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TORONTO ENGRAVING CO.

Vol. 17.—No. 24.  
Whole No. 842.

Toronto, Wednesday, June 6th, 1888.

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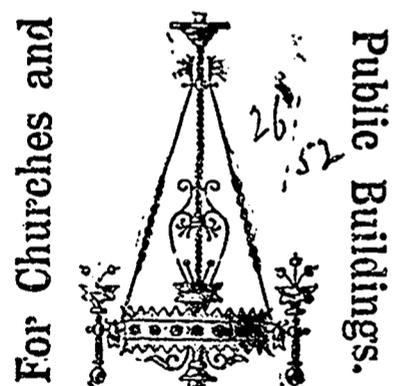
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ENRICH THE BLOOD by the use of H. Barn's Be. I. Iron and Wine, which supplies the necessary blood building material.

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TO THE DEAF.—A person cured of Deafness and noise in the head of twenty years' standing by a simple remedy, will send a description of it FREE to any Person who applies to N. H. HOLLISON, 30 St. John Street, Montreal.

ROYAL GOFF, of Willsboro, N. Y., suffered two years from a hard cough, with severe pains in the side and chest, and raised large quantities of blood. Several physicians tried in vain to relieve him.

STRAWBERRY BLANC MANGE.—Stew nice ripe strawberries, strain off the juice and when it is to taste; place over the fire, and when it boils stir in corn starch wet in cold water, allowing two tablespoonfuls of corn starch for each pint of juice, stir constantly until sufficiently cooked, pour into moulds wet in cold water, and set away to cool; serve with cream and sugar, and fresh strawberries if desired.

One Cent Invested in a postal card on which to send your address to Hallett & Co., Portland, Maine, will by return mail, bring you free, particulars about work that both sexes, of all ages, can do, and live at home, wherever they are located, earning thereby from \$5 to \$25 per day, and upwards. Some have earned over \$50 in a single day. Capital not required; you are started free.

GELATINE CRAM.—Pour a pint of cold water on a box of gelatine, and let it stand until dissolved. Then pour on three pints of boiling water, one and a half cups of sugar, and the juice of three lemons. Add a can of grated pineapple, stirring into the gelatine as it begins to congeal.

TO MAKE A RUMP STEAK TENDER.—Any piece of beef from the round may be prepared so as to cook as tender as the most delicate sirloin if care be taken with it. The Italian prepare tough beef by basing it with oil, so spread your steak with sweet oil, instead of basing it to bruise the fibres, which lets the juices run out into the fire. Let it remain an hour or so in the oil before cooking. Broil quickly, so that each side will be thoroughly charred, and then prop up your gridiron so as to be a little further from the fire, for the slow heating through, that cooks the inside juices without losing them. Melt a bit of butter in two tablespoonfuls of vinegar and pour it over the steak while hot.

Round trip excursion tickets at low rates are now on sale via the Burlington Route, C. B. & Q. R. R. from Chicago, Peoria and St. Louis to Denver, Colorado Springs, Pueblo, Salt Lake City, Ogden, St. Paul, Minneapolis, and resorts West and Northwest. The 'Burlington' is the only line running sleeping cars from Chicago to Denver without change. It is the only line by which you can go from Chicago to Denver and be away one night on the road.

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Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pellets.

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is offered by the manufacturers of Dr. Sago's Catarrh Remedy, for a case of Chronic Nasal Catarrh which they cannot cure.

SYMPTOMS OF CATARRH. Dark, heavy discharge, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired, there is a sensation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above symptoms are likely to be present in any one case.

"Untold Agony from Catarrh."

Prof. W. HAUSENER, the famous musician of Itasca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me 75 incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sago's Catarrh Remedy, in three months, I was cured, and the cure has been permanent."

"Constantly Hacking and Spitting."

THOMAS J. RUSHING, Esq., 422 1/2 Pine St., St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hacking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Finally, I was advised to try Dr. Sago's Catarrh Remedy, and I am now a well man. Had it to be the only sure remedy for catarrh, I would manufacture, and one has only to give a fair trial to experience astounding results in a permanent cure."

Three Bottles Cure Catarrh.

ELL RENNINGS, Rensselaer P. O., Columbia Co., Pa., says: "My daughter had catarrh when she was two years old, very badly. I sent Dr. Sago's Catarrh Remedy advertised, and she cured a bottle for her, and soon after she had a third bottle effected a permanent cure. She is now eighteen years of age and hearty."

# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JUNE 6th, 1888.

No. 24.

## Notes of the Week.

THE Illinois Prohibitionist Convention declared in favour of entire prohibition of the liquor traffic in all forms, of female suffrage, of a tariff for revenue only, of compulsory observance of Sunday, of arbitration as a means of settling labour troubles, and of teaching temperance in the public schools.

THE *Interior* says: The rupees are ready wherewith to found branches of the Young Men's Christian Association in India, whenever it is ascertained that a fair degree of success is likely to attend the enterprise. Should the association get a foothold in India its methods will be more than a nine-days' wonder to the natives. There is scarcely a greater contrast conceivable than between contemplative paganism and active Christianity.

THE Rev. John Hall, D.D., preached his annual sermon in the Fourth Presbyterian Church, West 34th Street, on a recent Sabbath evening before a large congregation. He depicted in an earnest and touching manner the progress and influence of religion on this continent and in other lands, and spoke of a greater observance of the Sabbath in New York and other cities of the Union, as well as in nearly every place in the Dominion of Canada.

BETWEEN apostolicity and ecclesiasticism there is not always agreement. "Let brotherly love continue" is apostolic. The following is not: A resolution is pending in the Lower House of the Convocation of Canterbury, asking the Upper House to take measures to enforce the resolutions adopted last year "to prohibit and suppress the practice of inviting dissenting ministers to take part in public services in the church, as well as accepting invitations from them to join in their services."

THE last great slave-holding power in the world, except Spain, has finally abolished the iniquity. Brazil has emancipated her slaves, over a million in number, by a decree which goes immediately into force. For this result, Dom Pedro deserves much of the credit, and in his far-off sick chamber in Milan, his heart is made very glad. But his daughter, the regent, must share with him the honour, and the people have not been far behind in their enthusiasm.

THE United Presbyterian Church in Scotland desires an endowment for a chair of practical training for the ministry in its theological college. The members of Synod are feeling their way cautiously. Professor Calderwood threw out the hint that a fine opportunity was presented to wealthy men to endow such a chair. Meantime progress is made, but with economy. The Synod resolved to appoint annually two ministers of experience as lecturers, who should receive the modest honorarium of \$250 for their services.

AT the recent meeting of the U. P. Synod in Edinburgh Mr. John Smart, S.S.C., Edinburgh, presented to the Synod a full-length portrait of Principal Cairns, painted by Mr. E. W. Lockhart, R.S.A. He said that the desire of the subscribers had been to mark the esteem in which Principal Cairns was held by the Church, their admiration of his high attainments as a scholar and a theologian, and their appreciation of what he had done for their own Church and the Church universal. Principal Cairns, who was received with quite an ovation, expressed his deepest sense of obligation to those who had conceived the idea of having his portrait painted and presented to the Synod.

A CORRESPONDENT giving an account of the proceedings of the Southern General Assembly at Baltimore says: On Saturday morning, prohibition knocked at our doors in the form of a motion offered by

Rev. J. W. Heagan, of Lafayette Presbytery, Missouri, to appoint a committee on temperance. Commissioners Brooke, of Virginia, and Monroe, of North Carolina, opposed the motion on the ground that it was uncalled for; the former saying that we might as well appoint a committee on the Ten Commandments. Rev. E. D. Washburne, of Virginia, could see no harm in defining the Assembly's position on such a vital question. It was finally disposed of by referring it to a special committee, to report to the next General Assembly.

DR. GORDON GRAY, of Rome, who was in Toronto about a year ago, in an interesting letter published in the *May Voice from Italy*, says the number of pilgrims in connection with the Pope's jubilee celebration compares unfavourably with pilgrimages of former days, when no such facilities for travelling existed as now. The pilgrims themselves go away wondering wherein the Pope's liberties are restricted, and why the semblance of imprisonment must be kept up. As to the results of the evangelical work carried forward in all parts of Italy, Dr. Gray believes that far more is being accomplished than one hears of by the ordinary channels. It is a significant fact that of the 124 engaged with Dr. Prochet in his work no fewer than seventy-four are either converts from Roman Catholicism or the children of converts. The case is typical. Gavazzi testifies that of the 1,600 members in the Free Italian Church not one is a Protestant by birth; and two important additions recently made to the staff of workers are from the ranks of the priesthood.

MOST people, says the *Scottish American*, would be greatly disposed to think that there must be something radically wrong in the organization and arrangements of the North Presbyterian Church, when they consider how disproportionately and inadequately generally its ministers are paid. From the report of that body, it appears that it has 6,436 churches. Of these, 115 pay their ministers a salary of \$5,000 or over; ninety-four pay a salary of \$3,000 and under \$5,000; eighty-two pay a salary of \$2,000 and under \$3,000; and the remaining 6,148—or ninety-five per cent. of the whole—pay \$1,800 or less, mostly less; in fact, the average salary of Presbyterian ministers in this country is under \$800, many of them receiving even less than \$500 a year. It also appears that there are 782 more churches than ministers, and yet scores of ministers are reported as being "without a charge." In these circumstances it is not surprising that last year the Relief Board had to aid 562 ministerial families, but it will surprise many that, in a Church which professes to be so rich and liberal, the average of the appropriations did not reach \$200.

WE heartily endorse what our good brother of the *Halifax Witness* suggests in the extract which follows: The Lord's supper was observed at an Assembly meeting in Hamilton a number of years ago. The proposal gave rise to a discussion about preparatory services that almost for a brief space perilled the observance. There is now no danger of a similar episode occurring. The *Witness* says. It is customary in many Church courts, such as Conventions, Synods, General Assemblies, to celebrate the Lord's supper at an early sitting. This is a sign of communion in the love, faith and service of the one Lord and Master. We hope our own General Assembly will soon venture on this innovation. We are confident the result would be helpful in many ways. It may be too late now to suggest such a service this year; but the matter might be discussed with a view to acting next year. The Presbyterians of England, the lineal descendants of the Westminster Divines, hold such a service and find it profitable. Our brethren in the United States always hold such a service. We hope therefore it will not be thought amiss if our own Assembly take the matter into serious consideration.

IN the report on Foreign Missions presented to the Presbyterian Assembly at Philadelphia, the following

passage occurs: The total receipts for the year have been \$901,180 80, making an advance upon last year of \$117,023 21. This splendid uplift along the grooves of finance is due to an increase from legacies of \$59,454, from churches, \$20,120, and from women's societies, \$46,851. As usual, the Marthas and Marys and Phebes and Tryphenas and Tryphosas of our beloved Church, to the outward boundary of our expectation, and their beautiful and deepening devotion to this cause, form one of the most significant and delightful surprises of modern missions. It is plainly the duty of the Church of God to make grateful and rejoicing recognition of this enlarging activity and liberality of women in Christ's work of redemption. Where Paul could only salute a single Urbane or Priscilla as "a helper in Christ," and here and there a single mother or sister as a "labourer in the Lord," we may greet a goodly and godly host of womanly hearts wearing the jewel of discretion while aflame with zeal, and consecrated to "woman's work for woman" the whole wide world round.

THE Toronto Woman's Christian Association has completed another year's successful effort in doing good. The fifteenth annual meeting was held in Association Hall last week, and was well attended by those taking an active interest in the work of the Association. The reports presented show a healthful state of affairs financially and in practical philanthropic work. The officers elected for the year were: Mrs. Andrew Jeffrey, president; Mrs. J. C. Gilmore, Mrs. Gzowski, Mrs. David Cowan, Mrs. Brett, Mrs. J. H. Richardson, and Mrs. J. K. McDonald, vice-presidents; Miss Buchan, recording secretary; Mrs. W. J. Davis, corresponding secretary; Mrs. H. E. Clarke, treasurer; Mrs. Gamble, Campbell, Finch, Mrs. James Campbell, Mrs. MacMurchy, Mrs. Reid, Mrs. John Harvie, Mrs. Boddy, honorary members; Mrs. Barnett, Mrs. Beard, Mrs. W. R. Brock, Mrs. Clapp, Miss Carty, Mrs. Calvert, Mrs. R. S. T. Davidson, Mrs. J. Evans, Mrs. Jarman, Miss Joseph, Mrs. W. N. Millar, Miss Morrison, Mrs. MacVicar, Mrs. T. Moore, Mrs. McMillan, Mrs. W. B. McMurrich, Mrs. Charles Poole, Mrs. Purkiss, Mrs. Robert Parker, Miss Scott, Mrs. Steele, Mrs. Torrington, Mrs. Thom, Mrs. Wood, Mrs. Walton and Mrs. Macfarlane, directresses.

THE latest phase of the papal rescript on Irish affairs seems to place the Sovereign Pontiff in a position somewhat resembling that occupied once upon a time by Balaam the son of Bosor. His Holiness was taken to curse the Nationalist movement, and he ends by giving it his mild benediction, as the following manifesto by the Irish ecclesiastical authorities plainly indicates. In obedience to the commands of the Holy See and in willing discharge of the duty thus placed upon us, we desire to put on public record that the recent decree of the Holy Office addressed to the Irish Hierarchy was intended to affect the domain of morals alone, and in no way to interfere with the politics in this country. Even this very day we have had from our Holy Father the Pope direct and unequivocal assurances of his deep and paternal interest in the temporal welfare of our country, and that, so far from intending by this decree to injure our national movements, it was the hope and purpose of his Holiness to remove those things which he judged might in the long run be obstacles to its advancement and ultimate success. With these facts thus clearly before us, apart altogether from his numerous titles to our filial affection and respect, we must warn our people against the use of any hasty or irreverent language with reference to the Sovereign Pontiff or to any of the Sacred Congregations through which he usually issues his decrees to the faithful. While expressing our deep and lasting gratitude to the leaders of the National movement for the signal services they have rendered to religion and to the country, we may deem it our duty at the same time to remind them and our flocks, as we most emphatically do, that the Roman Pontiff has an inalienable and divine right to speak with authority on all questions appertaining to faith and morals.

## Our Contributors.

### DR. POLONIUS GIVES THE YOUNG MAN SOME POINTS ABOUT THE GENERAL ASSEMBLY.

BY KNONONIAN.

I am glad to know, my son, that you are a commissioner to the General Assembly. This ought to be a good Assembly for young men who desire to take a hand in the proceedings. A considerable number of the more prominent old members are going across the Atlantic, and Halifax is too far away for some others to attend. The coast will be fairly clear for the younger men and any ambitious member who has a consuming ambition to make an ass of himself will probably have a favourable opportunity.

I would like to give you a few points on some questions that are likely to come up, so that you may contribute your quota to the proceedings. I hope you will never be known as one of the members who bob up on every question. Still, if you can contribute anything worth hearing you should do so. There is a golden mean between the silent member and the inflated bore who thinks the world and all that is therein were created for the special purpose of listening to him.

