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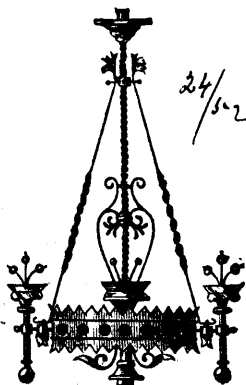
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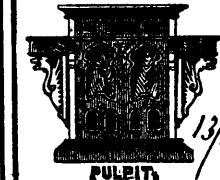
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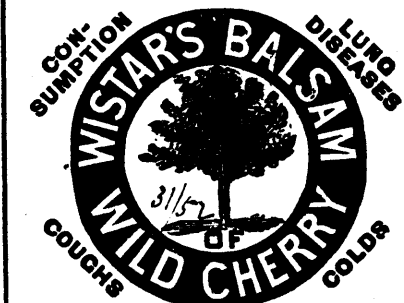
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Notes of the Week.

DR. DONALD MACLEOD, editor of *Good Words*, in a sermon preached at the third annual festival of the Congregational Psalmody Union at Perth, said the boasted simplicity of the Presbyterian form of worship was often discordant and sometimes almost grotesque. While admitting that a fine choir had its use, he insisted on the need of making praise truly congregational.

THE bill for the suppression of gambling dens known as bucket shops has been passed by both Senate and Commons, and will no doubt soon become law. The growth of the gambling habit has been great of late, and its results are ever and always ruinous. The *Montreal Witness* gives expression to this opinion: To find a remedy which will abolish all gambling in grain and stocks, is, we fear, beyond the reach of law, though whatever law can do, law ought to do, and further legislation will perhaps follow. But the medicine which reaches such a deadly and withering disease will need to be a moral one. So long as our law permits gambling in churches, and lotteries conducted by clergymen, for so called patriotic purposes, the outlawing of Satan's acknowledged bucket shops will have about it some slight odour of hypocrisy. It is time that judgment should begin at the house of God.

THE Roman Catholic Archbishop of Toronto, so long a prominent figure in public life, has finished his career. He fell at his post. In the discharge of duty during inclement weather he contracted a disease which rapidly ran its course. While many had no sympathy with his creed or the methods by which he sought its advancement, he was personally very highly esteemed not only within his own Church but beyond it. He was of a generous and kindly disposition and always ready to help the distressed. His obsequies were attended with all the pomp and elaborate ceremonial usual when distinguished authorities in the Roman Catholic Church are removed by death. Cardinal Taschereau was the celebrant of the requiem mass, and Bishop Ryan, of Buffalo, preached the funeral sermon, pronouncing a glowing tribute to the memory and worth of the departed prelate. Many prominent men from a distance were present and took part in the imposing ceremonial.

IN a remarkable article in the *May Contemporary*, "The Power Behind the Pope," Dr. William Wright gives a complete history of that translation of the Gospels by M. Henri Lasserre, which he published in 1886 with the *imprimatur* of the Archbishop of Paris and the approval and benediction of the Pope. After it had passed through twenty five editions it was suddenly condemned and proscribed as a book of degraded doctrine by the sacred congregation at Rome; and the withdrawal of the version from circulation has been so complete that it was only after a weary search Dr. Wright was able to get a solitary copy at Pau. Well may Dr. Wright ask "How does the infallibility stand in the transaction? We are told that the Pope is only infallible in the discharge of his teaching office. In officially blessing and applauding Lasserre's version of the Gospels, he was acting in the discharge of his teaching office. Is not the infallible teaching therefore in the Index?"

ONCE more in the city of Toronto the apostolic saying, "The end of these things is death" has received striking verification. A foul and brutal murder was perpetrated in a wretched house in a lane not far from some of the stateliest churches. It is the time-worn culmination of a life of dissoluteness and crime. The miserable victim, belonging to a respectable family in an Ontario town, a few years ago entered on the paths of the destroyer. Remonstrances and entreaties were addressed to her in vain. She went on the downward way with ever-quickenings steps until she reached the tragic end. Her degraded assailant belonged to the class that lives by crime. It is said of him that he never would follow any honest occupa-

tion, and he now awaits trial for the crime of murder. Beneath the surface of decorous society what terrible plague spots exist! The dark places, where are the habitations of horrid cruelty, are not all beyond sea. Heathenism abroad may be terrible, here at home it is no less appalling.

LIKE several other Roman Catholic journals, the *Montreal Post* has criticised somewhat severely the Papal rescript on the Irish Question. Of late Daniel O'Connell's dictum, "as much religion as you please, but no politics from Rome," has grown in favour with several Roman Catholic priests, journalists and public men. This spirit of independence is not looked upon with favour by the dignitaries of the Church. Archbishop Fabre, of Montreal, made haste in a public circular to rebuke the *Post* for its temerity, and Father Dowd, of St. Patrick's Church, emphasized the circular by certain pointed remarks of his own. He took occasion to say very severe things of the *Montreal* journal and commended to his hearers a New York publication which he thought it would be safer for them to read. Absolute submission to sacerdotal authority is in these restless days far from being complete. The right of private judgment, in things temporal at least, is rapidly securing a foothold in the Roman Catholic Church itself. Will the opposing forces come into conflict? If so how will it end?

IN theory most people approve of early closing. When it comes to a practical application of the theory it is sometimes different. No possible scheme could be devised that would meet with entire approval. The inevitable objection would be sure to arise and table his protest. The laudable measure passed at the last session of the Ontario Legislature has been generally hailed as a step in the right direction. Objectors who have few good arguments against the measure grow eloquent on its infringement of the liberty of the subject. The success or failure of the law lies with the people themselves. When all stores are closed for certain at a specified hour, purchasers will regulate themselves accordingly. The volume of business will not be diminished by closing at reasonable hours. It will only be less sluggish while it lasts, and all will reap the benefit that shorter hours are certain to bring. If the greatest happiness of the greatest number has any force at all, the early closing movement will receive a generous and fair trial before it is abandoned in deference to the interested clamour of those whose public spirit finds its customary expression in objection to all general improvement.

