories, and they will give a return ticket from Winnipeg to Calgary or Vancouver, and all points between the last mentioned places for \$30. These very favourable concessions should enable a large deputation to see the Pacific coast.

PRESBYTERIANISM is flourishing in Midland under the care of the esteemed and popular pastor, Rev. D. James. The attendance at the Sabbath services is steadily increasing. The Sabbath school is efficiently organized, and prayer meetings are well maintained. The congregation have increased the stipend \$100. The foundation of a new church has been commenced, the corner stone of which is expected to be duly laid on the 21st June. These pleasing incidents are creditable to the congregation, and show the strong and growing attachment existing between pastor and people. This should stimulate others to go and do likewise.

THE sacrament of the Lord's supper was observed last Sabbath in Knox Church, Milton. The day will long be remembered by the people. Rev. Mr. Watt preached in the morning with much acceptance. There were twenty-six new members added to the Church, most of them on profession of faith. It speaks much for a pastorate of nine years, and filled the pastor's heart with joy. The Rev. M. C. Cameron, the pastor, preached his farewell sermon in the evening to an overflowing congregation. He hoped that their union would be a happy one, and that peace and prosperity would always be found in Zion. Mr. Cameron leaves his congregation in a good condition.

STEPHEN CHILDERHOSE, B.A., a graduate of the Theological Hall of Queen's University, was recently ordained in St. Andrew's Hall, Kingston. Rev. Professor Mowat preached, his subject being a defence of the Gospel as handed down by inspired men, and is filled with the Holy Ghost. He urged the young minister to hold fast to the old, old story, in which the power of Christ was ever present. Rev. J. Mackie offered the ordination prayer. The imposition of hands followed. The young brother was then given the right hand of fellowship by his brethren. Rev. Dr. Williamson offered a few words of instruction and advice, and the service was concluded. Rev. Mr. Childerhose goes as a missionary to Colombo and St. Paul, a community located near Madoc.

THE young men of Old St. Andrew's Church, Toronto, a short time ago organized a missionary society with the following officers: Rev. G. M. Milligan, honorary president; A. Jardine, president; John G. Kent, vice-president; William Cairns, treasurer; W. G. Wilson, secretary; Fred