Very likely, my son, something may be said about how far the Assembly should go in urging Presbyterians to support the Scott Act and kindred measures of moral reform. You need not give yourself any worry on that point. The people may be depended on to draw the line themselves. If they have confidence in a law, and believe it to be a good thing they will vote for it without any instructions from the General Assembly. If they have no confidence in it and believe the law does harm they will vote against it no matter what the Assembly may say. The Presbyterians of Huron and Bruce knew quite well that the Assembly urged them to vote for the Scott Act, but in hundreds, if not thousands, they voted it down. Presbyterians have a queer habit of voting as they please. It is a way they have. Many of them were born so. Methodists can be driven like sheep to the polls, but Presbyterian people seldom take kindly to driving. They kick like fury if you try to lay on the lash.

Those esteemed gentlemen who raised this question in the Toronto Presbytery were probably thinking about the principle of the thing. They wanted the Church to do what they thought was scriptural. Or possibly they were thinking about the position in which the Church is placed when the Supreme Court recommends specific legislation that her own members and office-bearers vote against in hundreds. They may have supposed that it does not increase the spiritual influence of a Church court to endorse laws that her own people snuff out at the polls. So far as the Church is concerned these are most important matters, my son, but you need never worry yourself about the liberties and rights of the people. You need not pose as a champion for the popular rights on this question. The people can take care of themselves.

No doubt you will hear a good report from the Sabbath Observance Committee. When the fathers and brethren have exhausted themselves on railways and steamboats, you rise in your place, my son, and modestly ask if the Assembly is in favour of holding Scott Act meetings on Sabbath at the Sabbath school hour or any other hour. Ask some of the commissioners from Toronto what they think about that Sabbath meeting that used to be held in the Pavilion in Toronto last autumn to promote the election of Mr. Rogers. Ask the fathers and brethren if they think the Scott Act was much helped in the late contests by meetings held in Methodist Churches on Sabbath evenings—meetings that thinned out many of our own Churches, lessened our collections and certainly did not promote the spirituality of the people. Put these questions gently, my son, for some of the commissioners may have been at these meetings. If any member rise and says the Scott Act was greatly helped by these meetings, just modestly ask him where the help came in. When the Assembly is discussing this great question of Sabbath Observance, try to bring the court down to something smaller than the Grand Trunk Railway.

No doubt, my son, you will hear something about

the aggressive power and corporate vote of the Catholic Church. That is all right. The Catholic Church will bear watching. Corporate votes are the bane of Canada. There ought to be no Catholic vote, or Orange vote, or French vote, or Methodist vote, or Presbyterian vote, or corporate vote of any kind. When some of the eloquent brethren storm loudly about the influence that the Catholic Church exercises over our numerous governments, you rise quietly, my son, and ask if the fathers and brethren have ever heard of a man being made a judge because he was a Methodist. If this assembly has a sprinkling of live men from Ontario, they will put in some mild applause there. When the applause subsides, ask if anybody ever heard in these latter days of a man being made a cabinet minister, partly because he was a Methodist. That will bring the house, if the house knows as much as it should know. When order is restored, ask how it came that the Baptists got a charter for their university from the Ontario Legislature, at the very time the Minister of Education was putting through his Scheme for University Federation. Tell the Assembly, my son, that there may easily be corporate votes besides the corporate vote of the Catholic Church.

If any proposals are made to ask Presbyterian electors how they vote on certain questions, you rise and modestly remark that voting is done by ballot in this country. The very object of the ballot is to prevent enquiries of that kind.

Some other day I may give you some further instructions. Meantime master these points, and be ready to use them at the right time.

### THE CHURCH AND PROHIBITION.

MR. EDITOR,—In looking over some of the reports of Presbyteries and Synods I see they have taken such a strong stand on Prohibition that I would like to know where they get their support or proof for it. Assuredly not in the Bible, for it teacheth the moderate use of all that God has given us and holds us responsible for the same, whereas if others pass laws compelling you to such a course, it does away with your right of private judgment and responsibility, and sets aside the teaching of the Word, "Let every man be fully persuaded in his own mind" (Rom. xiv. 5; 1 Cor. x. 25-27), but the prohibition theory is, if we are persuaded, we will compel you whether you think it is right or wrong, which, if carried out to the utmost, would be a most despotic and tyrannical thing, not approved of in the Word of God. "Let not him that eateth despise him that eateth not, and let not him which eateth judge him that eateth not, for God received him. Who art thou that judgest another man's servant?" (Rom. xiv. 3, 4.)

It appears plain to me that prohibition was never intended, if it had been, some provision would have been made to that end, but there is nothing of the kind. In Gen. ix. 20, 21, "And Noah began to be an husbandman, and he planted a vineyard, and he drank the wine and was drunken." But although directly under the direction of God Himself, he was not forbidden to take it again. This is the first mention we have of wine. The next is in Gen. xiv. 18, "Melchizedek, king of Salem, brought forth bread and wine, and he was priest of the most high God, and he blessed Abram of the most high God." Here we find it along with bread, which the most bigoted prohibitionist uses, and in similar connections they are found nearly all the time. In the Scriptures wine is mentioned 242 times, and also drink 413 times with only three prohibitions, viz.: That to the priests after Nadab and Abihu, on going into the Tabernacle, the Nazarites and to others not to use it to excess.

These three are the only restrictions I find in the whole Bible. We next find in Gen. xix. 32-34, the case of Lot—a most aggravated case,—and yet he is not told not to take it again. We next have in Gen. xxviii. 25-28, the instance of Jacob, another bad case, bringing Isaac his savoury meat and wine to drink; and in verse 37, "With corn and wine have I sustained him." And in Gen. xlix, we have wine mentioned figuratively in reference to the promised Saviour. In Ex. xxix. the use of wine with the temple service, and in Lev. ix. the first prohibition, "Do not drink wine nor strong drink thou, nor thy sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die: it shall be a statute forever throughout your generations." Lev. ix. 10, "And that ye may put a differ-

ence between holy and unholy, and between unclean and clean." The restriction here establishes the freedom elsewhere and at other times. In Numbers vi. 3-20, we have the case of the Nazarite and as in the former, the restriction and freedom, the one confirming and establishing the other. In Deut. xi. 13-15, we have God's promise on account of obedience, "Of the corn and wine for man, and grass for cattle, that thou mayest eat and be full." In this we have three things promised, two of which prohibitionists would willingly have plenty, corn and grass, why not the wine? God places them together. How daring of man to separate! In Deut. xii. 32, the Almighty, knowing the perversity of fallen man, warns him of the very thing he is doing to do, "Thou shalt not add thereto nor diminish from what I command." In Deut. xiv. 24-26, we have what these modern pharisees would call unwarrantable liberty, to buy wine or strong drink the same as for oxen or for sheep or whatsoever they desired. "And thou shalt eat these before the Lord thy God, and thou shalt rejoice, thou and thine household." Also Deut. xv. 14, in freeing those that had been sold in the seventh year, they were to be furnished liberally "out of the floor, the flock and winepress of that wherewith the Lord thy God hath blessed thee, thou shalt give them."

Deut. xxviii. 15, 39. As the blessing for obedience so the punishment comes with disobedience. "Thou shalt carry much seed out into thy field, and shalt gather but little in." "Thou shalt plant vineyards and dress them, but shall neither drink of wine nor gather the grapes;" and Isa. lxii. 8, 9, contains a promise to the Jews of blessing, after their return to their own land. Yet masters in Israel appear ignorant of the things of God as those in the days of the Saviour. "How can these things be?" They desecrate their pulpits by preaching prohibition, and slander God's servants who are honest enough and brave enough to declare the whole council of God. One, from whom we might expect better things, told his Bible class that such a preacher was the agent of the evil one. How awful when the light that is in one is darkness; and how great is that darkness! Look at Psa. civ. 10, 15 these are only a few samples among the many that might be cited. Prov. iii. 10, "Honour the Lord with thy substance," "So shall thy barns be filled with plenty, and thy presses burst out with new wine." Eccl. ix. 7, "Eat thy bread with joy and drink thy wine with a merry heart, for God now accepteth thy works." What, "being merry drinking wine." Jer. xxxi. 12, a most wonderful verse. I would like to know if our modern teachers have ever seen it. I would advise them to look at it and get the Minister of Education to exclude it from the Scripture lessons taught in our public schools, because it would contradict those modern traditional lessons for which they thanked him so much at Owen Sound. History would only be repeating itself. Of old, these traditions contradicted the Word of God. Joel ii. 18, 27, and iii. 18, the blessing. Amos v. 11, but the punishment the wine taken away; to-day some are doing all they can to take it away. And Amos ix. 14, promised after their return as a blessing. And Micah vi. 15, punishment. Also Zeph. i. 13, here, as in the other places, along with other things, either is the giving or withholding. There is no selecting one as the better, and another as the worse. It is as to garble God's Word; that is what the evil one does.

In Zech. ix. 17, we have a wonderful prediction of what should come to pass and has come to pass. Corn shall make young men cheerful, and new wine the maids.

Our moderns tell us that the spirit of the New Testament is for prohibition. Let us examine a few texts. Matt. xv. 7, 20, the Saviour here says: "In vain do they worship Me, teaching for doctrines the commandments of men." "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man; and are ye also yet without understanding. Do not ye yet understand what whatsoever entereth in at the mouth goeth into the belly and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart and they defile the man." "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness. These are the things which defile a man." Matt. vii. 16-18, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" "A good tree cannot bear

forth evil fruit. Neither can a corrupt tree bring forth good fruit." Eph. v. 18, "Be not drunk with wine, wherein is excess, but be filled with the Spirit," 1 Tim. iii. 8, "Not given to much wine," 1 Tim. v. 23, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," Titus ii. 3, "Not given to much wine." It would be easy to enlarge to an indefinite extent. I have only referred to some of the most direct passages, and from all that I find in the Bible on the subject, I am driven to the conclusion that prohibition is nothing but a delusion of the evil one, for we are told he is transformed into an angel of light, and he never did show the true light, but a spurious thing, to get us to believe that it is superior to the true light. He is quite pleased that we should make a great external show, but with no internal reality. May He who made the light, shine into all our hearts, that we may know the light. **SCRIPTURE TEMPERANCE.**

**SUPPLY AND SETTLEMENT OF VACANCIES**

MR. EDITOR,—In preparing their annual report for transmission to the General Assembly, the Committee on Distribution and Supply have found the following very gratifying features among the results of the year's work. The whole number of ministers and licentiates on the roll for the year was forty six. Of this number twenty-three came upon the roll since last Assembly. The whole number removed from the roll during the year was twenty three, of whom eighteen were called and settled, fourteen in "vacancies reporting to the Committee for supply," and four in "vacancies not so reporting," while five have withdrawn to enter upon work in "mission fields and elsewhere."

Though the whole number of vacancies reporting to the committee for supply was much smaller than it should have been, yet of these twenty eight have been settled during the year, fourteen by ministers or licentiates chosen from the Distribution Committee's list, one by a minister who had previously withdrawn from the list to engage in mission work, seven by licentiates and ministers without charge not on the list, and six by ministers called from settled charges.

It will be seen that more than half of the vacancies settled as reported chose as pastors those who had honoured the Assembly's Distribution Scheme. And if it be borne in mind that the vacancies asked and received supply through the Committee for an average of less than half the time, and were supplied for the other half mainly by settled ministers and others not on the committee's list, it will be seen that those going upon the list have competed more than successfully with all others—settled ministers included; while fifteen of those on the list, and only thirteen of all those not on the list have been settled in the twenty eight vacancies that were open for an equal time to each of these two classes. Four additional of those on the list have been called to charges in which they could get only a chance hearing, as these were vacancies that asked for no supply through the committee, but relied wholly upon such as they could secure by private arrangement.

From the above showing it appears that those seeking appointments through the Assembly's Committee are, according to the verdict of vacant congregations, to be preferred to those seeking employment only by private arrangement.

We have not the data at hand from which to institute a full comparison; but are of the opinion that something similar would be found true in the case of congregations; that is to say, that a larger proportion of settlements have taken place among vacancies within the Committee's bounds that have asked for supply through the Committee, than among those not reporting for supply, but relying wholly upon private arrangements. It is worthy of remark also that the vacancies settled by pastors chosen from the Committee's list include important charges in city, town and country, and in some instance these pastors-elect received calls from two or more vacancies before accepting settlement. These are—so far as recent years at least are concerned—new and most gratifying results, and they warrant the committee in hoping that if the recommendations of their annual report for this year shall be adopted by the General Assembly at Halifax, the

day is not far off when all vacancies, as well as all licentiates and others wishing settlement, will be alike glad to have the opportunity of being served by the Assembly's Committee. And if, in addition to adopting the committee's recommendations, the Assembly shall also adopt the "overture on the supply and settlement of vacancies" transmitted by the Synod of Hamilton and London, it may be expected that a new era is at hand in the Church's history, in which speedy settlements will be the rule, and protracted vacancies will be out of the question.

Hamilton, Ont., May 31, 1888. R. J. LAIDLAW.

**PROBATIONERS' SCHEME.**

MR. EDITOR,—An invitation was given some time ago for suggestions for the improvement of the Probationers' Scheme, as the committee wished to make it as perfect as possible.

I would therefore suggest the following:

1. That the three ministers preaching in a vacancy during each quarter should form a leet, and that the Moderator of Session should be required to hold a congregational meeting each quarter, and if after taking a vote it is found that none of the three have a majority of the congregation, a new leet should be given. If four leets, comprising twelve ministers, have been given and no one commands a majority of the whole congregation, the Presbytery should then make the appointments, changing their ministers as often and no oftener than necessary till the congregation is in a proper frame of mind for a settled pastor.

According to the present practice, it is no matter how acceptable a minister's preaching may be, he is as helpless as the lame man at the pool of Siloam, who had "no man to put him in when the water was troubled." If he has no influence with the Moderator of Session to get a call moderated in, he must wait for another opportunity. He is not allowed to wait for the thirty-eight years, but after two years—no matter if the greater part of his time has been spent in preaching to congregations who have called ministers and he has proved ever so acceptable—he is pronounced incompetent and his name is struck off the roll.

To call a minister in such a position a candidate is an abuse of language. No one can properly be called a candidate unless he is nominated.

By adopting this simple suggestion all the ministers who preach in a vacancy would be really candidates, and they would all have an equal chance. Congregations would then have an opportunity of exercising their right in choosing a minister. According to the present practice they can only do so when the Moderator of Session sees fit to bring a name before them.

Rule 2. For the regulation of the distribution of probationers, passed by last General Assembly, should be amended or expunged. It reads as follows: That the committee have power to withhold appointments from any to whom objections have been made until such time as the Presbytery recommending him shall show cause for his being given his former position.

No grounds are required for the objection, but as far as appears from the rule, however groundless the objection, the minister is condemned and degraded from his position as a minister turned out of employment, and if he can get his case tried before six months he may think himself fortunate. If the objection against him is not sustained he is restored to his former position, but he may have lost from \$200 to \$300 by the affair besides the injury to his reputation.

Can any one point out any good such a rule can do?

If we have any minister who cannot safely be trusted to preach four Sabbaths in a vacancy, it is high time that such were put out of the Church. If any Presbytery certifies a minister as being in good and regular standing, why should any Tom, Dick or Harry or Convener (for there is nothing said about what kind of an objector is required) have the power to depose him from the work of the ministry.