IT is not often that Unitarians have a good word for Presbyterianism, but the following instances are exceptional. Dr. James Martineau, at the third triennial national Conference of Unitarians at Leeds, formulated his scheme for a closer union of the churches after the Presbyterian model for the purpose of securing the help of the strong congregations for the weak. As he proposed a return to the Presbyterian system of their forefathers, he also suggested that they should adopt the name "English Presbyterian." If they looked at history they would find, he said, that they had not gained from Congregationalism a power which they had not before. On the contrary, their power had been and was declining. He added that he does not expect to live to see his scheme adopted. Dr. Crosskey said long and happy experience enabled him to pay a tribute of the most profound respect to the Presbyterian Churches of Scotland; and Rev. R. A. Armstrong remarked that if they could combine the strength of the Congregational and Presbyterian systems, avoiding the weaknesses of both, they would have the best form of ecclesiastical government which Christendom has yet seen.

THE natives of India who have visited the western world have amply sustained the impression that the Hindu intellect is keen, subtle, and able to grapple with the great problems of philosophy. The latest representative of the old civilization of India, who has

just paid a visit to Toronto, is no exception. Her address, delivered last week in St. James Square Church, though in the main conveying little that was new on the subject of woman's position in India, was a most graphic and telling delineation of the sad condition of life to which the women of India are subjected. The Pundita Ramabai is a graceful and pleasing speaker. Her command of effective and accurate expression is surprising. Though she speaks with a slightly foreign accent, there is no difficulty in understanding all she says. The listener is occasionally impressed with the idea that as a speaker she is possessed of considerable reserve power, which, if given free scope, could sway an audience at will. Her object is the establishment of an institution in India for the higher education of child-widows, a numerous class which the social and religious customs of the country place at a terrible disadvantage. In the United States her appeal has met with a generous response. The Pundita is worthy of the fullest confidence, and her benevolent scheme deserves the heartiest support and encouragement.

THE Duke of Norfolk has consented to become president of the approaching Armada tercentenary demonstration at Plymouth, on condition that both politics and religion be ignored in the celebration! As might be expected, he intimates that he could not participate in any individual glorification of Queen Elizabeth or anything tending to a triumph of Protestantism. The obsequious Plymouth committee passed a resolution assuring the Duke that nothing of the kind was intended, and they have elected him president, on the express understanding that the celebration is to be conducted on what they are pleased to call "national and unsectarian lines." On this the *Christian Leader* remarks. The proverbial performance of the play of "Hamlet" with the Prince of Denmark omitted would be a mild figure to apply to this monstrously absurd proceeding at Plymouth. The orators who will take part in the commemoration, under the limitations imposed by his grace of Norfolk, are not to be envied, and we shall look with some curiosity for the addresses in which they contrive to tell the story of the Armada, without making any allusion to Protestantism or Popery, and without paying a tribute to one of the greatest monarchs who ever occupied the throne of England. A strong movement is being made for a distinctly Protestant celebration of the grand historical event.

MR. RITCHIE'S Local Government Bill, now before the British Parliament, has occasioned a keen discussion of compensation for the withdrawal of liquor licenses. The *British Weekly* says: The protest against the iniquity of compensating publicans who follow their trade on yearly sufferance is being strongly made in all quarters where religious motives prevail, and the matter is fairly and frankly judged. Certain daily papers write as furiously on behalf of the monstrous claim of "the trade" as if they had taken briefs and heavy retaining fees; but of argument there is necessarily very little. If there was any vested interest in this country it was Consols. Where is the compensation to the holders of Consols just deprived of a part of their *percentage*? When the new Education Acts were passed who compensated the private teachers, multitudes of whom were financially ruined? They were engaged in a legitimate and beneficent occupation. Many of them were women who were doing their best—often a good deal—for the youth of the country, and who had no other means of livelihood to which they could turn. Were they re-compensated? Is there a claim to compensation, is there a vested interest in a trade, simply because regulations have been made to prevent it from becoming an intolerable curse to the population? Publicans have had their profit: let them now share the loss, which wiser legislation may require them to endure for the country's good, with the ousted teachers and impoverished holders of Government bonds, and those whom the wheel tax will deprive of their profits and their living.

Our Contributors.

SHALL COMMON SENSE PREVAIL?

BY KNOXONIAN.

To butt against a Synod or a General Assembly is a somewhat serious undertaking. Yet two or three esteemed ministers, not a thousand miles away, have done that very thing and have lived. Not only have they lived, they seem to prosper in their work quite as much as those who say amen to every deliverance of the majority. If the amount contributed by the congregations of these ministers to the Schemes of the Church were taken out the withdrawal of the specie would leave a hole not easily filled. It has been said that a sermon preached by one of them was nailed up in barrooms during the late Scott Act contests. Few places are more in need of good sermons. Nailing a sermon on the back wall of perdition would not affect the truth of the sermon. The main question about any sermon is, Is it true? Not: Where is it nailed up? The Ross Selections have been burnt before now, but that did not prove anything in regard to the Selections. The whole Bible has been burnt, but that did not make anything against the Bible.

This *excursus* is merely meant to show that a minister may differ from his Church court and rub along down here in a reasonably useful sort of a way. If distinguished men may differ from the majority on a burning question and still prosper, perhaps one not distinguished may ask the majority a civil question on a business matter without being extinguished.

The question we propose to ask is, Would it not be better to have Synods and Assemblies meet in central places? This is not a deep metaphysical question. It is not a profound theological problem. We have not the slightest hope of ever being made a Doctor in Divinity for writing a paper on any such useful subject. It is, however, a question which gravely affects the welfare of the Church. The week before last the Synod of Toronto and Kingston met in

OWEN SOUND.

Considered apart from its location, there is no better place for a Synod to meet in. We have two splendid church buildings there with every possible convenience. The Owen Sound Presbyterians are a whole-souled, generous, hospitable people. They entertained the Synod in right royal style. In the matter of kindness and personal attention, the members were probably much better cared for than they would have been in a large city. If the main thing is to have a good time, give us Owen Sound every year.