G. Miller, corresponding secretary; P. Arnott, C. Begg, J. E. Hodgins, A. R. Barron, committee. The society's object is to foster a missionary spirit amongst the members, and assisting the missionaries in the foreign fields. The meetings have so far been successful. The society meets on the second Tuesday of each month in the infant class room. The officers will be pleased to hear from any who will assist in their work. Full particulars can be obtained from any of the officers of the society.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this court was held at Kingston on the 17th day of May. Mr. Houston asked, and obtained, leave of absence for a time, to visit his native country. Messrs. Allan and McAuley, ministers, and Messrs. Craig and Dick, elders, resigned their commissions to the Assembly. The following new commissioners were appointed: Messrs. A. Young and D. Wishart, ministers, and Messrs. J. Mitchell, of Winnipeg, and J. R. Tait, of L'Amable. Mr. Maclean and Dr. Mowat were empowered to moderate in calls respectively in St. Andrew's Church, Seymour, etc., and Chalmers' Church, Kingston. The following students of Queen's College were, after due examination, licensed to preach the Gospel: Messrs. Alfred Gaudier, B.A., W. G. Mills, B.A., Jacob Steele, B.A., J. H. Buchanan, B.A., and Stephen Childerhose, B.A. A letter was read from Mr. Maclean, intimating that Mr. Childerhose was willing to accept a position as ordained missionary at St. Columba, etc., Madoc. On the following evening Mr. Childerhose was ordained and placed in charge of this field. The congregations of Dalhousie, etc., were granted permission to sell their manse property for the purpose of building a manse on a more suitable site. Messrs. Chambers and McAuley were appointed to visit Sharbot Lake, and ascertain the condition of matters in that field.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This Presbytery met on May 17. Mr. Goldsmith reported that the Presbytery of Huron had declined to translate Mr. Stewart to Fiske Church, Hamilton. Eight circular letters, giving notice of applications to be received as ministers and licentiates into the Church, were read. Mr. Yeomans was transferred to the Presbytery of Kingston. Mr. F. McCuaig was appointed to supply Welland for three months. Commissioners to the General Assembly were appointed in view of the declination of seven ministers and three elders. The whole roll has been exhausted by rotation, and of these now commissioned, several have not signified acceptance. The roll as amended now is: Messrs. Burson, Laidlaw, D. C. McIntyre, Croll, Hamilton, Carruthers, Rees and Abraham, ministers; and Messrs. D. Morton, Archibald Dobbie, W. Henderson, F. Rutherford, W. J. McCulla, A. J. Mackenzie, J. McMaster, D. McLellan. The committees of supply for vacancies reported. The vacancies are Welland, East Ancaster, Caledonia, Merriton, Fort Erie, Dunnville, Erskine Church, Hamilton, Niagara Falls, eight in all. Mr. C. D. McDonald got leave of absence for three months to visit Europe, his pulpit being supplied to the satisfaction of the Presbytery. A call from Merriton to the Rev. J. A. Penman was set aside, as he had written to say he would not accept it. Mount Healey was formed into a mission station to be supplied in connection with Cayuga. Mr. McDonald gave notice of a motion at next meeting to change the hour and place for holding meetings of Presbytery.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—A special meeting of this Presbytery was held at East Lancaster, on Tuesday, the 10th inst., when the Rev. J. R. Campbell, of Smith's Falls, was ordained and inducted to that charge, the Moderator, Rev. J. A. G. Calder, presiding. Dr. MacNish preached, Mr. Hastie addressed the minister, and Mr. McGillivray the people. The settlement is a very harmonious one, and gives promise of much prosperity in the future. The congregation is a new one, and Mr. Campbell is their first minister. The regular bi-monthly meeting took place in Knox Church, Lancaster, on the 17th inst. The Clerk reported that he had attended the meeting of the Montreal Presbytery on the 10th inst., in prosecution of the call from Vankleek Hill to Rev. Dr. McLachlan, Dundee, but had been unsuccessful in his mission, the call having been declined. Rev. Wm. Ferguson was re-appointed Moderator of the Session of Vankleek Hill, and was granted leave to moderate in a call which the congregation are preparing. The call from St. John's Church, Brockville, to Rev. Alexander MacGillivray, Williamstown, was next taken up. Resolutions and against translation were read. Mr. Richards, of Lyon, addressed the court in prosecution of the call on behalf of the Presbytery of Brockville, and Mr. Freeland on behalf of the congregation of St. John's. Messrs. McGillivray, Grant, McDonnell, McDonald and McLennan, appeared in behalf of the congregation of Williamstown, opposing the translation. Mr. MacGillivray having signified his desire to accept of the call, the Presbytery agreed to the translation. Mr. Burnett was appointed Moderator of the Session during the vacancy and appointed to preach the Church vacant, so soon as intimation of Mr. MacGillivray's induction is received. There are thus three vacancies in the Presbytery, St. Andrew's, Williamstown, Vankleek Hill, and Maxville, all prosperous congregations, and desirous of an early settlement. The Presbytery appointed their next meeting to be held in St. John's Church, Cornwall, on the second Tuesday of July, at one p.m.

PRESBYTERY OF LINDSAY.—This Presbytery held a special meeting at Woodville, on Thursday, 19th of May, 1887. Rev. E. Cockburn, Moderator. An application from the Rev. John Gillis, St. Andrew's Church, Eidon, and his congregation in connection with the Church of Scotland for admission into the Presbyterian Church in Canada was taken up. After parties were heard, the Presbytery expressed its hearty willingness to receive the application, and placed the name of Rev. John Gillis on the roll of the Presbytery, and the congregation as a congregation in this Presbytery of Lindsay. Mr. Louis Perrin and Mr. John McMillan, students, gave in their trials for license, which were sustained, and Mr. Cockburn, Moderator, in the