It is utterly incredible that a rule so much at variance with British practice and Bible justice could have ever been passed by such a body of men as compose the General Assembly after mature deliberation. It must have been passed in haste. If this rule were expunged and my other suggestion adopted, the Scheme might be considered on the whole satisfactory. **AMOR JUSTITIÆ.**

**CANDIDATING.**

MR. EDITOR, Candidating affects ministers and it affects congregations. How it humiliates, discourages and sours ministers has been told in your columns. That efforts are being made in the Presbyteries of Brockville and Orangeville to shield ministers from the evils of the system has also been told in your paper. But nothing which you have yet published makes it clear that ministers have yet discovered that these evils are inseparable from the system. It may be that no one has yet written all he has thought and felt. It may be that the men who know most have been deterred by the fear of incurring the contempt even perhaps the jeers of their more successful brethren, from telling their grievances and exhibiting their minds; but I as a layman have no fears to restrain me from telling all I know about our Presbyterian "curse." Above I used the term successful as it is generally used, to describe those who are successful in obtaining calls—not those who are successful as pastors. This success in obtaining calls is a very questionable kind of success; for the system is so decidedly bad that it tempts the candidate, lowers his self respect, and rouses in him all the evil passions which are held up to merited contempt in the expression "ward politician." Often the best man does not succeed.

The excuse for the system is, "They must get a good preacher." Much grumbling about poor preachers has been indulged in by hearers. Much derisive pity has been expended on the same class by their fellow ministers. And now it is being gravely discussed in Church Courts in Scotland, What to "do with" inefficient ministers? If there are inefficient men in our Church, the leading authorities of the Church are to blame. No man can become a minister of the Presbyterian Church without being admitted by a Presbytery, and if any Presbytery has admitted an "inefficient" then let us in imitation of the English Poor Law, return him to that Presbytery, and insist on it providing for him as the only atonement it can make for the terrible wrong it has inflicted on the Church. The Church has induced him to give up his youth to study. The Church has induced him to spend large sums and long years in fitting himself for her service. And the Church points the finger of scorn at the minister not worn out in her service who quits it. Therefore the Church is bound to provide suitable work for the Master to any man she takes the responsibility of licensing, that he may honestly and honourably earn his living. But are there any inefficient men in our ministry? I would like to have this question answered by any one who will state plainly the qualities or want of qualities which make up the "inefficiency." I am free to say after an experience of forty years and an acquaintance with a very large number of ministers—young, old, smart, slow, strong and weak—that I have not met with one who was unfit for doing our Lord good service. Some, no doubt, are "round pins in square holes," but that is the fault of the Church. Will any Presbyterian say that our ministers are worse than those of the Episcopal or Methodist Churches? Yet these Churches have no "inefficient" men and no vacant congregations. Our weak, slow, cumbrous and, because of its consequences, wicked system of weary calling and placing ministers is responsible for all our idle ministers, vacant congregations, and the consequent slow progress of our loved and Christ-glorifying Presbyterian Church. **D. G.**

**THE PROCESS OF CALLS.**

MR. EDITOR,—It does seem queer in THE CANADA PRESBYTERIAN to tell the Methodists, as it did lately, that the practice of requiring congregations to call their own ministers is the weakest and poorest part of the Presbyterian system. The process of call by congregations is one of the most excellent parts of our church life. Who wants to settle ministers without the deliberate and active concurrence of the Christian people? Is this the time of day to be craving after the rejected system of patronage, either lay or clerical? The Church may find difficulty in devising a perfect method of distribution, sure to give equal opportunities to all eligible preachers and to all congregations on the outlook for ministers; but even with the partial confusion which obtains at present, substantial justice can easily be done to the rights of all. Woe worth the day when we cease to recommend the principles of Presbyterian order and privilege in the vital matter of the people's call. **J. W.**

## Pastor and People.

FOR THE CANADA PRESBYTERIAN

"GOD IS SPIRIT (LIFE)," "GOD IS LIGHT,"  
"GOD IS LOVE."

BY REV. JOHN DUNBAR.

God is life—real, self-existent,  
God is life—pure and serene,  
God is life—both near and distant,  
God is life—felt though unseen.

God is light—the great all-seeing,  
God is light—the self-revealed,  
God is light—in boundless being,  
God is light—seen, yet concealed.

God is love—in name and nature,  
God is love—in word and deed,  
God is love—in form and feature,  
God is love—'tis, all we need,

God thus is life, is light, is love,  
Eternal, infinite, supreme,  
Cause of all cause, beneath, above,  
All being lives and moves in Him.

### STATE OF RELIGION.

(Concluded.)

So far as the growth of religious life can be evinced by the spirit of liberality, your committee rejoice to report advancement in all the Presbyteries during the past year—that is speaking generally. It is manifest, however, that very many congregations come far behind in this grace. While some Sessions testify to a "decided increase," and still more to "increase especially on behalf of missions," there are not by any means a few who report "no progress during the past year in this respect." One distinctly says "getting worse"; and again, as to keeping alive the missionary spirit there is the astounding statement from one, that "there is no missionary spirit to keep alive—the Augmentation Scheme killed it." Your committee cannot understand this. It is a burning shame to our Church that this fund should, in this land that God has blessed, be compelled, as it often is, to go a-begging. There is neither reason, sense, nor grace, in giving freely to a Home Mission Fund, to start and foster young mission stations, and then whenever these show a spirit of pluck and enterprise to call a settled pastor, to turn them out into the cold to perish. So niggardly and grudging has the spirit of many of our people been towards this Scheme, that some of our brethren, out of self-respect, prefer to suffer rather than draw from it. May the Spirit of God move us to roll away this reproach from Israel this day.

As a means of fostering the missionary spirit, besides the pulpit, the press, and the missionary meeting, your committee must not fail to refer here to the Woman's Foreign Missionary Association, concerning whose usefulness in this respect every Presbytery, and very many Sessions cordially testify.

Your committee cannot pass from this department without once more drawing attention to the necessity of securing more and better system in many managing boards. In too many cases financial affairs are simply allowed to drift—they are not controlled. If stipend offerings come in punctually, good and well; if not, they may take their own time. The solemn obligation attached to every call that the pastor will be suitably maintained, as God shall prosper the people, and that this shall be a first charge on the Church's income, is in too many cases utterly ignored. All sorts of claims receive precedence to this, for "the minister can wait," and meanwhile many a faithful servant of Jesus Christ is thus subjected to the slow torture of a cruel, dispiriting and enervating penalty, because a sordid people and a careless or unsystematic management hold back the Lord's money. This is destructive of the spiritual life of such congregations.

It is true we have done much, very much, of late as a Church in advancing in the spirit of liberality; for which we give glory to God. But the mass of our people must be taught that they have not yet begun to touch the burden of their obligations in this regard—that not until they bring all the tithes into the storehouse that there may be meat in God's house, will the windows of heaven be opened and times of real refreshing come from His presence.

### SPECIAL SERVICES.

In answer to the question, "Have any special services been held in your congregation during the past year?" it appears that in some Presbyteries none were held. One Presbytery reports two congregations; another five; another "a few." Your committee would respectfully deprecate the stereotyping by the Assembly's committee of this as an annual question on the State of Religion, if it is to be understood as a reflection on the religious life of the congregation that answers in the negative. The absence of such services may indicate the very reverse, and it might as well be asked next: If we have observed the week of prayer. To inquire whether there has been any special work of grace during the year, and if so, what are the substantial evidences of it, is a very different thing. However, your committee are happy to report that good is said to have resulted from the meetings held. That they have been conducted for the most part by the pastor in charge, assisted in some cases by some of his brethren in the ministry, and that the employment of the professional "Evangelist" does not appear to grow in favour.

In this connection, your committee beg to submit the substance of a statement made on the floor of the Bruce Presbytery by one of its members. During the month of December last he learned that some of his people were in a state of anxiety as to their spiritual condition. He thereupon gave opportunity at the close of the prayer meeting for any such to remain for conversation. Six remained. From these he gathered that others were in a similar state of mind. On the Sabbath evening following about thirty remained for conversation. A series of nightly meetings was then held for several weeks in the course of which a large number have professedly accepted Christ, and become communicants. In this instance, it is to be noted that the concern arose out of the use of the ordinary means, and the special meetings followed as a consequence.

### HINDRANCES.

Some of these arise from within the Church, such as too much general "indifference," too much idleness, too aggressive Christian work, want of systematic business management, "the tendency to social amusements in Church of an un-Christlike character," the looking on the Church by some office-bearers as a human "concern," to be managed on the questionable principles of worldly business life, and not as a part of the body of Christ. From every Session is heard the painful refrain of worldliness, worldliness, worldliness, with distressing unanimity.

Besides these there are hindrances from without, such as "intemperance," "late hours on Saturday nights," "Sabbath railway traffic and excursions by rail and steamer," "Agnosticism," "infidelity," "party-politics," and the deteriorating influence exerted by Roman Catholics where these form a considerable part of the population. One strongly emphasizes "the need of a more comprehensive knowledge of Scripture by our people," and finds pulpit instruction "hampered and hedged in on every side by dense ignorance." How can it be otherwise when our youth during their education period are held from morning till late at night with secular school studies, when religious instruction may be said virtually to have no place in the Public Schools, when parents are so much engrossed with the pursuits of this world as to be utterly careless of home religious training, and when almost all the direct Bible instruction our youths receive is one hour a week in Sabbath school, and that in some cases, only part of the year?

Thus while the reports set forth much that gives occasion for expression of sincere gratitude to God for all the progress of the past, and for every hopeful sign regarding the future, it will also be seen that they disclose much cause for deepest humiliation and self-abasement. Let us apply to ourselves the exhortation of Him who hath the seven stars: "Be watchful, and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God."

### RECOMMENDATIONS.

During the past year the Ontario Legislature has passed an act, the provisions of which, your committee believe, will tend to facilitate the mitigation of the evil of late shopping on Saturday nights. Your committee therefore recommend: (1) That the Synod renew its recommendation of last year, viz., "That

our Christian people, especially in towns and cities, be exhorted to give all possible encouragement and help to those who in a legitimate way, by the early closing movement, are seeking the relief of both merchants and their employees from the grievous bondage of late shopping on Saturday nights."

It is also recommended:

(2) That Presbyteries be urged to make more vigorous effort to secure full replies to the questions of the State of Religion from all the Sessions within their respective bounds.

(3) That Presbyteries be recommended by visitation or otherwise, to institute inquiry into the financial system and general business management of such congregations, especially as are apparently behind in the grace of liberality.

(4) That the importance of family worship, and their prime responsibility in the matter of home religious instruction be earnestly impressed on parents, and that this be made a matter of pulpit discourse on one or more Sabbaths during the year.

All of which is respectfully submitted.

ALEXANDER HENDERSON, *Convener.*

### I CAN TRUST A CHRISTIAN.

Christianity in South India has won the respect and esteem of the whole community. Here is an illustration. Not very long ago an evangelist met in the street a Hindu with a troubled countenance, a man who had a great deal of money with him. He had gone to the town to collect what seemed a bad debt, and he had got it. He had tied it round his waist. Then came the trouble to keep the money. He was afraid, since he was a stranger in town, that it might be stolen and that he might be murdered. He met the evangelist, and saw by his dress that he was a Christian, he saw by his face that he was a Christian; for God puts a bit of sunshine beneath the brown skin, you know. He said: "Sir, I should like to stay at your house, if you please, to-night?" "Oh! but," said the evangelist, "my dear sir, I am a Christian, you are a Hindu; there are thousands of Hindus here." "Yes, it is just because you are a Christian I want to stay with you. I can trust a Christian, but I cannot trust a Hindu." Is not one such testimony worth a volume of sneers?

### COULDN'T TELL IT.

Dr. Richard Fuller, in that remarkable sermon on "The Cross," says: "I was much affected not long since in a distant city, by the words of an humble individual. We were receiving him into the Church, and he was telling us, as well as he could in his humble but strong language, of the change wrought in him. At length he stopped, and looking at me with a countenance expressive of the deepest emotion, said: 'Sir, I cannot speak what I feel; God, sir, has not given a poor man like me power to talk on this thing.'" Very similar to this is what one of our missionaries reports of a Japanese convert, who said: "I cannot tell it in this Japanese tongue; I don't believe I could tell it in your tongue, nor if I had an angel's tongue; but one poor heart can feel it all."

### WHAT BRINGS PEACE?

A doctor who was once visiting a Christian patient had himself long been anxious to feel that he was at peace with God; the Spirit had convinced him of his sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one, he said: "I want you just to tell me what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing that brings peace." His patient replied, "Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus." This reply greatly awakened the doctor's surprise, and a new life broke in upon his soul. "Is that all?" he exclaimed; "simply trusting in the Lord Jesus? I see it as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and whosoever believeth in Him shall not perish, but have everlasting life!" From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the lamb.

**Household Hints.**

**GREAT SANDWICHES.**—Grate a pound and a half of cold boiled ham in a bowl with a tablespoonful of pickle chopped fine, a tablespoonful of mustard and a little black pepper; beat six ounces of butter to a cream, and add the ham. Have thin slices of bread and butter, and spread the mixture on one side of each slice.

**VEAL LOAF.**—Three pounds of veal cutlets; one quarter of a pound of butter or fat pork chopped fine; add bread crumbs till it is stiff; break in two eggs; add one tablespoonful of salt, pepper to taste, and half a grated nutmeg. Work it all together in loaf shape, break an egg on top and rub it all over the loaf, sprinkle bread crumbs over it to absorb the egg and cover the loaf. Put it into a baking-pan with water and bake three hours, basting frequently. When cold slice and serve.

**CHICKEN SALAD.**—Boil three chickens until very tender, salting to taste. When cold, cut into small pieces, and add twice the quantity of celery—not chopped, but cut very fine. Add four hard-boiled eggs, slice and thoroughly mix with the other ingredients. For dressing, put in a saucepan a pint of vinegar together with a lump of sugar the size of an egg. Beat three eggs with two tablespoonfuls of mustard, one of black pepper, two of sugar, and one tea-spoonful of salt. When thoroughly beaten together, pour slowly into the vinegar until it thickens. Be careful not to cook too long or the eggs will curdle. Remove from the fire, and when cold pour over the salad. The salad may be made the day before the dressing. Add the dressing just before serving. Add lemon juice to improve the flavour, and garnish the top with slices of lemon.

**GREAT INJURY TO HEALTH!**

The great danger in the traffic in adulterated food arises from the deception that is practised by manufacturers usually classing such goods as pure. This is almost invariably done when the adulterant is one that is injurious to health. For instance, manufacturers of Ammonia, Alum or Lime Baking Powders not only fail to inform the public of the real character of their goods, but carefully conceal the fact that they are made from these poisonous articles. Most of these manufacturers also claim that their articles are absolutely pure. No consumer will buy Ammonia or Alum Baking Powders knowingly, for it is well understood that they are detrimental to health. The sale of Ammonia and Alum Baking Powders as pure and wholesome articles, is, therefore criminal.

The official analysts have recently been active in the pursuit of these dishonest articles. The Baking Powders of several States have been carefully and critically examined. The officials are surprised at the large amount of Ammonia, Lime and Alum goods found.

It is a suggestive fact that DR. PRICE'S CREAM BAKING POWDER has been found, by the several State Commissioners, Government Chemists, and eminent food analysts, to contain neither Ammonia, Lime or Alum. While the Royal Baking Powder was found to contain Ammonia and Lime in large quantities. The chief service of Ammonia is to cheapen the product; but, being a caustic of a powerful nature, it produces serious effects on the delicate membranes of the stomach, intestines and kidneys; more particularly of infants and children, and especially when the Ammonia is taken into the system day after day, and with almost every meal. This is said by physicians to be one of the causes of indigestion, dyspepsia and those painful diseases of the kidneys, now so prevalent.