The chief defect about this meeting of Synod was that the Synod was not there. Technically it was, but actually it was not. How many members were present from the Presbyteries of Kingston, Lindsay, Peterborough and Whitby? No blame can be attached to the people of Owen Sound for the thin attendance. It is no fault of theirs that their beautiful town is in one corner of the territory covered by the Synod. They could not reasonably be expected to move their town into the centre.

Gananoque is about 180 miles east of Toronto. In going to the meeting of Synod Brother Gracey and his elder—if they attended—would have to travel 180 miles to Toronto and then start out on another journey of 122 miles to Owen Sound—in all, 300 miles. Is it a reasonable thing to suppose that anybody will travel 300 miles to a meeting of Synod which lasts less than two days and does little more than receive, discuss and adopt the reports of two or three standing committees?

Kingston is a Presbyterian centre. The professors of Queens and other members of that historic Presbytery should be in the Synod. Could they be expected to travel nearly 300 miles to a two days meeting at which there was little done but routine business? The members in and around Kingston were a hundred miles nearer the meeting of the Synod of Montreal and Ottawa than they were to the meeting of their own Synod. Is it Presbyterian common sense to ask a Presbytery to travel more than a hundred miles farther to a meeting of their own Synod than they would have to travel to the meeting of a neighbouring Synod? To get to Owen Sound a large number of the members of Synod would have to travel about 100 miles to Toronto, and then start out on another journey of 122 miles.

The utter lack of business capacity and common sense shown in these matters is still more apparent in the General Assembly. This year the Supremo Court meets in

HALIFAX.

In everything but its location Halifax is a pre-eminently suitable place. It is perhaps the most hospitable city in the Dominion. The kindness of the people knows no bounds. No western city would be likely to take as much interest in the Supremo Court as will be taken in Halifax. If the main thing is to accept the hospitality of the kindest people on the continent then go to Halifax until the millennial era dawns.

But let us see what going to Halifax means. It means that the commissioners from British Columbia travel about 3,000 miles to Montreal, and then start on another journey of about 1,000 miles to the Assembly! The commissioners from Calgary travel 2,262 miles to Montreal, and having rested, start again for another long journey. Even the commissioners from Winnipeg are only a little more than half way to the Assembly when they get to Montreal, and about half way in Toronto! If the ministers and elders of the North-West can stand any such expense all we have to say is that they have more money than many of their neighbours.

Going from any part of Western Ontario to Halifax will spoil a month and \$100. Whether it is the duty of a minister or elder to spoil both these good things for the sake of attending a meeting of Assembly each one must decide for himself. Few ministers can take the 9th of June for Assembly purposes, and then take a much-needed holiday in August.

The common-sense remedy is to hold all such meetings at central points. Toronto is the natural place for the Synod of Kingston and Toronto to meet. No one would have any reason to complain if the Assembly met no farther east than Montreal and no farther west than Hamilton. There may have been good reasons why the perambulating system should have been adopted for a time after the Union. Now that the Supremo Court has met as far west as Winnipeg and as far east as Halifax, and at all important points between these extremes, would it not be as well to drop the perambulating system at least for a time and let common sense prevail?

IS CHRIST OR PETER THE FOUNDATION OF THE CHRISTIAN CHURCH?

BY THE REV. R. WALLACE.

Continued.

Dr. MacVicar says the programme of the Vatican and the Jesuits at present is the capture of Britain and America, and through them the subjugation of the whole world. Nor is it spiritual subjugation alone that is aimed at, but temporal as well. *La Verité*, the strongest Ultramontane journal of Quebec, on December 31, 1887, says, "The Church is not only absolutely independent of the State, but what is more, superior to it." If we have any regard to the welfare of our country, whether as patriots or Christians, we must resist to the utmost Romanism as both a political and religious system. Why? Because it perverts and suppresses the truth of God—is now in the main Jesuitism—it corrupts and poisons the fountains of education, elementary and advanced, makes national education and national unity in Canada impossible, it cripples human freedom and undeniably impoverishes the people. The Bible is interdicted and has been burned in the Province of Quebec at the instance of Rome. The schools are hotbeds of superstition, in which pupils waste their time over vapid legends of the saints, and are obliged to sacrifice their manhood in the confessional. The vast majority of the people are made poor and non-progressive by the unlimited exactions of the Church. They are not free in any sense; but the spirit of liberty is rising in their breasts, and all true patriots should help them to cast off the yoke. It is not too much to look for the downfall of Romanism. That which it hates and fears most—the Word of the living God—is the appointed instrument of its overthrow. It declares that the great apostasy shall be destroyed with the breath of His mouth and the brightness of His coming—that is, with the general circulation of the sacred Scriptures and the general reception by the deluded followers of Rome of the pure and simple Gospel of salvation through faith in Christ only.

Already about 40,000 French-Canadians have been thus converted by the efforts of the Churches of Christ.

Let us then speedily give the Bible to all; and in this terrible battle with error, daily increasing in magnitude, let us, with the faithful and heroic Baptist missionary, William Carey, "expect great things from God and attempt great things for God." Fifty years ago the Romanists of Great Britain constituted nearly one third of the population, now only one-seventh. With all the efforts of Rome the gains of Protestantism have been vastly greater in the United States than those of Rome. From 1851 to 1881 Rome added 5,000 to the ranks of her priesthood, to the Protestant ministry there were added during the same time 44,315. In twenty years (1850-1870) Rome built 2,500 new churches, the Protestants of the United States during the same time increased the number of their churches by 21,000. Rome sways about 7,000,000 of the population of the United States; whereas there are over 50,000,000 Protestants, 70,000 Protestant ministers and about 100,000 Protestant churches. It is evident both from the predictions of the Word and the signs of the times that the progress of Protestantism and evangelical religion is onward and upward, and the destiny of Rome is downward. I would therefore warn politicians that those who ally themselves with Rome and lean on her for strength and support are destined to disappointment. They lean on a broken reed—like Israel of old when they looked to Egypt for help—a reed that will pierce the hand that leans on it. Dr. Watts, of Belfast, Ireland, after approving of the action of the Emperor of Germany in sending his son, the present Emperor, to take part in the Luther festival in 1883, says, "The history of Western Europe proves that no Government can with impunity espouse the cause of the Papacy (witness the case of Napoleon III.); or treat with indifference the Gospel of Christ and prosper (Isa. lx. 12). Statesmen would do well to hearken to the voice, for the doom of the nation which legislates in the interests of Rome is written so clearly in the history of the past four centuries that he who runs may read. Recent explorations in the ruins of Babylon and Nineveh bring to light the causes which wrought their overthrow. Deeds of cruelty, robbery and oppression, for which the patronage of their false gods was claimed, brought down upon them the judgment of Jehovah. And just as clearly are the causes of the judgments wherewith the Papal Governments of Europe have been visited portrayed in the history of the post-Reformation period. In her has been found the blood of prophets and of saints and of all that were slain upon the earth (Rev. xviii. 24). Cruelties perpetrated in some instances on a scale of provincial or even national magnitude, and culminating in wholesale massacres—cruelties inspired and patronized by Rome—have been visited by the fearful penalties of judicial blindness and national humiliation." Like causes are always sure to produce like effects in all nations and times. Let us see to it that we do what we can to avert such judgments from our beloved Canada by not allowing our Governments to form unhallowed alliances with Rome, for if we do we become partakers of other men's sins, and we must suffer from the judgments that are then brought on our nation.