usual form, licensed both as preachers of the Gospel, giving them suitable advice and the right hand of fellowship. The Presbytery took up the case of Rev. G. C. Patterson's appointment by the Home Mission Committee to British Columbia, and his resignation of the charge of Beaverton and Gamebridge. Representatives were heard from both congregations, Mr. Cockburn in behalf of the Home Mission Committee's appointment, and Mr. Patterson was also heard. The Presbytery accepted his resignation, and, in doing so, recorded their sincere regret in the loss they are sustaining in his removal, and the great esteem in which he has been held by the Presbytery as a man, a minister of the Gospel and a member of this Church court. He has filled a large and important field, necessitating very laborious services, not only with marked efficiency, but with great earnestness and discretion. His zeal has been exceeded only by his deep piety and spirituality of life, and his influence has left its impress upon all those with whom he came in contact. The Presbytery commend Mr. Patterson and his devoted wife (who has done such good service in connection with the work of the Woman's Foreign Mission Association) to the care of the Great Head of the Church, and prays that their future labours in the Far West may be even more richly blessed than in the past. JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 17th May. Present, eighteen ministers and six elders. Dr. James, of Walkerton, was present, and was invited to sit with the court. Mr. R. J. M. Glassford appeared for license on transfer from the Toronto Presbytery. His trials and examination were sustained, and he was thereafter licensed to preach the Gospel. An application from the Waubesa Congregation for moderation in a call was supported by Dr. Hanly, and granted. The salary promised by the congregations alone is \$600. The Presbytery will meet in the church at Waubesa on Tuesday, 31st inst., at two o'clock p.m., to moderate in the call and to take up other business. On motion of Mr. Findlay, it was agreed to appoint a committee of three members whose duty it shall be to deal (1) with congregations in the bounds applying for aid from the Augmentation Fund, and (2) with those whose contributions to that fund may not seem to the Presbytery sufficiently liberal; the committee to report not later than in January each year. A resolution was adopted expressing pleasure to learn that a Presbyterial Missionary Society within the bounds is being formed, approving of its formation, and hoping that by its means, liberal contributions may be raised for missionary purposes, and zeal for missions increased. Appointments to the Moderatorship of Sessions were made, viz.: Mr. McLeod, of Minesing, etc.; Mr. Currie, of Knox Church, Flos, etc.; and Dr. Campbell, of Collingwood and Gibraltar. The Moderator and Session of Collingwood were entrusted with the care of the Church property at Nottawa, where at present there is no congregation of our Church. It was agreed to apply to the General Assembly for leave to ordain Mr. W. J. Hewitt, now labouring as missionary at North Bay, also that Rev. R. Rodgers, late of Collingwood, receive the benefit of the Aged and Infirm Ministers' Fund. The Synod minutes and the Innisfil difficulty were received, and the Clerk was instructed to cite all parties concerned, to meet with the commission of Synod and with the Presbytery on the last Tuesday of July. Resignations of commissions to the General Assembly were given in by Messrs. McLeod, Moodie, Burnett and Sieveright, ministers, A. Melville, W. Goodfellow and A. P. Cockburn, elders. The following were appointed instead: Messrs. W. Fraser, D.D., S. Acheson, M.A., D. James, J. Carswell, ministers; J. J. Brown, George Duff and J. G. Hood, elders.—ROBERT MOONIE, *Pres. Clerk*.

MONTREAL NOTES.

The Rev. James Barclay, of St. Paul's Church, sailed by the *Sarmatian* on Wednesday for Liverpool, intending to be absent about five weeks. The Queen is only to be in Balmoral for two Sabbaths, viz., 12th and 19th June. The Rev. Dr. McGregor of Edinburgh, was asked to preach before her Majesty on the former, and Mr. Barclay on the latter of these days.

Rev. Principal Grant has received about \$20,000 in Montreal toward the new Endowment Scheme of Queen's College, Kingston. He purposes giving the whole summer to the prosecution of the canvass throughout the country.

The Rev. L. H. Jordan, of Erskine Church, has returned from Halifax, whither he was summoned to attend the funeral of his father, who died on the 12th inst. Mr. Jordan has arranged an exchange for some Sabbaths in June and July with the Rev. H. M. Parsons, of Knox Church, Toronto.

On Monday last the Presbytery of Montreal ordained Mr. N. Waddell, and induced him into the pastoral charge of Russelltown and Covey Hill. There was a large attendance of the congregation at the service. Rev. I. Laerson presided, Rev. H. McLean preached, and the Rev. Messrs. Watson and Robertson addressed the minister and people respectively. Mr. Waddell begins his ministerial work with hopeful prospects of success.

In connection with the ordination and induction of Mr. McGillivray on Thursday next in Melville Church, Cote St. Antoine, a welcome social is to be held in the church on Friday evening, to which an invitation is extended to the friends of the congregation.

The Executive of the Board of French Evangelization met on Wednesday, and among other items of business adopted the annual report to be submitted to the Assembly. Proof copies of the report are sent to every member of the Board, and suggestions invited. This renders unnecessary the expense of a meeting of the full Board now, while it practically secures that the report is that of the Board, and not simply of the Executive. The Board end the year free from debt, with a balance of about \$30,000 on hand for the ordinary fund, the receipts for which are in excess of those

of any preceding year with the exception of 1876, when they included a legacy of \$10,000 from the late Mr. Hall, of Peterboro'.