Adulteration with Ammonia is quite as much to be dreaded as with Alum, which has always received the most emphatic condemnation from food analysts, physicians and chemists.

To determine the purity of any Baking Powder make this simple test: Mix in a tin cup two heaping teaspoonfuls of the Powder with three teaspoonfuls of cold water, place it over the fire, stirring constantly, allow it to boil thoroughly, or until the gas escapes freely; then smell. If adulterated, that unspeakable odour, proving the source of Ammonia, will be plainly detected. The presence of Ammonia, in most cases, indicates that Alum is used, as nearly all the Alum of commerce contains Ammonia. Pure Baking Powder will not give the faintest Ammoniacal odour.

A BAKING POWDER CONTAINING THE DISGUSTING DRUG, AMMONIA, IS NOT FIT FOR USE BY ANY MAN, WOMAN OR CHILD WHO VALUES CLEANLY DIET AND GOOD HEALTH.

We would advise all housekeepers to use Dr. Price's Cream Baking Powder, which is free from all drug taints and the most perfect made.

**DOMINION BANK.**

Proceedings of the Seventeenth Annual General Meeting of the Stockholders. Held at the Banking House of the Institution in Toronto, on Wednesday, May 30, 1888.

The Annual General Meeting of the Dominion Bank was held at the banking house of the Institution on Wednesday, May 30th, 1888.

Among those present were noticed Messrs. James Austin, Hon. Frank Smith, Captain Mason, William Ince, James Scott, R. S. Cassels, Anson Jones, Wilmot D. Matthews, R. H. Bethune, E. Leadly, Aaron Ross, E. B. Osler, W. J. Baines.

It was moved by Mr. W. J. Baines, seconded by Mr. E. B. Osler, that Mr. James Austin do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. James Scott, and Resolved—That Mr. R. H. Bethune do act as Secretary.

Messrs. R. S. Cassels and William J. Baines were appointed Scrutineers.

The Secretary read the report of the Directors to the Shareholders, and submitting the Annual Statement of the affairs of the Bank, which is as follows:

Balance of Profit and Loss Account, 30th April, 1887	\$842 76
Profits for the year ending 30th April, 1888, after deducting charges of management, etc., and making full provision for all bad and doubtful debts	254,532 34
<b>Total</b>	<b>\$255,375 10</b>
Dividend 5 per cent., paid 1st November, 1887	\$2,000 00
Dividend 5 per cent., payable 1st May, 1888	75,000 00
Bonus 1 per cent., payable 1st May, 1888	15,000 00
Amount voted to Pension and Guarantee Fund	5,000 00
	170,000 00
	\$5,375 10
	80,000 00
Carried to Reserve Fund	\$5,375 10
Balance of Profit and Loss carried forward	\$5,375 10

Owing to a somewhat more active money market during a portion of the year, your Directors have been able to employ the funds of the bank to better advantage than for some time past. A bonus of one per cent. has been paid to the Shareholders, in addition to the dividend, without in any way reducing the amount usually added to the Reserve Fund.

During the year offices have been opened at Guelph and Spadina Avenue.  
JAMES AUSTIN, *President.*

Mr. James Austin moved, seconded by Mr. Hon. Frank Smith, and Resolved—That the report be adopted.  
It was moved by Mr. Aaron Ross, seconded by Mr. W. J. Baines, and Resolved—That the sum of five thousand dollars be granted to the Guarantee and Pension Fund of the Dominion Bank.

It was moved by Mr. I. O. Howard, seconded by Capt. Mason, and Resolved—That the thanks of this meeting be given to the President, Vice-President and Directors for their services during the past year.

It was moved by Mr. R. S. Cassels, seconded by Mr. Aaron Ross, and Resolved—That the thanks of this meeting be given to the Cashier, Agents and other officers of the Bank for the efficient performance of their respective duties.

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

Capt. Mason moved, seconded by Mr. Anson Jones, and Resolved—That the thanks of this meeting be given to Mr. James Austin for his able conduct in the chair.

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

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

**GENERAL STATEMENT.**

<b>Liabilities.</b>	
Capital stock paid up	\$1,500,000 00
Reserve fund	\$1,250,000 00
Balance of profits carried forward	5,375 10
Dividend number 34, payable 1st May	75,000 00
Bonus one per cent., payable 1st May	15,000 00
Reserved for interest and exchange	67,392 66
Rebate on bills discounted	26,794 68
	\$1,339,558 44
<b>Total</b>	<b>\$2,839,558 44</b>
Notes in circulation	\$1,209,805 00
Deposits not bearing interest	1,225,086 45
Deposits bearing interest	5,998,664 10
Balances due to other banks in Great Britain	42,603 46
Balances due to other banks in Canada	12,649 87
	\$8,488,868 88
<b>Total</b>	<b>\$11,328,427 32</b>
<b>Assets.</b>	
Specie	\$289,050 49
Dominion Government demand notes	604,351 00
Notes and cheques of other banks	187,212 81
Balances due from other banks	764,686 57
Provincial Government securities	350,008 63
Municipal and other debentures	1,944,637 50
	\$3,442,946 95
Bills discounted and current (including advances on call)	\$7,654,851 26
Overdue debts secured	36,462 48
Overdue debts not secured (estimated loss provided for)	33,301 26
Bank premises	150,888 08
Other assets not included under foregoing heads	2,976 99
	\$7,885,480 37
<b>Total</b>	<b>\$11,328,427 32</b>

R. H. BETHUNE, *Cashier.*

Dominion Bank, Toronto, 30th April, 1888.

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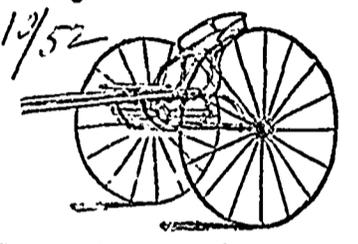
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TORONTO, WEDNESDAY, JUNE 6th, 1888.

THE Episcopal Bishop of the Synod of Niagara receives an annual salary of \$2,017. Out of this income he has to pay house rent and travelling expenses. Our Anglican neighbours across the lake no doubt appreciate very highly the apostolic succession, but they do not allow the appreciation to get down into their pockets. We know several Presbyterian Bishops who have incomes three or four times as large as the income of his Lordship of Niagara. Episcopalianism has a good deal of "tone" about it, but in the matter of paying the high toned Episcopalian is a long way behind the plain Presbyterian. Our neighbours spend so much on "tone" that they have little left even for the Bishop. Some of our Presbyterian congregations contribute almost as much for missions as a whole Diocesan Synod. A Church that claims such a close connection with the apostles should have more apostolic zeal.

THE General Assembly of the American Presbyterian Church introduced an innovation at the late meeting in Philadelphia which must have made the conservative members tremble for the welfare of the Presbyterian Zion. There is an immense amount of work in that great Presbyterian court, and the Moderator at times becomes weary. To assist him in his duties the Assembly appoints a Vice-Moderator. The Deputy Moderator at this meeting was an elder—Governor Beaver, of Pennsylvania. He presided over the great Assembly for a whole sederunt, and no fell disaster came upon the fathers and brethren. The constitution sustained no serious fracture. The Standards were not lowered to any great extent. Of course some members thought the new departure was "illegal," "unconstitutional," "incompetent," "contrary to use and wont," "ultra vires" and several other fearful things; but the Pennsylvania elder ran the great ecclesiastical machine quite as well as any Doctor of Divinity, and perhaps very much better than many could have done. In fact it was generally admitted that he discharged his duties with rare dignity, tact and ability. No dire calamity is likely to befall the Church because an elder presided over its hundredth Assembly.

ONE of our contributors undertook to show the other week that Calvinism in the United States is neither dead nor dying. The following paragraph, taken from the *Interior's* descriptive report of the Centennial celebration in Philadelphia amply confirms that view:

If any one had any doubt as to the matter before the Centennial day, it is all gone now. Calvin himself could not have stated the doctrines of God's sovereignty and man's freedom, of election, predestination, and the verbal inspiration of the Word of God, any stronger than they were presented on the Centennial day; and the thundering applause, round after round, that burst forth in response to the statements of the old Calvinistic faith, could not be misinterpreted by any possible twisting. Tears ran down over the faces of elders and divines as the Calvinistic doctrines of the Church, which they had been taught from their youth up, were restated and emphasized by the silver-tongued orators of the Centennial day. It was a grand and glorious day. It was indeed a day of Centennial rejoicing. The grand old Presbyterian ship was found to be sailing fearlessly on the deep sea of God's sovereign love, true to the compass of His revealed will, as found in His Holy Word.

We venture to predict that some day in the not distant future the Northern and the Southern Churches will unite on the Standards pure and simple. Dr. Mc-

Cosh suggested a resolution to that effect in the last Assembly, and his suggestion would in all probability have been carried out had an immediate step in advance been taken. It will come to union on the Standards, pure and simple, in the end. No better basis can be framed.

ONE of the best speeches in the late meeting of the American General Assembly was delivered by an elder from California who described himself as "an old forty-niner who went West in search of gold, and found the pearl of great price." The following suggestion made by him in regard to the establishment of a new chair in theological colleges is well worthy of consideration.

I hear a great deal of education. Two nights you've talked of it in that nice building (Academy of Music) over there. But there's a kind of education you've never touched on. You've all sorts of chairs in your colleges and seminaries, but there's a chair you've not got yet, and that's a chair of systematic beneficence. (Applause.) The ministers are not educated up to that, and some of them are awfully afraid of a collection.

Some of them are, and so are some of the people. A chair that taught not only systematic giving, but all the details connected with organizing, equipping and working congregations would most undoubtedly be a good thing. A young pastor who knows all about heresies 2,000 years old, but does not know how to go about the election of elders is certainly not well equipped for his work. A short course of lectures on actual congregational work by pastors who have done the work successfully would be of immense advantage to many students. There are many things to learn that cannot be learned from text books, and it is much better to learn them in college than at the expense of congregations.

THE *Globe* gives the usual arguments in favour of introducing a modified form of itinerancy into the Presbyterian system and winds up in this way:

Yes, the subject is worth the consideration of Church courts. Such a change as hinted at might save many a congregation from utter collapse and many a worthy preacher from enforced idleness, endless worry, and very possibly from practically a wasted and disappointed life.

Yes, the subject is well worth the consideration of the Church courts, and will, no doubt, be considered ere long, as Sir John would say. But even under the present system there is not the slightest danger of an "utter collapse" in many congregations. The one institution that never does utterly collapse is a Presbyterian congregation. Banks have failed, loan companies have closed their doors, railways have been swallowed up. Municipalities have come dangerously near repudiation, dozens of commercial houses have come down with a crash, manufacturing concerns have been wound up; but the number of Presbyterian congregations that have collapsed might be counted on the *Globe* writer's thumbs. There is no better security in Canada to-day than a loan made to a well established Presbyterian congregation. Who ever lost a dollar by an investment of that kind? Money has been lost in every other way. Great commercial houses and business concerns of every kind have gone down and paid a few cents on the dollar, but the weakest Presbyterian congregations have rarely failed to meet every cent of their liabilities. Utter collapse!—there is no such thing known in the history of Canadian Presbyterianism.

## LAYMEN IN CHURCH COURTS.

THE free and full discussion of all practical, and it may be merely speculative questions affecting the well being of the Church is something that no one need view with apprehension. Frank interchange of opinion on matters of interest cannot be justly regarded as anything else than beneficial. In the healthful currents of popular discussion the mists of prejudice and the preconceived opinions of mere doctrinaires are generally reduced to their proper proportions, and generally speaking one's ideas on ecclesiastical matters are disposed of according to the merit they have or do not have. In free discussion personal opinion and individual authority are ceasing to be factors of grave importance in the final settlement of questions agitating the public mind.

Every now and again the position of laymen in the administration of Church affairs emerges for consideration. In such discussions the tolerance and breadth that might be expected from well-read and intelligent

Presbyterians is not always apparent. Those at all acquainted with the subject cannot fail to regard it as a mistake to assume that it is a class question. There is no well-grounded reason to suppose that an antagonism between teaching and ruling elders exists. Ministers are not as a class systematically trying to minimize the standing and influence of the eldership, neither are the elders as a body endeavouring to magnify their office at the expense of their brethren in the ministry. That individuals in either office may occasionally engage in unseemly struggles for supremacy is within the range of probability. Ministers are human, so are elders, and that either should be entirely exempt from human infirmity is hardly to be expected, but to reach a general conclusion from particular instances is a faulty method of reasoning.

The Presbyterian Church is remarkably free from clerical domination. The will of the people has as much, if not more sway in the direction of its affairs than in any other ecclesiastical organization. No alteration of any importance in doctrine, discipline or administration can be made without the ratification of the people. The humblest member has free access to every court of the Church. What to him is a matter of importance is sure to receive a fair consideration. He can bring it by memorial or overture before his Session. With his views the entire Session may fail to sympathize, but that does not bar his way. If his paper is properly and respectfully expressed, the Session is bound to transmit it if he so desire to the Presbytery. If they do not entertain his proposal, they are not on that account at liberty to refuse its transmission to the Synod, where, if he choose, he can appear in person to urge its adoption. Even the highest court of the Church does not determine any change of importance without ascertaining the mind of the people as expressed through the regularly constituted subordinate courts. All deliverances embodying matters of moment, after being passed by substantial majorities are remitted, to Presbyteries before final action is taken.

The position of laymen in Presbyterian judicatories is in advance of that maintained in several of the other leading Churches. From the first, clerical and lay representation has been co-ordinate. The membership of a Presbytery is composed of a clerical and lay representative from each settled charge. If a congregation happens to be vacant it continues to send its elder, though for the time being it has no minister to represent it. The same law applies to Synodical representation—a minister and an elder from each congregation within the bounds being entitled to a seat. For the General Assembly the representation is more restricted, but the restriction applies equally to ministers and elders. A Presbytery appoints its commissioners, lay and clerical, in equal number according to its membership. In the selection of delegates considerable latitude prevails. The mode of election is not defined, and each Presbytery adopts its own method and makes such changes as from time to time it may deem most advisable. Where uniformity in modes of election does not exist, as might be expected, slight anomalies occasionally appear. Some Presbyteries may appoint their delegates, one-half from the top and the other half from the latest additions to the roll, or they may take the half of their representation from the roll and elect the other half by the ballot. Elders may be chosen in the same way, or all the lay delegates may be elected by ballot. On grounds of expediency, elders are sometimes appointed who are resident at or near the city where the Assembly meets. Thus the Presbytery of Columbia may appoint an acting elder residing within the bounds of the Halifax Presbytery. A minister, however, cannot be appointed to represent a Presbytery in which he is non-resident.