We should not hesitate, with the Reformers, to describe Popery as the Great Apostasy, or as in 1 Tim. vi. 1, it is called "The Apostasy" in the Greek, with an article to give it emphasis. Let any intelligent and candid student of God's Word compare Daniel vii. and viii. with 2 Thessalonians ii. and 1 Timothy iv., and he must come to the conclusion that Popery is the greatest Apostasy with which the Church of God has had to contend. In 2 Thes. ii. 8, it is described as "The Lawless One," the power that sets aside and nullifies the law of God and sanctions immorality and sin among men. This accords with what Daniel says of the Little Horn (vii. 25), "He shall wear out the saints of the Most High, and think to change times and laws." "He shall exceed in wickedness all that went before him" (Sept. on Daniel vii. 24), either by promoting wickedness in general or idolatry in particular, as the term sin often signifies in Scripture (see Bishop Newton on the Prophecies, p. 390). In proof that this description refers and those titles belong to the Papacy we need only refer to the system of indulgences (commenced in the thirteenth century to increase the power of the priests over the people), to the tariff of sins by which many iniquities are sanctioned

by Rome (such as for a man that killeth father or mother, wife or sister, *tor 6d.*; or a priest that keeps a concubine, *tor 6d.*—thus Popery sets aside the law of God), and to its encouragement of idolatry in the worship of saints' images and relics.

Thus in the office of the mass, before consecration, the priest says that he makes the oblation "in honour of the blessed Mary ever virgin, the blessed John the Baptist, the holy apostles Peter and Paul, and of all the saints." What is this but idolatry? Did our Lord indeed suffer and die in honour of sinful mortals, instead of for His own glory and that of the Father? The followers of Rome are taught to worship the Virgin Mary and other saints. They pray to them for deliverance from the troubles of life. Against this, Paul warns Christians in *1 Tim. iv.*, where he describes the followers of this Apostasy as "giving heed to seducing spirits and doctrines of demons." The term demon refers to deified men, worshipped by the heathen and by the Israelites during their many apostasies, when they became idolaters (*1 Cor. x. 20; Psa. cvi. 35-38*). The heathen said that in honouring those as substitutes, they honoured the supreme God, and that these inferior deities interceded for them with Jupiter the great God (Lucian). This is the same argument used by Romanists. The heathen said that they worshipped not the images but the deities they represented. The Roman Catechism, one of the standards of Rome, says that images are to be in the churches, "not merely for instruction, but that they may be worshipped" (*Stillfleet's Doctrines and Practices of the Church of Rome*). In *2 Thes.* we are told that the head of the Papacy exalts himself above all that is called God, by dispensing with the law of God, and by setting himself above that law. The Pope has assumed to himself and received from his followers "many names of blasphemy." The Canon law calls him "Our Lord God the Pope." The Pope accepted this saying of Cardinal Bellarmine (one of the most eminent authorities of Rome); "If the Pope should command the practice of vice and forbid the practice of virtue, the Church were bound to believe vice to be good and virtue to be wicked." In a council held in the Pope's palace, in the time of Leo X. these words were spoken; "On the Pope is all manner of power, as well of heaven as of earth." Yet our Saviour says: "All power is given unto Me in heaven and in earth." Is not the Pope then the Antichrist?

To be concluded.

THE AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—There is no fund of our Church in which so little interest is felt. Why is it needed at all? Because the salaries of most of our ministers have not been adequate to meet the expenses of their position, and at the same time to enable them to lay up anything for old age or retirement. Many of them have devoted their hearts and lives—their whole time and strength to the service of the Church—after a long and expensive education, and then often received scarcely enough to pay current expenses. Some even of the hardest and most successful workers who freely gave more than a year to the mission field organizing or supplying many stations, gathering together groups of people, travelling thousands of miles on foot or on horseback, along the worst of roads, preaching often six or eight times a week, and expounding from house to house incessantly, content with the poorest accommodation—many of these groups now large congregations—and yet some of these men have not had their current expenses paid, but often having to eke out their salaries from private means until these were exhausted while helping to pay for several new churches for the benefit of our Presbyterian cause.

Some of these gave a fourth of their small salary of \$400 (the common salary in the olden time) to this object while their health was broken down by overworking. In some cases they have had to spend some thousands of dollars of private means, besides many years of excessive toil and care in the service of the Church, and have nothing left for old age but poverty and privation. And then, after all this toil and sacrifice, all that is provided for them is \$200 a year, besides any retiring allowance they may receive from their congregations. Is it right that such a state of things should be allowed by the wealthy members of

our Church? Has not the King of Zion laid the duty of advancing His cause equally upon all His people? Why, then, should ministers be expected to make all the sacrifices? Should not all Christians realize that all they have belongs to Christ and should be used in such a way as shall best promote His glory? The Great Head of the Church made ample provision for His servants under the old dispensation, and He commands His people to sustain the Gospel ministry as well (*Luke x. 7; 1 Cor. ix. 14; Gal. vi. 6; 1 Tim. v. 18*). Some writers think that this should be equal to three times the average salary of their people in order to meet the expenses of their position.