The Rev. M. L. Leitch, of Valleyfield, is at present on a visit to friends west of London. He is expected to return in the end of next week.

The Executive of the Home Mission Committee having appointed the Rev. J. Cormack, of St. Andrew's Church, Lachine, to British Columbia, Mr. Cormack has resigned his charge, and his congregation have been cited to appear for their interests at a *pro re nata* meeting of the Presbytery on Monday next. The field to which Mr. Cormack is appointed is Richmond, etc., till recently a part of Rev. T. G. Thompson of Vancouver's charge. Vancouver is now a self-supporting charge, contributing \$1,500 per annum toward salary, and it is expected that Richmond and adjoining stations will ere long, under Mr. Cormack, become self-supporting too.

The Presbytery of Montreal met in Lachute on Thursday. The forenoon was spent in conference with the office-bearers and congregation of Henry's Church (Rev. W. Forlong's); the afternoon in conference with the First Church congregation (Rev. J. Mackin's); and in the evening in conference with the friends of both congregations. At these several meetings strong sentiments were expressed in favour of union of the two congregations under the present pastors. The Presbytery adopted a resolution expressive of its gratification at the union sentiment manifested both by ministers and people, and recommended the Sessions to ascertain the minds of the two congregations regarding the matter, to report on the 5th of July. The proposal is that, meantime, service be held on Sabbath morning in the two churches in the outskirts of the town alternately, and that an evening service be held in Victoria Hall in the centre of the town, the ministers to divide the services between them, the congregations retaining for the present, at any rate, their separate existence. An interesting feature of the meeting was the licensure by the Presbytery, in the Church where he had been brought up, of Mr. J. T. Barron, the son of an office-bearer of Henry's Church and a graduate of McGill University and the Presbyterian College, Montreal.

At the Presbytery meeting in Lachute, others of the delegates elected to the General Assembly resigned their commissions; but, with one exception, these were allowed to lie on the table, as substitutes willing to go could not be found.

The Rev. John Stewart, of Dennistown Free Church, Glasgow, Scotland, arrived here on Thursday, and preached on Sabbath morning in Melville Church, Cote St. Antoine, and Crescent Street Church in the evening. He goes to Winnipeg as a deputy from the Free Church of Scotland.

On Wednesday evening of last week, Rev. Mr. Dardier, of Geneva, addressed in Russell Hall, a meeting in French, and on Thursday evening, in Knox Church, a meeting in English, on Colportage Work in France. He returned to Europe this week, after a visit of several weeks to Canada and the United States, in the interests of his work.

The Presbyterians of Sherbrooke, Que., contemplate a jubilee thank offering for the building fund of a new church. This is a sensible proposal, which, it is hoped, will prove a great success financially. The growth of the city and of the congregations under the Rev. A. Lee's ministry renders increased church accommodation necessary.

TO THE FRIENDS AND SUPPORTERS OF THE
POINTE-AUX-TREMBLES MISSION
SCHOOLS.

At the close of another session we wish to let you know about some of the work being done here through your liberality. We believe that we have had not only your money but also your prayers—for, like Moses of old, we have felt our hands sustained all through our winter's work.

Maximum number of pupils, 120; average number, 113. Of this number there were seventy-one converts and forty-nine Roman Catholics.

Our schools are divided into four classes (boys and girls taking their lessons together). The lowest class is composed of fifty-three beginners, half of whom did not know their letters last October; now all of them can read fairly well, excepting four. The second class is taught all the subjects found in our common school curriculum. The third class takes, in addition, algebra, Euclid and Latin; while the fourth and highest class, in addition to these last, takes Greek, literature and universal history.

Twenty-eight of our pupils have been hopefully converted to the Saviour during the session, and fifteen have applied for work during the vacation, either as teachers or colporteurs. As the Board were well satisfied with most of the work done by them last year, they propose employing quite a number of them again.

Our Temperance Society, established thirteen years ago, still flourishes, and was augmented this year by the names of a large number of our new pupils.

A Debating Society, started three years ago by the boys, is still carried on. We find that these debates have been of great benefit to many of them—first, by causing them to read more; second, by giving them greater fluency in speech. Now a number of them take part in our prayer meetings, etc., which were formerly entirely carried on by the masters.