While from the constitution of the Church there is no disparity in the standing of the minister and elder in the Church courts, in actual fact the elders do not take the prominent part they might. If, in attendance they are outnumbered by ministers, that cannot be charged against the ministers. Had they the will, they have not the power to diminish the number of lay representatives, which by the constitution is equal to their own. A pretty lengthened experience in attendance on Church Courts does not lead to the conclusion that any obstacle is thrown in the way of elders taking an active part in the deliberations and committee work of the courts, if they wish to do so. An elder who can deliver an effective address, or in

any way contribute to the elucidation of a question before the house, is always sure of an attentive and respectful hearing. Elders may occasionally feel that in appointments to standing and other committees they do not receive equal representation with their clerical brethren, but this is a matter which, after due consideration, might easily be remedied and rendered satisfactory to all. At present, it is true a layman is ineligible for the Moderatorship. It does not follow that no change in this respect is possible. At the American Assembly this year, Governor Beaver, of Pennsylvania, was elected Vice-Moderator, and when called on to preside, he did so with much dignity and efficiency. The other day the Presbytery of Whitby made a significant departure from immemorial usage. In making appointments for the induction of a minister, the duty of addressing a congregation was assigned to an able and respected elder in that Presbytery. Indications like these would lead to the hope that if the important service which the eldership has in its power to render would be fully utilized it must be more fully drawn upon than it is at present. What special hindrances stand in the way of elders taking the share of Church work for which they are best fitted?

THE SNEER AS AN ARGUMENT.

THOUGH not recognized among the regular implements of orthodox logic the sneer has a place much more prominent than that to which it is entitled in ordinary, every-day argumentation. It is one of nature's weapons of offence and defence. In its effectiveness it varies considerably. From the roughest Billingsgate to the refined and polished epigram it has wide range. Is it one of Truth's instruments, or is it ever useful in convincing any one of error? Darwin, in one of the many illustrations drawn from his observation, endeavours to prove the simian origin of man by the traces of animal characteristics yet discoverable in members of the human family. He instances the sneer of some men as being nothing else than the lingering snap and snarl of the dog. Whatever science may say about the descent of man, the scientist's suggestion as to the origin of the sneer is at least plausible. It has much more of instinct than reason in it; it is more animal than rational.

That telling though not ungenial satire and even scorching sarcasm have a place in legitimate argumentation few will deny. To be beneficently effective they must be skillfully and dexterously used. It is not absolutely necessary that satire should be cruel and stinging, holding its victim up to merciless ridicule and scorn. That it may be kindly and humanely employed one has only to glance over a bound volume of the most popular of the various comic serials that circulate among the people. When the events and incidents which suggest a telling cartoon have receded into proper perspective the acid has lost its sharpness and the kindly and humorous impressions remain.

What can be done with perverse stupidity, impervious to reason and insensible to every proper consideration? How are you to meet and expose the plausible sophism of a not over-scrupulous antagonist? What more effective aid than that supplied by nimble and good-natured raillery and delicate sarcasm? These have their place, and it is well to remember that they should be kept in their place. One skilled in the use of these weapons is but human after all and may be tempted to a too-frequent and cruel use of a weapon he can so cleverly wield. When the use of a satire is prompted by the primary desire to wound, mischief is sure to follow. The desire to inflict pain, for the mere sake of inflicting it, on another, springs from neither a Christian nor a kindly heart. By its employment you may or may not cure your friend of a defect, but you are certain to arouse resentment that will do neither of you any good. It is not a unging but a soft answer that turneth away wrath.

Between delicate and polished satire and a coarse sneer there is a great difference, that bespeaks wide degrees of moral and mental culture. The assega of the Caffre or the poisoned arrow of the nomad is very different from the Damascus blade, and the difference is as great between the brutal sneer of the untutored tramp and the sparkling epigram of the travelled man of the world. But they may be alike in this, that both are equally heartless

and cruel. There are examples in Scripture of the employment of irony in behalf of the truth, and there are instances of the scoff and the sneer that should prompt every right-thinking and well-disposed mind carefully to avoid the use of what apparently in its nature is never aught but coarse and cruel. If one would see how loathsome the brutal sneer can become, look steadfastly at the cross of Christ during the weary hours of the crucifixion. The mocking, ribald jests and raillery heaped on the agonized Sufferer appear in their true character in the narrative of that stupendous event. The august Sufferer was unmoved by them. He had no word in reply. When He was reviled, He reviled not again. The young Christian may take courage from this. Who can tell how many young souls are kept in the bondage of evil for fear of the sneers and gibes of foolish companions? They are so afraid of ridicule that they will not follow what conscience says is right. After all a sneer is no argument. It is never employed except when a proper or convincing reason is wanting. The weakness is not necessarily with the intended victim of the sneer, but the one who employs it leaves no doubt that his case is weak as it is presumably wicked. Whoever fears a sneer directed against well-doing quails before a shadow.

Books and Magazines.

THE *Illustrated London News*, American Edition is deservedly rising in popular favour.

LITTELL'S *LIVING AGE* (Boston: Littell & Co.)—This, the first and the best of eclectic magazines, continues to give its readers the latest and most interesting contributions to the literature of the day.

OUR *LITTLE FOLKS AND THE NURSERY*. (Boston: The Russell Publishing Co.)—This universal favourite with the little folks keeps up its excellent reputation by continuing to give attractive reading and fine illustrations.

HARPER'S *YOUNG PEOPLE*. (New York: Harper & Brothers.)—This standard magazine is eagerly looked for and welcomed by its wide circle of readers. From week to week it presents a rich and varied array of interesting, instructive and pleasing articles, most of them handsomely illustrated.

THE *AMERICAN MAGAZINE*. (New York: The American Magazine Publishing Co.)—This magazine has made its way rapidly to the front rank of finely-illustrated periodical literature. The June number presents its readers with most attractive and miscellaneous contents. "My Dream of Anarchy and Dynamite" is concluded. There are various interesting descriptive articles richly embellished by the artist; fiction and poetry and short story are well represented and the customary departments will be scanned with pleasure by the reader.

SCRIBNER'S *MAGAZINE*. (New York: Charles Scribner's Sons.)—The attraction of the June number is the first of the promised series of papers on railways. The initial paper, extensively illustrated, gives much valuable information respecting the progress of engineering as well as numerous interesting details concerning railroad construction. A paper of a different sort but by no means less interesting, is on "Hospital Life." There is a short appreciative sketch of Cardinal Newman by Augustine Birrell, and Robert Louis Stevenson contributes his wonted paper. The serials, worthy the reputation of their respective authors, are continued. *Scribner's* is successfully holding its own.

HARPER'S *MAGAZINE*. (New York: Harper & Brothers.)—An excellent portrait of the late Dinah Muloch Craik forms the frontispiece of the June number of *Harper's*. The opening paper is one of great interest to the general readers. "London as a Literary Centre," containing as it does much information and a number of clear and well-defined portraits of those who have earned a place in the literary ranks. There are a number of descriptive papers copiously and beautifully illustrated, among them "Sketches in Capri," "The Central State," "Supplanted Choirs in New York," "Impressions in Burnoose and Saddle," and Charles Dudley Warner's second paper on Chicago, in the "Great West" series. William Black, Henry James and William Dean Howells are the noted names in the fiction of the number, while short stories and poems by eminent contributors enhance its value. The usual departments are well supplied with good things.

THE MISSIONARY WORLD.

SMYRNA MEDICAL MISSION.

Writing regarding his work for another year, Dr. Prinski Scott says:

Perhaps you will be interested to know something about our patients. Out of the seventy-seven, fifty-six were Jews, sixteen of these being Jewish women. We had also nine Greeks, four Armenians, three Turks, three German and two English—not a bad year's work for a small hospital in the first year of its existence, especially if you take into consideration Jewish prejudice. By dint of perseverance and kindness to the patients we have overcome many difficulties, so that even the more bigoted Jews prefer coming to our hospital, where they will be more kindly treated than at their own. We have in no way given in to their prejudice, and every Jew on admission knew he had to conform to certain rules, and all through they had shown a spirit of toleration, and in many cases a desire to know the truth.

S—T—, a middle aged Jew, the father of a very respectable family, was sent to the hospital by a Jewish doctor, as patient could no longer pay for medicine and advice. The man was suffering from a chronic disease of the liver, with ascites. He was in the hospital for three months, during which time I tapped him eight times. Of course the disease was incurable, but still each operation gave him great relief and lengthened out his life. The doctor that advised him to come here told him he would have a better chance at the Mission than at the Jewish hospital. During his long stay of three months we had many opportunities for conversation. The members of his family—handsome young men and women—attended regularly at our meetings. This man and his family are other examples of very strict Jews who have been brought under the influence of the Mission through the hospital. They could have been reached in no other way. As this patient was a prominent member of the synagogue, and well known to the chief Rabbi, every effort was made to take him away from us, and they ultimately succeeded by threatening that, should he die in our hospital, burial in a Jewish cemetery would be refused. I was beside the man in his last hours, and have since continued to receive visits from members of the family. This burial question is a serious matter. I had some communications on the subject with some leading Jews, principally with the society that looks after the burying of the dead. It seems that the chief Rabbi's principal objection was, that in case of a death there was nobody beside them to say the "Shemah." Of course I was not considered qualified to say it, being a "Min." But the authorities told me that, should I be willing in case of a death, or rather in the case of a man about to die, to admit membership of the burying society to watch by the patient and perform their ceremonies, they would raise no further questions on the subject of burial. Of course I told them I could not subject myself or the other patients to the intrusion of strangers for an indefinite time; but should I have a case which I consider in a very dangerous condition, they would be welcome to come and remove him. I am glad that, with the exception of the one case to which I have alluded, we have had no case of death out of the fifty-six Jewish patients, which has done a good deal to make our hospital popular. I have no doubt that some of the bigoted Jews labour under the delusion that in case of death we shall try to persuade the patient and clandestinely baptize, but I have all through, in my dealings with the Jews, made it a point not to mention the subject of baptism. We are sent to preach, and once the man is really converted, and desires to make an open confession, he will seek of his own accord admission into the Christian Church by baptism. It is one of the commonest errors among the Jews that the missionaries only wish to baptize, and that it is the chief requisite in becoming a Christian. We must sternly fight against such an idea.—*Church of Scotland Home and Foreign Mission Record.*

At the annual meeting of the Woman's Missionary Society, held at Philadelphia last week, it was announced that Mrs. Henry D. Gregory had died suddenly while seated on the platform. She had been invited to a seat there, as she was to lead in the devotions of those assembled. In a few touching words, and a voice impressive with emotions, Mrs. Schenck set forth the work the deceased lady had accomplished for Christ.

## Choice Literature.

## THE SPELL OF ASHTAROTH.

BY DUFFIELD OSBORNE.

## CHAPTER V.—THE ROSE OF JERICHO.

As his footfall sounded upon the floor, the girl seemed to become first aware of his presence, and rising from her kneeling posture, turned and confronted him.

He had listened to the story tellers of his tribe weaving their tales at the entrance of camp and tent; tales wherein the beauty of the women of the past had been the theme which awakened the highest power of the narrator and the closest attention of the listeners. He had gazed into Miriam's dark eyes and played with the tresses of her raven hair, and told her that the queens of the story tellers were as nothing to her. And now Miriam seemed as far away as Rachel and Rebecca and that daughter of Pharaoh who had nurtured Moses; while the beauty of the being before him drove the thought of all former perfection back—back, until it faded and was gone.

As she rose her hair had fallen and, flung back by her hands, now hung in loose wavy masses down her back, revealing a face faultless in outline. The clear, dark complexion, the low, broad forehead, the delicate nose slightly aquiline, the perfect mouth and rounded chin, and reigning over all, the eyes—great, dark, sad eyes—deep—so deep that they seemed to look out from another world to bear messages of love and comfort to the struggling creatures of this.

Adriel uttered an involuntary cry and staggered back, his vision dazzled and his arm unnerved by the beauty of the woman before him. Was it a goddess of the heathen who stood by the altar? Was it that Ashtaroth of whom he had heard strange tales by the Israelitish camp fires—how that her power reigned over the land, and her abominations were spread through the cities which they were come to possess? Could it be that, though unable to save her city, she could yet overcome him, a soldier of the God of Israel?

Swiftly the thoughts surged through his mind, but almost as swiftly they were gone. Were this a goddess, would she not have appeared in time to save her votary who had stood in defence of her inner shine? Or would she not have been striving to avert the doom now falling upon her people? And then, too, the face, though proud and self-contained, had everything of the woman in its delicate outlines.

While Adriel stood spell-bound in the entrance of the chamber, the girl on the other hand advanced slowly toward him until, standing within arm's length, she threw open her garment at the throat and remained motionless as though awaiting the final stroke.

It came not. Had it been Miriam's self who stood there, the sword of Adriel had not been of less avail, while its owner could only gaze marveling upon the eyes and brow that so fearlessly faced him.

The silence was at length broken by the girl.

"Let the son of Israel hasten to finish that for which he came."

The voice was soft and melodious, sweet as in the ears of Israel was the murmur of the water that fell from the rock by Moses smitten in the desert years ago. There was a calmness in the tone which, forced though it may have been, contrasted strongly with the irresolution of the assailant. He did not seem to hear her words so she spoke again.

"Why dost thou delay? I know well the custom of thy people, and it were better so than to live the slave of some dark-browed prince of the Hittites. See! I do not wince or shudder at thy sword."

His head seemed to swim, and a thousand strange ideas like the phantasms of a dream whirled and eddied in his confused mind. Joshua, the princes of Israel, and their stern mandates of uncompromising destruction, were before his eyes, while above and though all he could almost see the face of the grand and mysterious Being who had spoken to his fathers from cloud and fire. Then the image of the girl still waiting before him chased back the surging blood from brain to heart.

Raising his sword with both hands, Adriel hurled it far from him against the figure of the goddess at the other end of the apartment, and, throwing himself upon his face before the maiden, he burst forth:

"Nay! now by the Ark of the Covenant, thou shalt slay me ere I lift my hand against thee to do thee harm; or do thou rather let me spend what strength and cunning I may have in saving thee from those who seek thy life. Then, when thou art safe again among thy people, then thou shalt take my sword and drive it to the hilt into my breast."

"My people!" she murmured sadly, while her eyes wandered over the room and the prostrate form of her enemy; "my people! And where are they? My father went this morning to the wall, and my brother Ashtarym must have passed into the presence of the Queen of Heaven, else thou hadst not entered unto me. Nay," she continued, as she beheld him still prone before her, "Nay, it were better that thou shouldst complete what thou hast begun. I do not fear the stroke. See! my neck is bare. Go thou and regain thy sword."

Then it was that the last shadow of the reproachful faces of tribesmen and kindred vanished from his mind. He sprang to his feet. The stern and determined look of the conflict came again into his eyes. Taking one step forward he seized her by the wrist, and, placing one hand on her shoulder, gazed full into her eyes. For a moment it seemed as though he would search for something in their shadowy depths. Then he spoke in a voice once more firm and impassioned.

"Hear me! Thou shalt not die! Yea, though the Captain of Israel demand thy death. Thou art the prisoner of my spear and sword, and I will keep thy life, albeit my

own fail in the task. Listen, now! Do thou hasten and bend down behind the figure of thy goddess, that she may at least have power to hide thee. I will take measures that no prying eyes shall seek thee there. Do as I tell thee," he added, as the girl seemed to hesitate between his will and her own indifference. "Dost thou hear me? Thou shalt live."

He led her unresisting and passive toward the statue, and, as she crouched behind it, he tore down a portion of the dark hangings of the room and threw them carelessly over her figure. Then, resuming his sword, he took his stand near the entrance and listened intently for the footsteps of such of his comrades as should wander in that direction.