Some say that they will receive what they could make in business. The writer knows one minister who for a time was led to engage in business, and although he could not realize \$1,000 a year as a minister in a city, last year he made about \$5,000 in secular business, and there are others who could do as well.

When they devoted themselves to the work of the ministry they did not expect wealth, but they had a right to expect that their expenses would be met, and that they would be enabled to lay up a modest competence for old age. But in many cases this has not been realized. Nearly forty years ago regulations were made by the Aged and Infirm Ministers' Fund Committee that at least \$10 for a year of service should be paid to ministers on the fund; that is, after forty years of service or more each annuitant should receive \$400 per annum. Even \$400 would not do more than pay house rent for a very cheap house with fuel and water rate in a city; and those accustomed most of their lives to a town or city life would have to live in a country district in order to live at all. But what should we say of an aged minister having to depend on the amount now paid, namely, \$200 a year? Let educated men, who spend their thousands, imagine if they can the misery thus caused. That justice demands that at least such a provision should be made for aged ministers as was contemplated by the committee becomes more evident when we consider the generous provision made by the civil service for the servants of the public, they being generally allowed about half their ample salary when superannuated. Even Toronto policemen, who require very little education, after twenty years' service are entitled to one-half their salary, or from \$300 to \$500 per annum. Now, in order to insure that small annuity of \$10 per year of service, we require a fund of at least \$100,000 besides the yearly collections from the congregations and the yearly rates from ministers for such a fund would only yield about \$5,000 a year; whereas we now need \$12,000 a year to pay even the \$200 a year, with fifty-eight ministers now on the fund and more being added every year. At present there is a deficiency of nearly \$2,000, which unless made up, even that small sum cannot be paid. The American Presbyterian Church (North), with a constituency of scarcely eight times that of ours, has resolved to raise \$1,000,000 for this object, and one gentleman left \$2,000 to the fund in the Eastern Provinces, thus setting a noble example to our rich men in the West.

The General Assembly at Hamilton, in 1886, resolved to appeal to our people to raise \$100,000 capital by contributions, chiefly from our wealthy members. But the endowment of several colleges stood in the way and the matter was not pushed forward. Now that the endowment of the colleges is safe, we trust there will be no more delay in carrying out this most pressing need of the Church. There need be no difficulty for our Church to raise this proposed capital if our wealthy men take the lead, and contribute as God has prospered them (*Luke xi. 41; 1 Cor. xvi. 22; 1 Tim. vi. 18*). The greater part of this should be raised by the wealthy so as not to interfere with the yearly contributions to this and the other funds. Now twenty of our wealthy men, each giving \$5,000, would provide the fund, or 100 \$1,000 each, or 500 men \$200 each. Surely there are 500 of our wealthy members that would contribute \$200 each, to be paid in four or five years, paying interest on the whole till paid up. Our wealthy members often leave large amounts to relatives already well off. Should not such persons dedicate portions of their means to the service of Him who gave them the power to get wealth, in order to make this necessary provision for His servants with whom He identifies Himself? (*Deut. viii. 18; Matt. xxv. 40*) The General Assembly last year

made a most singular change on the proportion of annuity to be paid. Instead of \$10 per year, up to forty years, it was resolved to ask \$15 per year, for the first ten years, and only \$5 per year after that. I have no objection to \$15 per year, for the first ten years, but upon what principle should we then grant only \$5 per year to those that have borne the burden and heat of the day? It is certainly setting aside all idea of justice: for those who have laboured over forty years are the men who have laid the foundations of our Church, while enduring toil and privations not known now, and receiving only \$400 or \$500 a year for many years, besides making sacrifices of private means which has rendered it possible for younger men to receive much larger salaries, while not doing half the work that these veterans did. We are told that the Church does not look to past service, but to present needs. Then I ask, Has all sense of justice been banished from the minds and consciences of our ministers and elders? What does God describe as the first characteristic of His accepted worshippers but that they do justly? (*Micah vi. 8*.) If such an unchristian principle as "were adopted by our Church, I would lose all hope of the divine blessing returning on us as a Church. Beware lest the cries of the aged servants of Christ, who have laid the foundations of our Church, come into the ears of the Lord, and He send a curse and not a blessing, because of grievous injustice. What will be the result if this injustice be not removed? That the servants of Christ will have their old age embittered by privation and sorrow, after having spent their lives and their whole strength in doing the work of the Church. Some of these, with their sensitive feelings increased by their education and prominent positions for many years, where they were wont to provide help for others, would rather die than be dependent on the cold charities of the world or private aid. Some of these men might have made money had they gone into speculation with their private means; but they feared that their usefulness would be impaired thereby, and were more anxious to promote the divine glory and to avoid everything that would injure the cause of God, than to make money for themselves. And are they to be allowed to suffer because of their conscientiousness? And as to present needs, if no proper provision be made for ministers in old age, their energies will be greatly weakened and their power to do good greatly hindered by anxiety how to meet the many claims upon them while in the work. Let the capital of at least \$100,000 be raised soon, and let the aged ministers receive the annuity of \$10 per year of service, as agreed upon many years ago, even if the ministers' yearly rate to the fund has to be raised. Let all the members of our Church give a tenth on an average (*Gen. xxviii. 22; 2 Chron. xxxi. 41*)—and all our funds will flourish. The divine blessing need not be expected by professing Christians who fail to do their duty to the servants of Christ. He has promised His special blessing to those who honour Him by properly sustaining His servants (*Isaiah xxxii. 8; Prov. xi. 24, 25; Matt. iii. 10; 2 Cor. viii. 9*). If then we are to look for the blessing of the King of Zion on our Church and people and for the success we desire, let the means be taken to put this fund in a proper position. It may be said that some are on the fund who do not need it, or who should never have been in the ministry. But that is no just reason that those who have been both faithful and successful labourers should be deprived of their rights. JUSTICE.

POLITICS AND POLICY.