This year, feeling that enough interest has not been shown by our former pupils in French evangelization, we have started a Missionary Society, which all old pupils are invited to join, and we hope that this may be a rallying-point—a bond of union among us—and that by our united efforts we may be able to spread the knowledge of the Gospel among the French-Canadians that are still without the true light. The pupils of this year have already subscribed \$130, to be employed in some branch of French Evangelization. Our scholars are showing more independence; i.e., a greater desire to pay their own way. Now we receive ten times the amount of school fees that we used to receive some years

ago; and, considering that thirty-five of our pupils are entirely dependent on themselves, we think it speaks well for their perseverance. Not that we are receiving pupils from a higher class than we did formerly, for we have twenty here this year who are the children of the first pupils of this mission, and many others belong to families whose names have appeared on our registers for several years past. This leads us to believe that the religious training that has been received here has not been in vain, and that it is lifting the people up.

Another fact we would bring before you is this: Although four evangelical denominations are engaged in this work of educating French-Canadians, yet last year we had a larger number of applications for admission than ever before, so that we feel, and we are sure that you also will see, the necessity of an effort being made to increase our accommodation for the reception of a larger number of pupils. Last year we rejected over 150 applications for want of room, and for several years large numbers have been sent away for the same reason. Shall we then let these grow up in ignorance of the Gospel? Shall we let them go to Roman Catholic colleges or convents, or shall we pour of our abundance into the treasury of the Lord, and that right early?—so that before another session opens such additions may be made to our buildings that we may be able to receive all that come. Yours faithfully, J. BOURGOIN, *Principal*.

Pointe-aux-Trembles, May 2, 1887.

P.S.—All contributions should be sent to the Rev. R. H. Warden, 198 St. James Street, Montreal. The friends who have not yet forwarded their scholarships for the session just closed are respectfully asked to do so as soon as convenient.

OBITUARY.

REV. DUNCAN M'RUER.

The following tribute to the memory of the Rev. Duncan McRuer, formerly of Ayr, Ontario, is condensed from a paper prepared and read at the meeting of Platte Presbytery, by the Rev. E. B. Sherwood, of St. Joseph:

The name of one of our number who, since the spring meeting of 1871, was always in his place, has dropped from our roll—rather been transferred to the General Assembly of the Church of the first born, which are written in heaven. The transfer was made in his own home in a moment, without pain or agony. His great heart ceased to beat, the silver cord was loosed, and the golden bowl was broken. His spirit had returned to God who gave it.

The Rev. Duncan McRuer was born at Lachute, Canada, Province of Quebec, on February 8, 1824, of Highland Scotch parentage. He pursued his studies for the ministry at Knox College, Toronto, and graduated from its Theological Department in 1851. In November of that year he took charge of the parishes of Blenheim and Paris, in the Province of Ontario, to whom he ministered until 1854, at which time he was called to the pastorate of the Church at Ayr, in the same Province, which he accepted. On December of this year he married Miss Mary Torrence, the eldest daughter of Mr. Thomas Torrence, of Hazel Green, near Paris. To this Church he gave seventeen of the best years of his life, which were crowned with rich blessings, both to pastor and people.

He had now reached that period when he must provide a home for himself and his large family. Gentry County, Mo., near Union post office, was the point selected. I made his acquaintance at Gentryville in February, 1871. Fifteen years and ten months' intercourse proved that he had a mission in coming to Missouri, that was to seek and to save not only his Scotch countrymen, but sinners of every kind and kin. He soon began his search for the lost sheep of the Presbyterian fold, and found in the west part of Harrison County some Scotch families, and among them and their neighbours he thought that there was the germ of a Presbyterian Church. On the 18th of December, 1872, I organized there a Presbyterian Church to which he ministered from that time to the day of his death. He in the meantime supplied Albany and Mount Zion Churches until they found pastors. The Kon Church was gathered and organized by his labours, as was also the Church of Akron, in the north-eastern portion of Harrison County. To this Church he gave more or less pastoral oversight for years, going forty miles to administer the ordinances and sacraments of the Church, and marry the living and bury their dead. He also visited Worth County, and held services at Grant City, and did what he could to prepare the way for the organization of that flourishing Church there. His last work was at New Hampton, a railway town midway between Albany and Bethany, the county seats of Gentry and Harrison Counties. He effected the organization in the fall of 1885, and during the year 1886 completed a neat house of worship, which was dedicated on the last Sabbath of November of that year. In connection with this service he held a series of meetings, assisted by the Rev. Thomas Marshall and Brother Carvans, of Albany. The attendance was large, mostly made up of those who were without the pale of any Church. Numbers were brought to a saving knowledge of God in Christ. The second Sabbath of December was his last Sabbath with his people, who were for the first time holding communion in their new church. He preached from the chapter of Revelation on the last invitation of the Gospel to sinners, Rev. xxii. 17. Then a number of candidates that had received and did believe, confessed the Lord Jesus Christ for the first time. The Lord's table was spread and served by him. They ate and drank in memory of their dying Lord; some for the first time—all for the last time with him until they shall eat anew at the marriage supper of the Lamb. This was a fitting close of a laborious ministry of thirty-five years. He leaves a widow and nine children—three sons and six daughters. I was told since his death, by one who knew whereof she affirmed, that she never knew a family of children in which the father was more loved and revered than in this, who, in a moment they thought not, were deprived of his fatherly advice and wise counsel. May the widow and children be also ready, should they be called so suddenly, to meet the reward of a well-spent life.