He had not long to wait, for soon hurried steps and voices rang through the vaulted passage. Then there were exclamations of encouragement as they reached the foot of the staircase and came upon the body of the Canaanite.

"Did I not tell ye that he passed this way? See now the marks of his handiwork!" exclaimed one.

There was no time to be lost. The glare of the torches shone upon the platform, and, pushing aside the hangings, Adriel stepped out into the light. A shout of exultation greeted him. Hastily forestalling the questions that were on a dozen tongues, he asked:

"Have ye driven them from their holes?"

"We have searched every nook and cranny where a mouse could find refuge," replied one, "and except it be in this hall, which we have but just entered, there lives not one of the accursed race."

"Then is our work here finished, praise be to God!" exclaimed Adriel; "for I myself have but just returned, as ye now see, from searching in this direction, nor found I aught except him at the foot of the staircase. Come now," he continued, "do ye hasten hence, while I remain to light the pile of stuffs which I have gathered in your room that the bodies of the heathen may be consumed in their dwelling. I will join you in the street. Hold! leave me thy torch, Adoram."

Taking the lighted torch from one of the soldiers, Adriel drew back and listened to their receding footfalls and watched the dying light of their flambeaux. Then, as silence again brooded over the hollow passage, he hurried back to the statue and drew away the coverings that concealed his captive.

## CHAPTER VI.—AMONG THE FLAMES.

"Rise up, maiden! They are gone; and it is time that we should think of escape."

Slowly she rose and stood before him with the same calm look that had first disarmed his hand.

"Dost thou know," he continued, "of any avenue, save that through which I came, to lead us from this horrible chamber?"

For a reply she said nothing, but, gliding to the middle of the room, kneeled upon the floor and appeared to strive with some hidden mechanism. Before he could assist her she had touched a spring, when, with a sharp click, a portion of the flooring slid to one side, disclosing another flight of steps which seemed to lead straight downward into the very bowels of the earth.

She rose up, and, turning to the astonished Israelite, pointed into the pitchy darkness of the chasm, saying, "Will that serve thy purpose?"

Adriel peered intently into the gulf as though he strove to pierce its mantle of Egyptian gloom, and for a moment said nothing. Despite his natural courage and the hardness of his race, it was with no thought of satisfaction that he looked upon the way of escape thus strangely laid open at his bidding. He feared no man. The sword and spear of the Canaanites had no terrors for him; and yet—what enchantments might lie hidden in the cavern that spread below the penetralia of a demon! and could he now depend upon the protecting arm of a God, whose express command he was disobeying every moment, to do battle for him against the gathering powers of darkness? His mistrust of the girl revived. Though she could not be an incarnation of the goddess, and he now smiled at his credulity in ever harbouring such a thought, yet was it not possible that she should be some priestess sent to ensnare him into the power of an offended deity? Turning again to the girl, he questioned her.

"Wherefore didst not thou and thy brother seek refuge here when thou hearest our approach?"

Meeting the suspicious gaze of her captor without a tremor, she made answer.

"Truly we deemed not but that the power of Ashtaroth availed to protect those who sought her inner shine, even against the enchantments of thy God. This secret passage," she added, noticing his hesitancy and half interpreting his import, "was built years ago, as my father has told me, that treasures might be placed there and rest under the protection of the goddess."

"And its outer entrance?" continued her questioner.

"Is in my father's chamber."

"Then, in the name of God, let us go!" exclaimed Adriel; "and let her of the heifer's head weave her enchantments as she will."

Crushing down the remnants of distrust, and holding his torch so as to throw its light before him, Adriel grasped his sword more tightly and prepared to follow his companion, who commenced the descent of the stairs, as though well acquainted with the path.

He had counted twelve steps when he found himself upon the floor of a small circular chamber with a low flat roof and about fifteen feet in diameter. The light of the torch sought out the darkest corners of the room, and with its aid the eye of the young Israelite ran over an array of metal vases and baskets of wicker-work, evidently the receptacles of treasures. At last he perceived, at that point of the wall farthest from him, the dark entrance of a low, narrow passage toward which his companion bent her steps, heedless of the wealth lying around, and, as she did so, beckoned him to follow.

The stifling dampness of the air almost extinguished the

torch, which now seemed the only link binding them to the world of light, and the wavering flame threw a flickering and uncertain gleam, dis-playing the moist walls of the dungeon in all their repulsiveness, and making his white-robed guide seem like some ghostly phantom sent by the subterranean gods to bring him, their enemy, into their awful presence for judgment and vengeance. The thought that the Jehovah of his people had hidden His face in anger and had surrendered the body of His rebellious servant into the hands of the malignant demons of the conquered race again returned upon him with all its force, and for a moment he faltered and drew back; but pride soon arose to do battle with the powers of terror, and murmuring, as though to encourage himself, "Though thou leadest me before the throne of Moloch, yet will I follow thee and defy him to his face!" he bent his head and entered the narrow passage.

Scarce five feet in height and two in breadth, with a pointed roof and damp, slimy sides formed of huge blocks of rough stone, it continued on and on until the flickering torch, no longer able to combat the moisture that filled the air, at last gasped once or twice and died out. As the darkness enveloped him he felt a soft hand seize his, now well-nigh trembling under the prolonged strain, and a voice whispered:

"Be of good heart! I know the way. Only be wary lest thy foot slip upon the wet stones."

A sharp twinge of shame that his companion should have discovered his faintheartedness drove the warm blood back into its channels, and his voice became steady once more, as he said:

"Lead on!"

"Have a care now, Hebrew! See! Here is a step! and another! We have reached the stair."

Slowly and cautiously they ascended the narrow, winding steps—ten, twenty, thirty. Then they paused, and the girl again seemed to be feeling for a hidden spring. Suddenly a panel above them slid back, and they ascended and stood in a spacious chamber.

It had apparently been used as a sleeping apartment, and that, too, of a person of no small wealth. Rich figured hangings of crimson silk covered the walls and formed a canopy over the couch; but desolation had left its tracks in every direction. Curtains torn down and trampled, the bed overturned, and the soft cushions scattered in every direction, with here and there a stained rent where a bloody sword had been driven through arras or cushion in the vain search for a hidden foe—all showed that the conquerors of the city had not overlooked the spot.

Adriel stepped to a narrow window which looked out upon the street, and gazed forth over the city. Night had settled down, and though the flames were mounting up from many quarters, yet the comparative quiet told him that the work of death had been well-nigh finished, and that that of destruction, although begun, had yet been partially delayed until the morning; while the armies of Israel had for the most part retired to their camp to rest, after the toil and slaughter of the day. Then he turned again to the maiden, who stood gazing mournfully at the disorder round.

"Thy father evidently was not taken here, else we had seen surer signs."

"He went forth into the city this morning, as I told thee, and I have not seen him since," she replied, sadly.

Adriel asked no more, for he knew that but one fate could have befallen the owner of the house at the hands of the victors; but, turning the subject, he said:

"Canst thou get aught to support thy life for a few days? for it will be necessary for thee to conceal thyself until the search be over; and we must leave this place to destruction, that my followers may see that of a truth I remained to do that which I said."

"Do thou wait, then, for me here; I will return quickly;" and before he could reply she had glided from his presence.

Her absence seemed but for a few moments, to his mind struggling in vain to grasp and understand the whirl of events that had borne him along. After the excitement of beholding the mighty manifestations of the power of the God of Israel, and the grim tension of the combat or rather massacre, that followed, he found himself, without fairly comprehending how, under the spell of a power more present than the command of his God, more potent than the ties of race and kindred, and under which he passively resigned himself unto the bidding of a woman of the doomed race, and devoted his puny strength to thwarting, in her behalf, the express will of Jehovah.

He passed his hand across his brow, as though to sweep away the web that entangled his thoughts, and, as he looked forth again, she stood before him, her form enveloped in a mantle of some dark stuff, and bearing in her hand a small wicker basket.

"Come," she said, "I am ready."

At the sound of the voice Adriel started from his reverie, but soon recovered himself, and said:

"Go thou toward the gate; I will follow thee very quickly."

As she passed from the room he seized a small lamp that burned dimly on a tripod, and pouring the oil over a pile of hangings and cushions, touched them with a burning wick. Then, as the flames started up, he hurried out after the girl, and together they sped through a narrow hall and down a flight of marble steps to a small arched gateway, which fell open at her touch; and passing through it, Adriel once more found himself in the street; not that from which he had entered the building, but one much narrower and evidently of another side.

Here his captive again halted and, turning to him, she asked:

"Whither will my lord go?"

(To be continued.)

THE Presbyterian Church of New South Wales has founded a ladies' college, which opens with thirty-seven students.

JUNE COMETH.

O Lover-bird, haste to thy wooing,  
Break forth into bloom, red rose;  
For the east doth flush with an eager blush,  
And June thro' the garden goes.

She is white like the tall white lilies  
That sicken the air with sweet,  
And the yellow hair o'er her bosom bare  
Falls down to her sandal'd feet.

Her eyes are as deep as the ocean,  
And calm as a forest pool;  
Her breath is as free as the sea-winds be,  
And her lips with the dew are cool.

She comes from the daisied meadows,  
By tender winds o'erblown;  
For May, the child who erst ran wild,  
Is now to a woman grown.

Behold! like a queen she cometh,  
So stately and fair and meek;  
And the lilies swoon in their own perfume  
To touch her fairer cheek.

O birds, be no cease to your singing;  
Break forth into bloom, red rose;  
For day's high-priest cometh out of the east,  
And June thro' the garden goes.

Her eyelids droop with the passion  
Her trembling lips would own;  
And the kiss of the sun her brow upon  
A rose in her cheek has blown.

Her long white arms to her lover  
She lifts, and her parted lips  
Drink the light of his kiss, as a bee, I wis,  
The sweet of a lily sips.

Sing loud, O ye birds of loving,  
Till all the world gives ear;  
For the sun is in love in the heavens above,  
And June, the queen, is here.

—Charles W. Coleman, jun., in Harper's Magazine for June.

A MOSCOW PRISON.

When in Moscow in 1885 I drove out with my travelling companion and an American, a former Governor of Virginia, to see the new Central Prison, recently built in the suburbs. We arrived, however "after the fair," for it was at the end of August, and most of the companies of convicts had started, 500 only remaining, of various categories, including, I think, wives and children. We went over the building, which was a great improvement on the old one. The wards were very large and lofty, reminding one of extensive city warehouses, and detached from the main building were towers with small rooms for political prisoners. The rooms certainly were not large, but they appeared remarkably comfortable, or at all events had nothing about them to recall the sensational "damp," "fungus-covered" cells into which certain writers on Russian prisons are fond of thrusting their political prisoners, especially in the Alexeiefsky ravelin of the fortress of Peter and Paul in St. Petersburg. I did not secure a photograph of the new Central Prison at Moscow, but had unexpectedly become possessed of a sketch of a cell in the Alexeiefsky ravelin made by a political prisoner who occupied it. This prisoner, on my second visit to Siberia, heard me narrating to a friend that I had been permitted to visit the Peter and Paul fortress, whereupon he drew me aside and told me that he had been a prisoner therein, and would tell me his experience if I would call upon him privately. I did so, and was rather behind the time appointed, and whilst he was waiting he made for me a pen-and-ink sketch of his cell or room, which measured eighteen feet eight inches long by sixteen feet four inches broad and nine feet four inches high. It was furnished with table, chair, commode, and a bed with two feather pillows, a pair of sheets, blanket and woollen coverlet. Mezentseff, chief of the secret police, who was assassinated by the Nihilists in 1879, asked me on one occasion whether he would like to smoke, in which case he should be supplied with a quarter of a pound of tobacco for cigarettes every other day. He was also asked if he would like to paint or write, and drawing materials were brought to him, as also books from the library. It was in this fortress-prison that he read Gibbon's "Decline and Fall of the Roman Empire."

The small proportion of political prisoners to criminals mentioned will not coincide with the popular idea as to their number, but in fact much nonsense has been written and more believed respecting the number of Russian political offenders sent into exile. One writer talks about a calculation that in Eastern Siberia there were from 30,000 to 40,000 Polish political exiles, whereas in 1879, 898 was the total number of Polish criminals exiled, and criminals numbered the political by more than ten to one. Others, when they heard prison statistics quoted that from 17,000 to 20,000 Russians were exiled yearly, jumped to the conclusion that these, or a large portion of them, were political offenders; whereas the deportation of political offenders, in recent years, did not come under the ordinary prison administration at all, but was separately managed. The "political" travelled alone, and was usually kept in prison alone, specially guarded; and under these circumstances some time to time I saw them in the prisons of Russia and Siberia, but it was always in ones and twos, and as rare birds among a whole flock of others. I do not think I met with fifty in going through nearly all the principal prisons of Siberia; and this impression received support from such

information as I could obtain from an official I know, high in the prison administration, who told me in November, 1881, that the total number of political offenders of all kinds sent to Siberia that year was seventy-two, of which number, however, about half had been condemned to the mines in four previous years, but detained in Russia.—Dr. Landell, in Harper's Magazine for May.

THE BAKING POWDER DISCUSSION.

OFFICIAL TESTS TO DETERMINE THE BEST—WHY THEY ARE SUPERIOR LEAVENING AGENTS—THE USE OF CARBONATE OF AMMONIA.

The official analyses by Professor W. G. Tucker, of New York State, have afforded some of the most valuable evidence yet produced relative to the actual character of the food and drugs in every day use. Some time since Professor Tucker was directed to analyze the various brands of baking powder and report which was the purest and best. He procured samples from the grocers in Albany, and after a series of exhaustive tests reported that the Royal was the purest and best of all examined. The accuracy of the published report being questioned by a local manufacturer, a reporter of the Albany Journal obtained an interview with the Professor, which is reported as follows in the paper: "Doctor," said the reporter, "it appears that one of our local baking powder manufacturers attempts to discredit the report some time ago published in the Journal with reference to baking powders, for which the analytical examinations were made by yourself and Professor Mason. Were your analyses and opinion printed correctly?"

"They were," replied Professor Tucker, "literally."  
"You say, Doctor, that the Royal baking powder is superior to any other baking powder which you have examined?"

"That is my report."  
"Wherein, Doctor, consists the superiority which you find in the Royal over other brands?"

"As stated in my report, in the great purity of its ingredients, in the unquestioned propriety and wholesomeness of those ingredients, in the exact proportions of the same, and the chemical accuracy and skill with which they have been combined. As I said before, it is, I believe, a baking powder 'unequaled for purity, strength and wholesomeness.'"

"Doctor, the Journal's lady readers would like you to inform them what are the peculiar virtues of a good baking powder over other and more old-fashioned methods of raising bread, biscuit and cake?"

"That would require a long answer, something in the nature of a lecture. Briefly, however, the advantage of the Royal baking powder over yeast consists in the quicker work it accomplishes, in the preservation of some of the best elements of the flour, which are destroyed in the production of the carbonic acid gas by the use of yeast, and in the absolute certainty of sweet, light and digestible food. Over other methods for quick raising, the merits of a pure baking powder are great. It is always ready for use, the acid and alkali are combined in exact proportions to produce definite results, or to render the largest amount of leavening gas and leave nothing more than a neutral residuum, which is not the result where cream of tartar and soda are bought separately and mixed in the kitchen, for it will always occur where this is done that one or the other of these substances will predominate, making the food yellow, heavy, bitter and unwholesome. Besides, the cream of tartar which can be procured by the housekeeper is mostly adulterated, adding to the uncertainty of the unwholesomeness of the food. All these difficulties are avoided in the use of a pure, properly-made baking powder."