MR. EDITOR,—Some time since you had a short leading article about the Church and politics,—“Should the Church Interfere in Political and Semi-political Matters?” Something depends on the definition of “political”, or, if you like, on what we are to understand by “interference.” The Church should not certainly “as a corporate body” go “into the political arena.” Nor should ministers, as such, instruct their people to vote for this or that candidate. With politics, understood as a strife between parties, the less the Church has to do the better. But there is a way in which the Church can, and I think should, interfere in politics much more than it does. Some might think it a very long, roundabout, indirect way. Indeed, I am afraid there is a somewhat widespread impression to that effect. But the road by which you will most certainly get there is the shortest always.

You will find a hint of the way in 1 Peter ii 15. Do I mean to insinuate that the Church, as a corporate body, needs to be reminded of this text? Just that. Let us see.

Few will assert that the Government of this or any other country is up to the mark on the question of Sabbath observance. Would not a little practical interference be in order here? But, you say, the Church does interfere; it preaches and teaches and memorializes. I am speaking, my dear sir, of practical interference.

Let us pass over the Sabbath travelling for "exchanges," and so forth, which the Church tolerates, and come to the application which the Church is, probably, now making to certain Sabbath-breaking railways for favours in the shape of passes.

It is all very well to bombard the Amalekites with sermons and memorials; but I am afraid these will continue to fly wide so long as the Church keeps its eye upon the spoil. Again, if I should keep my shop open seven days a week, and give my clerks the option of working on Sabbath or finding another place, my Session would probably "interfere." Why, then, is the railway shareholder, who does practically the same thing, and from exactly the same motive (i.e., to make a few more dollars) welcomed to the communion table? I suppose it must be because there is nothing about railways in the New Testament. But there is something about making little ones to offend; quite enough in my humble judgment for warrant of action to a Church which pretends to have some of the backbone of Knox and Calvin in it.

One thing is certain: either the warrant is there, or the Church has no ground for its memorials against Sabbath desecration, and no right to ask any one to adhere to the Shorter Catechism. We know that a coach and four can be driven through an Act of Parliament. Can a railway train go through the New Testament without touching?

Similar arguments apply on the Temperance question. What will all the Church's protests and resolutions amount to (the recent Scott Act elections supply part of the answer) so long as it receives into its membership those who trade in intoxicants? Of course I shall have the New Testament thrown at my head again. Let us see where it opens "If any man have not the Spirit of Christ he is none of His." Warrant enough, surely.

Very uncharitable? Perhaps! Opening a book at random, the other day, my eye fell upon the sentence, "Truth and kindness have been at war since the creation." Since the fall, at all events; for it is God's truth and our kindness. Just how cruel that kindness may be, not the wisest of us ever will know in this world.

Did Ananias and Sapphira self-consciously and deliberately propose to themselves to deceive the Deity? The question answers itself. The mind which realizes the Deity cannot propose to deceive Him. Nor were they unbelievers in the intellectual sense. People do not make sacrifices to gain a credit or a reputation which has no value in their eyes; and they made a considerable sacrifice. They were simply trying to make the best of both worlds; and there is no warrant for believing that they were sinners above all their contemporaries, any more than were those on whom the tower in Siloam fell. I see no reason why their history should not be bracketed with the instances which our Lord recites, and the lesson deduced from it that those who are openly and evidently holding back an unconsecrated portion—engaging in pursuits which flagrantly contravene God's laws—should be commanded to stand without the pale of the Church.

There are few hypocrites (the word being used in its stricter sense) If the words "liar" and "thief" were used as loosely as "hypocrite" is used, how many of us could stand forth as honest and truthful? Were there more hypocrites the Church's responsibility would be less. It is precisely because so many are self-deceived that the Church should be more careful to mark clear and deep the lines which separate her from the world

N T C

Up-in-the Woods, May, 1888

THERE is in China on every hand a growing and marked willingness to hear and to assent to the truth of Christ. This is evidence that the good lesson is pervading the people, and that in due time multitudes of them will accept the Gospel.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THE LAND OF REST.

BY JOHN A. CLARK, DUNDAS.

Speak to my spirit, Spirit I
Whisper a thought of the sunlit land
That lieth beyond
The mountains, that stand,
Gray and grand,
Sombre sentinels over the land.

My heart stop its beat
That perchance I may hear
Thy wished-for message,
Thy words may not touch the ear,
But my soul shall hear,
And for their beauty tremble with fear.

I am longing to know I
Let it breathe on the air
That softly doth blow.
I have loved ones there,
Tell of their welfare
In the land o'er the mountains wondrously fair.

The breeze bloweth cool,
And tempereth the heat of a restless breast
That will not be still,
And whispereth the best
Of words, the sweetest,
"There remaineth rest."

THE BIBLE.

BY REV. I. H. PEACHELL, WELLANDPORT.

Be sure your sin will find you out, is an aphorism, as applicable to an Empire as an individual. God judges nations and individuals; with this difference, nations are judged in this world; individuals in the world to come. The Prophet Isaiah gives a sketch of the judgment of the Jewish nation; and the pen of inspiration never wrote and the tongue of inspiration never uttered such fearful denunciations. Yet there was a star of hope. A silver lining to the cloud. Every cloud has a silver lining. The star of hope—the silver lining—the refuge—was the Book of the Lord. The Bible has gone to the great centres of thought. It did not root itself in barbarism and ignorance before it challenged the educated mind. It went to Chaldea, and selected one of its brightest sons the repository of its living faith. It went to Egypt when her pyramids were rising, and when her mighty Pharaohs sat upon the throne. It went to Judea when David and Solomon were its monarchs. It went to Rome, when she was the mistress of the world. It went to Greece when she was focus of learning, and when a vast army of philosophers encircled the imperial throne. Has it ever been successfully contradicted? Never. Like a beautiful maiden stepping upon the mountains, it has come down through the ages, the beacon of the perishing, and the light of the universe. Some two years ago the English Scientific Association met in Montreal—the grandest men in the scientific world, who ever stood on this continent. On the Sabbath they held their religious service in the morning and evening, one preached from this text "more noble," which with its connections has specially a scientific bearing. The insignia of the most imperial science of the age did homage to the unalterable truth. Many thought we needed a new version of the Old and New Testament. The best learning of Europe and America was brought to bear on the Old Book. Infidelity was jubilant. The query went the rounds, when we have a new version, where will Moses, the deluge, the miracles, the doctrines be? We have the new version; and Christianity comes to us in its entirety as before. Not a doctrine dislodged or brick stirred in the building. It stood the test successfully of the keenest analysis, the closest discrimination, individual experience and the fiercest opposition, and is all the brighter for having passed through the furnace. What was England 300 years ago? A multitude of hovels with a half acre clearing around each. The stately homes of England now are traceable to the industry, honesty and perseverance inculcated in the Word. Mexico had 150 years the start of us in Canada with unsurpassed agricultural and mineral wealth, how does it come that in the spheres of industry and wealth she is fifty years behind us to-day? The Word is not read. The victory of the Fatherland in the Franco-German war took the world by storm.