Sabbath School Teacher

INTERNATIONAL LESSONS.

June 12, 1887. THE COMMANDMENTS. { Ex. 20 1-11.

GOLDEN TEXT.—"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart."—Matt. xxii. 37.

SHORTER CATECHISM.

Question 25.—There were priests under the Old Testament dispensation. Their office was to offer sacrifices, and intercede for the people. Theirs was not a perfect priesthood. The priesthood of the Old Testament was typical of the one and only priesthood of the Son of God. Christ offered Himself as a sacrifice for sin. That sacrifice did not require to be repeated. It was all sufficient. No other is needed. The law of God demands the death of the sinner. Christ died in the sinner's place: therefore the demands of divine justice are satisfied, making reconciliation to God possible. Then, as the ever-living priest, Christ makes continual intercession for His people.

INTRODUCTORY.

Fifty days after the institution of the Passover, the Children of Israel were encamped before Sinai. Under the most solemn and impressive sanctions, God gave them the Ten Commandments. The giving of the law was ever afterward celebrated by a solemn feast, named Pentecost, recalling the first fifty days of their deliverance from Egyptian bondage. The Commandments were known to the Jews as the Ten Words; in the Greek Version of the Old Testament they are called the Decalogue. They are also spoken of as the Covenant and the Testimony. The Ten Commandments are of universal obligation. They were originally given to the Jews, because they were the first custodians of God's revelation to man. They were given by God because He, in His infinite wisdom, knows what is best for man, and they find a fitting response in man's nature. God's law is perfect. The Ten Commandments were engraved by God on two tables of stone. They are divided. The first table defines our duties to God, and the second, duties to our fellow-man. They are introduced by a short preface. They are God's Word.

The First Commandment.—"Thou shalt," not you. The command is of universal obligation, but it is addressed to each individual; each one is singled out. This command forbids idolatry in every form. There is only one God in all the universe, and there is no room for another. He is infinitely perfect, and claims our entire homage and obedience. He is entitled to the first place in our hearts, and we ought to love Him with an undivided love.

The Second Commandment.—This necessarily follows from the first. It shows clearly the sin of idolatry. This commandment marks the contrast between the true and all false religions. Whenever man forsakes the true God, he fashions false ones for himself. Educated heathens tell us that they do not worship the carved images in their temples, but the beings they represent. They profess to be wiser than God. He is a Spirit, and cannot be represented by any material form; therefore He has positively forbidden the making of any likeness of anything in the heaven, or in the earth, or in the sea, and offering any kind of worship to any symbol whatever. This command is made all the more impressive by the explanation which God adds to it: "I, the Lord thy God, am a jealous God." He has the sole right to our worship, and will suffer no other to usurp the place which He ought to have in our hearts; the service we owe to Him must not be given to any other. Transgression of God's moral law is as certain to bring its appropriate punishment as the violation of any natural law. Cause and effect are not more surely linked than sin and its punishment. The sins of the fathers descend to their children; i.e., the effects of their sins, even to the third and fourth generation. While those sad consequences of disobedience are set forth, the greatness of God's mercy also appears. The effects of disobedience may descend to the fourth generation, but to those who love Him and keep His commandments, God's mercy to thousands of generations.