"Will baking powders keep? How long will they hold their strength?"

"If properly made, until used. A perfect baking powder must combine superlative strength with power to retain it indefinitely. Baking powders generally are robbed of the necessary preserving agent in order to give present strength, or else have their efficiency largely destroyed by the addition of large quantities of flour to prevent premature decomposition. The method by which both these quantities are retained in the highest degree produces the perfect article, and this I believe is fully accomplished in the Royal baking powder."

"Doctor, what about ammonia in baking powder?"  
"Carbonate of ammonia is sometimes used in the higher class of baking powders."

"Is it injurious or objectionable?"

"Nonsense! Quite the contrary. It has been used for generations in the finest food. It is a very volatile agent. Heat entirely evolves it into gas, leaving no residuum. Were it used in sufficient quantity to do the entire work of aeration, I am inclined to believe it would be the acme of leavening agents. Some of the highest authorities, as Has-sall, recommended its exclusive use for this purpose in preference to yeast or other kinds of leaven. It is universally admitted to be a wholesome and valuable agent, and no chemist of reputation will class it otherwise. I have become indignant when I have read the silly charges that have frequently been made through ignorance or otherwise against it."

"Then those manufacturers who advertise that their powder does not contain it?"

"Confess that their powder lacks a most useful, wholesome and excellent ingredient."

"But they say its origin is filthy?"

"Its origin and method of preparation are no more filthy than are the origin and preparation of bread. All this talk about ammonia in baking powder and its filthy origin is the veriest rubbish. A man disgraces himself when he lends himself to any such statements. It is particularly unfair for baking powder manufacturers to seek to pervert the truth, or prejudice the ignorant or unwary by statements that it is either harmful or dirty. Ammonia exists in the very air we breathe, and is largely present in nature as a wholesome substance."

British and Foreign.

Mrs. HASTINGS, missionary in Ceylon, is a sister of President Cleveland.

THE union of the two English Presbyterian congregations at Alnwick has been effected.

ERSKINE U. P. congregation, Glasgow, has moderated in a call to Rev. James Kidd, B.D., St. Andrews.

NEWS has been received of the death of Miss Henderson, who had been engaged in zenana work at Ahmedabad.

THE U. P. Manse Ladies Temperance Society has now a membership of 578, an increase during two years of 130.

A LARGE white marble medallion and tablet in memory of Samuel Morley have been placed in Bristol Cathedral.

OF the 200 Hebrew Christian ministers in the United Kingdom more than 100 belong to the Anglican communion.

THE Rev. J. B. Armstrong, assistant, Duirnish, has been elected to the parish of Skirling, until recently held by his father.

MR. M'GOWAN of Fortwilliam has been elected to Cromdale parish by 127 against 107; the minority appealed to the Presbytery.

GLASGOW Free Presbytery resolved, on motion of Professor Candlish, to petition the House of Lords against the Deceased Wife's Sister bill.

IN India, all the Protestant and nearly all Roman Catholic bishops, have expressed themselves in favour of an Army Temperance Association.

MR. ROBERTSON, assistant in Free West Church, Brechin, is to be called to St. Thomas', Greenock, as assistant and successor to Dr. Laughton.

THE present year is the tercentenary of the first manufacture of paper in England. The pioneer paper mill was erected at Dartford, in Kent, in 1588.

MR. GEORGE B. STUDD, brother of the Chinese missionary, has been stimulating the missionary spirit in addresses to the Christian young men of Liverpool.

THE latest journalistic novelty in India is a Hindi monthly for native ladies entitled *Sugrihimi*. It is published at Rutlam, and is edited by a native lady.

INVERNESS Town Council has unanimously resolved to confer the freedom of the burgh on Dr. Aird, of Creich, Moderator of the Free Church General Assembly.

DR. SMITH, of Cathcart, has been presented with an address enclosed in a casket, on his retirement from the school board, over which he presided for twelve years.

IN all the Free Church Presbyteries it has been agreed to ask Parliament to take measures for suppressing the drink traffic between merchants and the native races in Africa.

THE Evangelization Committee of London Presbytery are of opinion that open-air work during the summer months should be as well supported as mission hall work during the winter.

MANY of the London Presbyterian ministers supply their congregations with a list of psalms, hymns and tunes to be sung in Church a month in advance, greatly to the improvement of the service of praise.

IT is a remarkable fact that with one exception all the ministers who have been identified with Morningside Church, Edinburgh, which celebrated its jubilee lately, are still alive and engaged in active duty.

THE Rev. R. Wardlaw Thomson, who has just returned from Africa, protests against young men who have gone wrong being sent out there by their friends. They are killed off directly by the dreadful drink.

IN the New Hebrides, according to the latest report from Rev. J. G. Paton, three new islands have been occupied during the past year; and other stations are to be established till there is a branch in every island.

THE Free Church Temperance Society in its report for the past year claims to be numerically the largest temperance organization in Scotland; it has 650 abstaining ministers and over 600 congregational societies and bands of hope.

THE house on Highgate Hill, made famous by Coleridge's residence, has for its present tenant a clergyman, Rev. Cooper Smith, who preserves Coleridge's study almost untouched, and takes a pleasure in showing the house to literary pilgrims.

THE division of the London Presbytery appointed by the Synod has already come into operation. London North and London South are to be their respective designations. At the first meeting of the former Dr. Verger M. White was appointed Moderator, and Rev. W. Ballantyne Clerk.

PROFESSOR DRUMMOND, in compliance with a request from Lord Aberdeen, Mr. Balfour, Mr. George Curzon, and other prominent men in London, has consented to give a series of addresses on Sabbath afternoons, in June, at Grosvenor house, which the Duke of Westminster has offered for the purpose.

AT the annual social meeting of the Psalmody Association of Regent Square Presbyterian Church, Miss Kennedy, daughter of the late Scottish vocalist, contributed to the programme. Under the leadership of Mr. H. L. Fulkerston, the service of praise at Regent's Square is of an exceedingly interesting character.

DR. SOMERVILLE, who was secretary of the old Glasgow Bible Society, when it was merged in the National Bible Society of Scotland, was recently presented by his fellow-directors of the latter institution with a copy of the holy Scriptures, with affectionate congratulations on the completion of his ministerial jubilee.

MR. JOHN NEIL, a Paisley weaver, who died the other day in his ninth year, was the father of thirteen children, the eldest of whom, long since deceased, was at one time officiating elder of Storie Street Baptist Church. He had sixty grandchildren, and ninety great grandchildren. The patriarch's two favourite books were the Bible and Burns.

# Ministers and Churches.

THE Rev. J. A. Morrison has accepted call to Danville. THE Rev. W. Mathieson's resignation of Winslow has been accepted.

MR. THOMAS KERR, inspector of the Standard Life Assurance Company, has returned to the city after a two months' trip to the Pacific Coast.

THE Rev. Dr. Sexton has received a unanimous call to the pastorate of the First Presbyterian Church, Dunkirk, New York, which it is probable he will accept.

THE Rev. F. A. McLennan, formerly of Kenyon, was inducted to the pastoral charge of South Kinloss congregation, Presbytery of Montreal, on the 30th day of May.

THE Rev. Jacob Freshman, of the Hebrew Christian Church, New York, preached in St. James Square Presbyterian Church in the morning, and in Elm Street Methodist on the evening of Sabbath last.

A PLEASING and successful concert under the direction of Professor Bohner was given last week in Erskine Church lecture room in aid of the Fresh Air Fund of the William Street Mission. Mr. Thomas Yellowless presided.

A VERY hearty call has been extended to the Rev. Malcolm McLennan, B.D., a recent graduate of the Presbyterian College, Montreal, by the Mossa congregation, in the Presbytery of London. The salary offered is \$550 with manse and glebe of six acres of land and four weeks' holidays.

THE Rev. Dr. Warden, of Montreal, sailed on Monday for Britain. He expects to return about the 25th of July. We are requested to state that arrangements have been made for the conduct of Dr. Warden's business during his absence, and all letters, money, etc., addressed to him as usual to 198 St. James Street, Montreal, will be duly acknowledged.

THE twenty-first year of the New England Conservatory of Music, Boston, which has just drawn to a close, has been the most successful in the history of that phenomenally successful institution. Nearly 2,000 pupils have received instruction in its several schools of music, art, oratory, languages, literature, piano and organ tuning, physical culture, etc. Every State and Territory, and many other countries have been represented in its halls. The ablest artists and teachers are in its faculty, and yearly additions are made from American and European sources.

IN the Eighth Concession Church, of Camden, Rev. W. S. Smith, pastor, the sacrament of the Lord's supper was dispensed on Sabbath, the 13th of May. The action sermon, an admirable one, was preached by the Rev. John Gallahar, B.A., of St. John's, Pittsburg, Pa. Peter i. 5: 6, 7. The communion was dispensed to a very large number of communicants. Several were received into the membership of the Church by certificate from sister Churches and on profession of their faith in Christ. Since the present pastor's induction, four years since, the membership of this church has trebled. There is now a communicants' roll of 145.

PRESBYTERY OF STRATFORD - An adjourned meeting was held at North Nissouri on May 29, Rev. T. Campbell, Moderator. Arrangements were made to supply Mr. Boyd's pulpit during his illness. Mr. Boyd's application to be put upon the list of Aged and Infirm Ministers' Fund was ordered to be forwarded to the General Assembly, and Messrs. Kay and Tully were appointed to support it there. Mr. D. Perrie's trials for ordination were heard. The Presbytery sustained the examination, and proceeded with his ordination and induction. Mr. J. W. Cameron conducted public worship, preaching from 1 Cor. iii. 9, after which Mr. Grant gave a narrative of the steps taken, and put to Mr. Perrie the usual questions, when Mr. Hamilton led in prayer, by which, and in the laying on of the hands of the Presbytery Mr. Perrie was ordained to the sacred office of the ministry, and inducted to the pastoral charge of North and South Nissouri. Mr. Tarnoll then addressed the minister, and Mr. John Campbell the people. After these exercises the Presbytery heard the report of the committee ament the rearranging of the field between Harrington and Crosshill. They reported that no change could be made at present in the South. The committee was instructed to continue its labors in the North and report. The call to Mr. Gordon from Lake Megantic was set aside, he having expressed his declination of the same. The Presbytery then adjourned to meet in Knox Church Stratford, on 10th July next at half-past ten a.m. - A. F. TULLY, Pres. Clerk.

PRESBYTERY OF QUEBEC. - This Presbytery met in Sherbrooke on the 22nd and 23rd of May. Rev. J. D. Ferguson, Moderator. Circular letters were read showing that applications will be made to the next Assembly to receive as ministers of this Church Rev. Messrs. D. A. McLean, H. Rose Rae, G. C. Mousseau, Lennox K. Utang, Henry Goddard, Congregationalists; W. McGregor, Baptist, and Mark Scott, Free Church. A call from Danville in favour of Rev. John A. Morrison, probationer, was sustained by the Presbytery and accepted by Mr. Morrison. The induction was arranged for the 5th June. Rev. John MacLeod to preach and preside, Rev. J. R. MacLeod to address the minister, and Rev. J. D. Ferguson the people. Rev. Messrs. John MacLeod, Maxwell and Dr. Lamont resigned their commissions to the Assembly, and Rev. Messrs. Morrison, M. Calloch and McCarter were appointed in their stead. Rev. A. Lee gave Home Mission report, report of grants, etc., which were received. Messrs. Ferguson and J. R. MacLeod were appointed to visit the Moose River District - a desolate section in Maine - each to give two Sabbaths to the place. Mr. Ferguson was instructed to visit Ditchfield with the view of organizing a mission station there. Rev. William Mathieson's resignation was accepted, to take effect on 4th June. Mr. Mathieson retires through age. Dr. Lamont was appointed Moderator of Winslow. Denis congregation were granted leave to lease, sell or exchange their church property. Mr. I. ... gave a report of French work, which was received. The Committee on French work were recommended to make arrange-

ments for the opening of a French Mission Boarding School in Quebec. Mr. Charbonnell was granted permission to collect funds for the erection of a school and church at Spider Lake. Mr. Malcolm McLennan, B.A., B.D., was taken on trials for license. He was examined in all the subjects prescribed by the Church. The examination was sustained as very satisfactory, and Mr. McLennan was licensed to preach the Gospel of Jesus Christ. The Presbytery adjourned to meet in Sherbrooke, 14th August, at eight p.m. - J. R. MACLEOD, Pres. Clerk.

PRESBYTERY OF BARRIE. - This Presbytery met at Barrie on Tuesday, May 29, and was attended by seventeen ministers and seven elders. The resignation of the charge of Severn Bridge, Washago and Ardrea, tendered by Mr. Drumm at former meeting, was taken up. Messrs. Christie and Johnson were heard on behalf of the Session, and expressed their regret on account of the prospect of Mr. Drumm ceasing to be their pastor. Mr. Drumm intimated the desire to be released from the charge. The Presbytery accordingly accepted the resignation, and ordered the charge to be declared vacant on June 3. Mr. J. M. McLeod, student missionary, will supply the pulpit during summer. Mr. Grant was appointed Moderator of Session during the vacancy. Commissioners to the General Assembly were resigned by Messrs. J. Cairwell, D. James, J. Cochrane, R. N. Grant, ministers; and Messrs. A. P. Cockburn, R. Little, J. M. Stevenson and J. Gray, D.D., elders. The following were appointed instead of those resigned: Dr. Clarke, Messrs. R. Moodie, A. McDonald, D.D., M. McLeod, ministers; Messrs. P. Murray, J. Forest, D.D., P. M. Morrison and James Crawford, elders, the last three named belonging to the Halifax Presbytery. The Presbytery made their Clerk the compliment of ordering the payment of \$25 toward his expenses in attending the Assembly. Dr. Gray reported that he preached at Gavenhurst, and declared the charge vacant. He reported on the state of that congregation, and urged that probationers be sent for supply with a view to speedy settlement of a minister. The Presbytery thanked Dr. Gray for his report, expressed satisfaction with his services in connection with the congregation as well as with its present prospects, and resolved to afford facilities for candidates being heard. The Presbytery received numerous signed petitions from Burk's Falls, Berriedale and Kairine for the ordination of Mr. John Garroch, who has laboured with acceptance there for three years, and in other mission fields for four years previously. It was agreed to transmit the petitions to the General Assembly with recommendations that the prayer be granted as a case provided for in Acts of Assembly, 1885 (Minutes p. 48, section 2). An application from Mining and Powassan that the ordination of Mr. John Gilmore be recognized was not favourably entertained. Circular letters of Presbyteries were received intimating the intention of applying to the General Assembly for the reception into the ministry of this Church of five Congregational ministers, one Baptist, one from the Church of Scotland and one from the Free Church. Presbytery received as a minister of this Church Mr. John Stenhouse, M.A., B.Sc., a licentiate of the United Presbyterian Church of Scotland, on a commission from the Colonial and Continental Board of that Church; also Mr. John Hunter, a licentiate of the Church of Scotland, but as Mr. Hunter's commission from the Colonial Committee was not addressed to the Presbyterian Church in Canada the sanction of the Assembly to this act of Presbytery will be asked. The statistics of Presbytery for the past year were laid on the table. It was agreed that the afternoon sederunt of the next meeting be given to the statistics, and that ministers be especially enjoined to attend with their elders. A resolution was adopted expressing deep sympathy with the Rev. James Bryant, of this Presbytery, in his bereavement by the death of his wife; also the hope that he may be "sustained by divine grace while passing through this severe affliction, and that the breach which has been so suddenly made in his darkened home may be filled with the presence of Him who alone is able to care the wounds that no power of ours can heal." - ROBERT MOODIE, Pres. Clerk.