Luther stood on German soil. On that ground he contended for the inalienable rights of conscience. The principle was held. The Bible was found in the knapsack of almost every dead soldier on the battle-field. The victory is traceable to the Word. Listen to the command rolling from the bow to the stern of the ship, in mid Atlantic, by the Pilgrim Fathers: "Pull down that cloud of sail," and the sail was pulled down; "put not an oar into the water," and an oar never touched the water. This is the Sabbath Day. We will remain still in the mid Atlantic, as far as we can remain still, because it is the Sabbath Day. When the Puritans landed at Newbury Port, they put the Bible down and said, We will build a civilization and nation on this Book. No marvel that they contended so bravely; that they were iconoclasts; that they struck for freedom and liberty of conscience; that they remodelled New England from a rude wilderness to a beautiful garden; that the *Mayflower* was immortalized; and *Plymouth Rock* became sublime. The Word is a bulwark of a nation. If you are not to lay your hand to the goods of another, you must know the authority of Him who says, "Thou shalt not steal." If you do not strike down your enemy, you must know the authority of the Being who says, "Thou shalt do no murder." It gives us the history of Jehovah—goodness and justice. It leads to Him. It points the prodigal the way to His home. Read the Word to gain information. We have an excellent school system. Three things I have against it; the hours are too long; the subjects too many; the children are required to go too early. Withal, we have as faultless a system as is extant to-day. Who culled the information to form the scheme? who supplied the money? A Christian Government of Christians men. Alderman McArthur travelled through Spain some years ago and ascertained that in that country 72,000 municipal officers could neither read nor write; 400 were mayors of towns, and 900 deputy mayors. Can that be found in Canada, the United States, England, Ireland or Scotland? In no land where the Bible is read and circulated will you find such a record. The Word tears the cobwebs from the mind; nerves to free thought and independent inquiry, and supplies sinews of strength to grapple with problems affecting time and eternity. Here you gain examples: Faith in Abraham, meekness in Moses, submission in Job, heroism in Paul. The truth sustained the martyrs. Young men, let the Bible be the man of your counsel. A wreck took place some time ago on the Irish coast; the vessel went to pieces; many lives were lost. A boy floated ashore on a spar. A gentleman met him on the shore, and after the boy had related his narrow escape, the gentleman said: "What is that you have tied around you?" "That is my mother's Bible; she gave me this when I left home, and when I found the vessel was breaking up, I tied it in my handkerchief and around my body." The gentleman took him to a wholesale merchant in Belfast City, told the incident, and he said, "I have a vacancy in the counting house, I will put him in." The other replied, "I have no character of the boy." "Not necessary," the merchant said, "any boy who loves his mother's Bible as that boy, needs no character." Young men, love your mother's Bible, and you may go from Halifax to San Francisco, and you will need no character, and your religion will take no cold on the journey.

The men of history were Bible-loving men. Wellington, who shook the plains of Waterloo, Nelson, who never lost a battle; Lincoln and Grant, who snapped the chain of slavery. The literary men of the world—Milton's "Paradise Lost," where did he get the material? From the history of Moses; Byron's "Ode of Fall of Napoleon," from the fall of Babylon, by Isaiah; Shakespeare's poem "Macbeth and Lady Macbeth," the impossibility of rubbing the blood from their fingers, from the history of Ahab and Jezebel. Sir Walter Scott, the greatest literary man of his age, said to a friend when dying, "Read to me." "What shall I read?" he asked. "Why do you ask me that? Read the Bible, it is the best book in the world." The men of invention and discovery, Livingstone, Stanley, Arkwright, Hargreaves, Morse and Gordon, representing cotton machinery, the circulation of the blood; the electric spark and the self-binder, so useful to the farming community, were all Bible-loving men. The grand masters of Europe—their finest sketches running into the thousands, were from the Word. "Moses and the Nile," "Moses Delivering the Law," "Belshazzar's Feast,"

Feast," "Advent of Christ," "The Resurrection of Christ," "Paul's Shipwreck," and "The Transfiguration," by Raphael. Love this Word, and at last you shall receive the kiss of immortality, and be raised to a coronation never known on earthly thrones of glory and of power.

He is a free man whom the truth makes free,
And all are slaves besides;
There's not a chain, that hellish foes con-
crate for his
harm,
But he casts it off, as easily as Samson his green withes,
He looks abroad into the varied field of nature,
And though poor, compared with those whose man-
glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys His, and the
resplendent rivers
His, with a propriety which none can feel,
But who with filial confidence inspired, can lift to
Heaven his unpresumptuous eye and say,
My Father made them all.

HOW TO HEAR.

Ears! what a blessing! Their beauty never sung by poets—but how deformed the human face and head without them! The ear, it is God's chosen channel through which to send the saving truth. "Faith comes by hearing." The eye may be closed and the scene is shut out, the head may be turned and the vision has vanished; but the ear is open still, and the sounds pour in—the message still comes into the mind. The ears! how they catch the tender tones of love, gather in the melodies of the human voice and receive the outburst of nature's orchestra in the footfalls of the storm, the rumblings of the thunder and in the deep bass of old ocean's roar. Ears! what a blessing! "Take heed, therefore, how ye hear," lest the blessing be lost.