The Third Commandment.—The name of God is to be held in deepest reverence. All proper feeling teaches us that this is right. In our courts of law people, in God's name, are sworn to tell the truth. This is not held to be a violation of the Third Commandment, but if one swears falsely the law punishes the offender. There is a habit, even in courts of justice, of administering the oath in a most irreverent manner, which is certainly not in keeping with the divine command. Then there can be no excuse for the awfully common habit of profane swearing. It is as disgusting as it is sinful. No one who really loves God would think of dishonouring Him by blasphemous expressions, or the careless or irreverent use of the sacred names. The Turks carefully gather up every scrap of paper, lest the divine name should be written upon it. We should carefully guard our lips, lest that name should be dishonoured by our profanity.

The Fourth Commandment.—The Sabbath is not merely a Jewish institution. This command begins with "Remember." The Sabbath is as old as creation. It was made for man. The Sabbath is to be kept holy, sacred to God. That is the day specially set apart for His worship. It is to be kept free from toil and from amusement. Man is bound to toil, six days are given to labour, but the seventh is mercifully given to man that he may rest. Works of necessity and mercy are as lawful on Sabbath as on other days; but according to the law of God, all else is forbidden. The law extends to all, to man-servant, maid-servant and to the stranger. The cattle are to enjoy rest. From the time that Jesus rose from the dead the first day of the week has been observed as the Christian Sabbath. Christ came not to destroy but to fulfil the law. The completion of His redemptive work places us under a deeper obligation, gratefully to Remember the Sabbath Day, to keep it holy.

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Asylum for the Insane, Toronto—Hard coal, 925 tons large egg size; 175 tons stove size. Soft coal, 400 tons, select lump.

Central Prison, Toronto—Soft coal, 800 tons, select lump, for steam. N.B.—To be delivered in lots of about 160 tons in each of the months of September, October, November, December and January next.

Reformatory for Females, Toronto—Hard coal, 550 tons, large egg size, 100 tons stove size, 10 tons nut size. Soft coal, 10 tons for grates.

Asylum for the Insane, London—Hard coal, 1,726 tons egg size, 25 tons chestnut size.

Asylum for the Insane, Kingston—Main Building—Hard coal, 1,600 tons large egg size, 75 tons small egg size, 25 tons stove size; 100 tons Lehigh coal, large egg size, for gas-making. Soft coal, 10 tons for grates. Regiopolis Branch—Hard coal, 175 tons large egg size, 50 tons small egg size.

Asylum for the Insane, Hamilton—Main Building—Hard coal, 1,500 tons egg size, 58 tons chestnut size. Soft coal, 20 tons for grates, select lump.

Pumping House on Queen Street—Hard coal, 330 tons egg size, 5 tons chestnut size. Institution for the Deaf and Dumb, Belleville—Hard coal, 550 tons large egg size, 80 tons small egg size, 35 tons chestnut size.

Institution for the Blind, Brantford—Hard coal, 300 tons egg size, 120 tons stove size, 12 tons chestnut size.