## OBITUARY.

MR. JAMES ADAIR.

It is our sad duty to record the death of one of our aged and most respected citizens, Mr. James Adair, which took place at his late residence on the 2nd ult. The deceased was born at Enogh, Parish of Garvaghy, County Down, Ireland, on the tenth day of April, 1810, and was therefore aged seventy-eight years and twenty-two days when he died. He was the son of pious parents, and at the age of seventeen years (1827) he became a member of the Dramara Presbyterian Church, at that time one of the largest country congregations in Ireland, under the ministry of the Rev. William Craig. Besides being an active member of the congregation, he was for many years a teacher or superintendent of one of the Sabbath schools in connection with this congregation at Carnew. In the year 1850, he was married to Miss Mary Smart, of Ballyrooney, in the same county. They had four daughters and one son, the son dying in infancy. His wife died in 1864 - a loss which he ever deeply lamented, although in her case he had not to sorrow without hope, for she was a kind and good Christian wife and mother. In the year 1871, he decided to sell his farm and come to Canada, which he did, and when leaving the Old Country, the people turned out in great numbers to bid him farewell, many of them accompanying him and his young family for miles - thus showing their sorrow at his departure, and the high esteem in which he was held by those who knew him. He and his four daughters arrived in this neighbourhood in the month of May of that year. Soon afterwards he settled in Glencoe, and connected himself with Knox Church. In the year 1878, the congregation being in need of additional members of Session, he was one of those who was at that time chosen and ordained as an elder. He has also been superintendent of our Presbyterian Sabbath school continuously for the last three or four years. These positions he filled very faithfully up to the time his

health began to give way. The death of his daughter, Miss Guun, in the year 1885, he felt very keenly. When health permitted, he was always in his place in church on Sabbath. The success of the Sabbath school was his highest ambition, believing it to be the nursery of the Church of Christ. He was remarkable for his industrious habits, his conscientious discharge of duty, and his familiarity with the Scriptures and the doctrines as held by the Presbyterian Church. He was of a cheerful and kind disposition, modest and unassuming, and had good common sense in the management of the ordinary affairs of life. His death was not the result of any disease; general debility and weakness of body owing to his advanced age was all that could be complained of. His last words were "Let me sleep," and he soon passed away peacefully to those nearest to him had difficulty in knowing when "his spirit took its flight." To mourn his departure he leaves three daughters, a sister and two brothers in this country, and one brother in Ireland, besides a large number of relatives and friends here and in the Old Land. As the deceased did not wish a public funeral, services were conducted at the house by the pastor, Rev. D. Currie, B.D., assisted by Rev. W. R. Sutherland, the retiring pastor, and the remains interred in St. Andrew's cemetery, Glencoe, on the 4th ult. The pastor on Sabbath evening, the 6th ult. preached a very earnest and impressive sermon from the fourth verse of the twenty third Psalm - "Yea though I walk through the valley of the shadow of death I will fear no evil."

## MONTREAL NOTES.

Mr. J. H. Higgins, B.A., one of the graduates of the Montreal Presbyterian College this year, has declined the call extended to him by the congregation of Hyndman and Osgoode Line, Presbytery of Brockville.

The Presbytery of Montreal will meet in Knox Church, Montreal, to consider the Rev. Mr. McKibbin's application to resign his charge of Farham, to issue the call from St. John's Church, Montreal, to the Rev. Mr. Morin, and appoint commissioners to the General Assembly, in room of certain commissioners who have sent in their resignations.

The Montreal Gas Company had nearly completed the construction of a very large receiver, when, on Saturday, the 26th ult., one of the workmen in search of a leak entered the receiver with a lamp. A terrible explosion was the immediate result causing the destruction of the immense structure and the loss of a very valuable property. Five valuable lives were lost, and others received grievous bodily injuries. One of the city congregations - Taylor Church - lost two of its members.

The friends of the poor are beginning to bestir themselves in connection with the Fresh Air Fund for the approaching warm weather. With the experience gained last year, as to methods of working, it is hoped this summer that the good accomplished will be on a still larger scale than last year. Contributions to the fund will be promptly acknowledged in the Montreal Daily Star. Mr. Charles Alexander has agreed to act as treasurer this year also.

Rev. G. H. Wells, of the American Presbyterian Church, who has spent the last four months on the continent of Europe, reached Montreal via New York, on the 3rd May. He was somewhat fatigued after his long journey. He was sick during part of the time spent in Rome.

The joint-commission on Ecclesiastical Co-operation between the Presbyterian and Methodist Churches, consisting of committees representing the Synod of Montreal at Ottawa on the one hand and the Montreal Conference on the other, is called to meet in the Presbyterian College, Montreal, on Tuesday, the 5th inst., at ten a.m. It is expected that they will be able to take some practical step toward the end in view. They proceed on the basis of the scheme laid before the Assembly in 1886, which has been sanctioned by the Synod.

The Calendar of the Presbyterian College, Montreal, for the Session 1885-9 has been issued. It shows the determination of the Senate to maintain the standard of past years. Any students or intending students who desire copies should write to the Principal, Dr. MacVicar.

The death of the Hon James Ferrer on the 30th ult., after a short illness in the eighty-eighth year of his age, removes one of the most prominent and best-known figures in the community. For over sixty years he has been identified with almost all the leading movements in the city, commercial, political, educational and religious. Having retired from business with a competency at an unusually early age, his life since 1847 has been wholly devoted to public objects, and at the time of his death he was a Director of the Bank of British North America, member of the Legislative Council for Quebec, also of the Dominion Senate, Chancellor of McGill University, President of the Bible Society, besides many other offices of a less prominent character. In all of these he was deservedly popular for his diligence, conscientiousness and uniform kindness. Mr. Ferrer, though well known as the most prominent minister of the Methodist Church, was brought up a Presbyterian and was always characterized by a broad catholicity of spirit that caused him to be held in the highest esteem by all churches.

The Rev. Dr. MacNish, of Cornwall, will cross the Atlantic by one of the early steamers in time to attend the Presbyterian Council in London, of which he is a member.

The Rev. D. G. Cameron, of Danganon, is spending a few days with friends in the city on his way to the Assembly; likewise Dr. Wardrope, of Guelph. The latter preached on Sabbath in St. Paul's Church.

Mr. J. C. Martin, one of this year's graduates from the Montreal college, has accepted a call to Dunfermline, and will be settled shortly. M. J. H. Higgins, B.A., has declined that to Hyndman and Osgoode Line.

During Dr. Warden's absence in Britain his office will be open as usual, and all correspondence will receive prompt attention.

THE FOURTEENTH GENERAL ASSEMBLY.

Nominations for the Moderatorship of the Assembly have been made by Presbyteries as follows:

Principal Grant, Principal Caven, Revs. A. B. McKay, D. M. Gordon, W. T. McMullen, Robert Ure, D.D., John Laing, D.D., John James, D.D.

SYNOD OF THE MARITIME PROVINCES.

Presbytery of Sydney.—Isaac Murray, D.D., William Grant, David Drummond, ministers; D. McLennan, A. D. McGillivray, M.D., A. McKeen, M.D., elders.

Presbytery of Victoria and Richmond.—Kenneth McKenzie, Roderick McLeod, ministers; D. E. McKay, N. Nicholson, elders.

Presbytery of Pictou.—E. A. McCurdy, Alexander McLennan, M.A., J. H. Turnbull, M.A., G. S. Carson, B.A., ministers; Angus Cameron, John McPhee, Daniel McDonald, D. C. Fraser, elders.

Presbytery of Wallace.—Thomas Sedgwick, H. B. McKay, R. C. Quinn, ministers; William Creighton, Archibald McKay, F. B. Robb, elders.

Presbytery of Truro.—James Sinclair, J. H. Chase, M.A., Edward Grant, W. T. Bruce, M.D., ministers; S. F. Creelman, James Norril, John Bund, elders.

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GENERAL ASSEMBLY.—Delegates to the Halifax General Assembly, June 13, should remember that tickets by the Canadian Pacific Railway give a choice of routes, viz.: (1) Canadian Pacific Railway to Newport through the White Mountains, Tabernash Old Orchard, Portland (the favourite line to the sea), thence to St. John and returning same route. (2) Canadian Pacific Railway to Quebec, thence by Intercolonial Railway, returning same route. A ticket is good going by route No. 1 and returning by route No. 2, or going by route No. 2 and returning by route No. 1. The special advantages afforded by this line are many, and the scenery by either route is unsurpassed for variety.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 17. } THE GREAT COMMISSION. } Matt. 28  
1885. } 16-20.

GOLDEN TEXT.—The Lord gave the word; great was the company of those that published it.—Psa. lxxviii. 11.

SHORTER CATECHISM.

Question 51.—This is the last of the questions immediately relating to the Ten Commandments. The divine law is exceedingly broad. It comprehends the whole round of human duty to God and to our fellow men. The tenth command forbids all querulous discontent with our condition. Listless acquiescence with wrongs that exist is not meant, but personal advancement only to be gained by wronging others is clearly forbidden. Envy, said by a poet to be "a coal that comes hissing hot from hell," is absolutely and unequivocally condemned. This vile quality distempers the vision, so that even the honest and laudable advancement of others is looked upon with jealousy. The law of God contemplates not only outward uprightness of life, but purity and integrity of heart as well.

I. The Absolute Authority of the Risen Saviour.—The company had assembled, and when Jesus appeared they worshipped Him. They were deeply impressed. They recognized and acknowledged Him as divine. They offered that reverential homage and adoration which is due only to one who is divine. In Christ's acceptance of this worship, we have a clear evidence of His divinity. He who said "Thou shalt worship the Lord thy God and Him only shalt thou serve," would never have permitted others to offer Him homage which is due only to God, if He were not Himself "Very God of Very God." The homage, however, was not universal, and the Scripture does not conceal the fact. The statement that some doubted shows that even the strongest evidence may be resisted by some. What we have to guard against is "an evil heart of unbelief." It is hardly conceivable that any of these doubters were to be found among the eleven disciples. The only one mentioned as doubting was Thomas, and he had been convinced, exclaiming "My Lord and my God." It is probable that Jesus spoke many things to the assembled witnesses of His resurrection, but the evangelist has only recorded the two most important parts of what was spoken on this occasion, the statement of His divine authority and command for the universal proclamation of the Gospel. The word "power" in the Authorized, and "authority" in the Revised Version, has a most comprehensive meaning. There may be power without authority, and authority without power. In Christ both in their fullest significance are combined. He has absolute power over all things, and He has the authority of God for its exercise. In him power and right are united. The sphere of Christ's authority is universal. It is felt throughout heaven. All heavenly intelligences, all celestial influences are subjected to him and are directed for the accomplishment of His glorious designs and endless kingdom. He possesses absolute sway also on earth! Of Him it can be said, as of the Father, "He doeth according to His will in the armies of heaven and among the inhabitants of the earth." All the resources of matter and mind, of nature and man, are under His control. The declaration of the Saviour's authority immediately preceding the command for the universal diffusion of the Gospel is an indication that that authority will be beneficently exercised for the glory of God and for the greatest good of man.

II. The Great Commission.—Though Christ's earthly ministry was confined to the Jewish people, He was the founder of the only world wide religion. This is a characteristic that Christianity alone possesses. It is designed for all the world, it is fitted for every individual. Now that the great work of atonement for the sins of the world had been offered and accepted, it is fitting that universal proclamation of the glad tidings should be made. This then is the impressive command of the Risen Saviour, "Go ye therefore." Christians are not to sit still and wait till foreigners come, as did the proselytes of Judaism; "they are to preach the Gospel to every creature," to traverse the highways and byways of the earth with the message of salvation. The Revised Version gives the exact meaning of the word translated in the Authorized Version "teach," when it says "make disciples of all the nations." They are to be learners in the school of Christ, accepting Him, as their Lord and Master. They are to be baptized into the name—not the names—of the Father, and of the Son, and of the Holy Ghost. Baptism is the sign and seal of entrance into the new covenant, to the enjoyment of its blessings and privileges, and the assumption of its obligations and responsibilities. It implies communion and fellowship with the triune God. In this ordinance the threefold nature and one personality of the God head is distinctly recognized. The work of redemption is ascribed to the Father, the Son, and the Holy Spirit. Christ is Head over all things to His Church. His law to it is "Teaching them to observe all things whatsoever I have commanded you." The Scriptures of the Old and New Testament, and that alone, is the only authoritative repository of divine truth. From that nothing is to be taken, to it nothing added. With what diligence then ought we to seek to ascertain Christ's teaching, and with what earnestness should we strive to obey His precepts. If Christian duty is difficult, and fulfilment of the great commission seems a stupendous work, the greatest of all encouragements accompanies the divine command: "Lo, I am with you alway, even unto the end of the world." Christ's presence with His people, who endeavour to do His will, is with them at all times and in all places, wherever they go in His name.

PRACTICAL SUGGESTIONS.

The Saviour we love and serve is a Risen Saviour. The Risen Saviour is omnipotent in heaven and on earth. The missionary enterprise, at home and abroad, is the great work of the Christian Church.

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A CAPE COD farmer says: "This larnin' ev'ry girl to play on the pianner, and ev'ry boy to be a bookkeeper will make pertaters \$5 a bushel afore many years."

HE: Your friend, Miss Wabash, is quite "chic," Miss Breezy? Miss Breezy (a trifle enviously): Yes; Clara may be a trifle "chic," but she's no chicken.

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"How well I remember," said Dumley, as he proudly brandished the sword, "the first time that I ever drew that once shining blade!" "Where did you draw it?" inquired Featherly. "At a raffle."

A WESTERN paper says this is the year for seventeen-year locusts; which reminds one of somebody's remark to the effect that there are seventeen different kinds of seventeen year locusts, and one kind comes each year.

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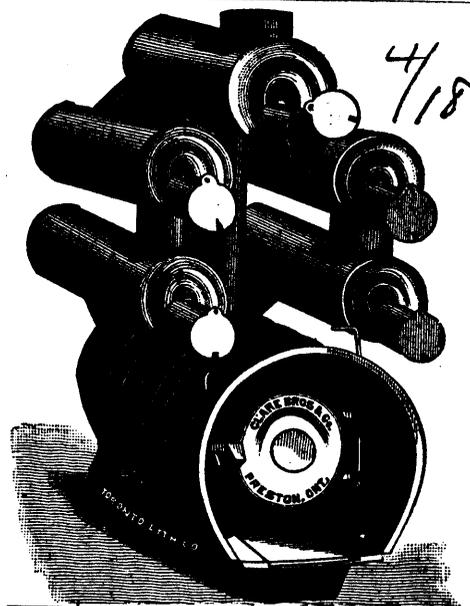
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**Thursday, the 14th day of June, '88**

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