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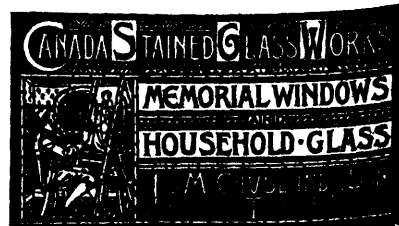
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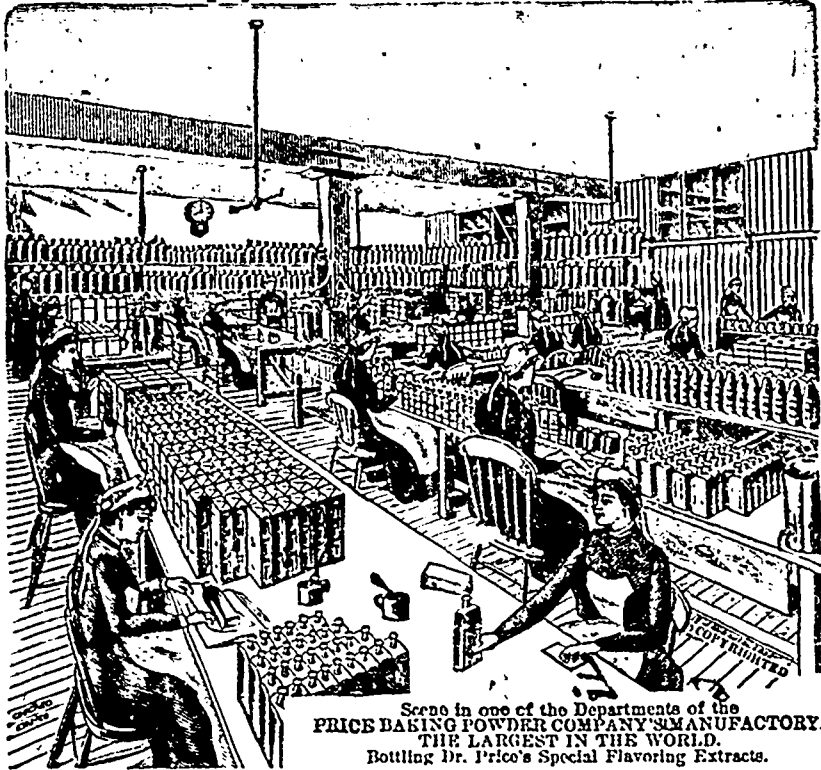
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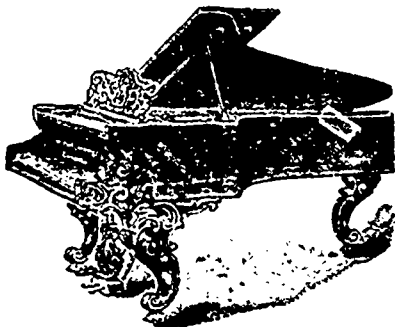
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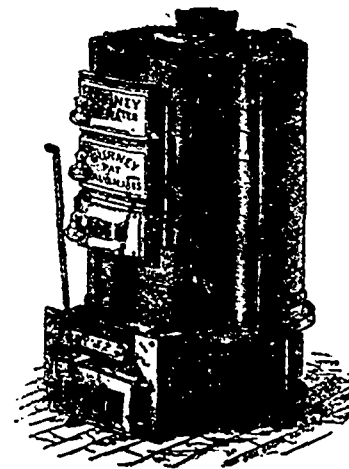
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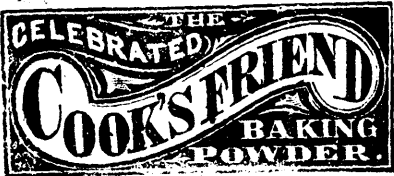
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MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Lyn, on Tuesday, July 5, at three p.m.
BRUCE.—At Chesley, on Monday, July 11, at seven p.m., for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business.
SAUGEEN.—In Guthrie Church, Harriston, on the second Tuesday of July, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, July 19, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, July 12, at ten a.m.
MIRAMICHI.—In Newcastle, on Tuesday, July 19, at eleven a.m.
MONTREAL.—In the David Morrice Hall, on Tuesday, July 5, at ten a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 4, at half-past seven p.m.
MAITLAND.—In Knox Church, Kincardine, on July 12, at five p.m.
PETERBOROUGH.—In the hall of the First Church, Port Hope, on Tuesday, July 5, at ten a.m.
WHITBY.—At Bowmanville, on Tuesday, July 19, at half-past ten a.m.
SARNIA.—In Parkhill, on the last Tuesday of June, at half-past two p.m.
PARIS.—In Chalmers Church, Woodstock, on Tuesday, July 12, at eleven a.m.
BRANDON.—In the First Presbyterian Church, Brandon, on Friday, July 22.
OWEN SOUND.—In Division Street Church, Owen Sound, on June 28, at half-past one p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, July 12, at half-past ten a.m.
REGINA.—At Wolsley, on Tuesday, July 5.
ORANGEVILLE.—At Orangeville, on Tuesday, July 12, at eleven a.m.
HURON.—At Goderich, on Tuesday, July 12, at eleven a.m.
GLENGARRY.—In St. John's Church, Cornwall, on Tuesday, July 12, at one p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of July, at half-past two p.m.



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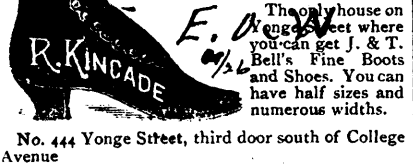


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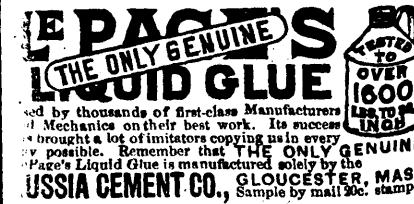
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