Ears! what responsibility! what peril! The devil competes with God for this open war to the mind and heart. Slander's voice, the lying tongue, the obscene thought, the blasphemous utterance, crowd this easy road to the soul. The gate is open, the bars are down, the ditch is bridged, and no obstructions hinder. What easy access, what ready entrance, and the vile feet fearlessly tread the way and bear to the mind words of sin, which, like seed, spring up a harvest of briars to wound, and of thorns to pierce the soul. "Take heed, therefore, how you hear," lest the evil come in and sorrow surplant gladness, and sin take possession of the man.

But we write now about how to hear a sermon—a discourse from human lips about eternal things. We must prepare to hear. If the minister must prepare to preach—"study to show himself approved"—so must the hearer prepare to hear. In order to hear well the man ought to begin the day before. The body should be rested from former drudgery. The panting frame cannot profitably hear the precious truth. The mind should be divested of previous thought. The crowded mind cannot welcome the glorious truth. The mind should be in a state, not of emptiness, but of restfulness—in a state of receptivity.

To hear well the man must come in time—not too soon, and grow weary and impatient in waiting—not too late, and lose the introduction. The steps of a well-arranged discourse are short, and the ascent is easy at the beginning. The late comer is forced to take some long and rapid strides, and becomes tired before he catches up with the thought. The thread—the end of the thread of the discourse is not easily found, and the whole sermon becomes a tangled skein, and to him it is a fruitless and profitless effort.

Reaching the house of worship on time, he is attentive to the speaker; his body erect, his eyes to the front and his mind upon the theme. He sometimes runs ahead and anticipates the speaker, and preaches the sermon to himself. The good hearer will also show his appreciation by manifest sympathy with the speaker, by an occasional nod—not of sleepiness, but of approval; and now and then the fall of a tear or the utterance of a glad "amen." He will show a great anxiety to be instructed, to be led into the truth. And in his whole demeanour there will be evident a worshipful, prayerful spirit. The good hearer helps the preacher. A few earnest, anxious, prayerful hearers can put life and force into the speaker, and one conspicuous, careless, indifferent person present in the congregation can put enough ice into the pulpit to freeze "a live coal from off the altar." "Take heed, therefore, how ye hear."

Our Young Folks.

FOR THE CANADA PRESBYTERIAN.

THREE LITTLE BOYS.

BY E. H. S.

Three little boys talked together,
One sunny summer day,
And I leaned out of the window
To hear what they had to say.

"The prettiest thing I ever saw,"
The first little boy said,
"Was a bird in grandpa's garden.
All black and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at a circus,
And I wanted him awful bad."

"I think," said the third little fellow,
With a grave and gentle grace;
"That the prettiest thing in all the world,
Is just my mother's face."

SOMEBODY ELSE MIGHT.

A lady was walking quietly along a city street not long ago, when a door flew open, and a boy shot out with a whoop like a wild Indian. Once on the pavement he danced a sort of double-shuffle all around the curbstone, and then raced the streets in great haste, for it was evident from the books under his arm that he was going to school. She was thinking what thoughtless, noisy creatures healthy boys are, when just before her she saw something yellow lying on the stones. Coming nearer, she fancied it a pine shaving and looked after the boy again. She saw him suddenly stop short in a crowd of people at a crossing and come back as fast as he had gone, so that just before she reached the shaving, he dived and picked up, not a shaving at all, but a long slimy banana skin. Flinging it into a refuse barrel, he only waited long enough to say, "Somebody might have slipped on it," and was off again.

It was a little thing to do, but that one glance of the boy's clear gray eyes made the lady's heart warm toward the noisy fellow. He had not slipped himself; he was far past the danger; and when one is in a hurry, it is a great bother to go over the same ground twice; but the "somebody else" might slip. And so, for the sake of this unknown somebody, the hurrying boy came back, and it may be saved the life or limb of a feeble old man or a tender young child.

LOOK UP.

In crossing a rushing stream do not look down. Everything there is swirl, and change and roar. Your head grows dizzy; your heart grows sick; your eyes burn and turn and grow dim. You fall. There is nothing stable to make your foot firm and bring you peace. Look up. If it is day the blue sky is quiet and sure. If it is night the serene stars smile quietly down upon you with their steady light. You are soon over safely on the other side.

In crossing Time's raging flood on the narrow foot-log of the years, do not look to the past. Your feet will slip. Do not look down to the changing, fretting, boiling feelings, passions and desires in your own heart—you will grow dizzy and fall. There is no steady bank, no firm rock there to fix your eyes upon. Look up. The sky is blue and the stars are bright and shine with a steady glow. Look to Jesus. Our help is in Him. Take your weary eyes from off the changing waters and swirling floods. Lift them up to "the hills from whence cometh my help." Think less of self and more of Christ. All attempts to walk over safely to Eternity without Him who is "the Way, the Truth and the Life," will be in vain. We slip, we fall, we are swallowed up in the floods—we are lost forever. Look up, not down. Look forward, not behind. The outlook to the skies is ever open and brings sweetest rest.

An ancient philosopher asked a friend to visit him and see his garden. When his friend came he found the philosopher walking in a little high-walled space in the rear of his house. When he found that this was the garden he was disappointed. But the philosopher said to him, "Despise not my garden; for though it is not very long nor very wide, it is wonderful high." It reached to the skies. Look up!

A GOOD CUSTOM DYING OUT.

The excellent custom of having the children and young people of our Church commit portions of Scripture and hymns to memory seems to have utterly died out. It is true they are asked for the golden text at Sabbath school, but even that is rarely ever thoroughly committed. It is more often read from the lesson paper. Some people discourage the practice, claiming that the child should not be filled with what it cannot understand and digest, etc. This is certainly a mistake. We fully believe the former custom of having children commit portions of the Bible and choice hymns of the Church, to be wholesome mental discipline as well as spiritually profitable. The youthful mind, stored with divine truth so tersely expressed in the English Bible, has a storehouse of comfort to draw from in time of need. These verses are the weapons of the Holy Spirit to combat Satan. Should misfortune or sickness overtake an individual whose mind is stored with this precious truth, how comforting to have such to meditate upon, when perhaps his strength will not allow a friend to read to him! A man is frequently in situations where he has no reading, no one to converse with, nothing but his own thoughts. How happy if, like David, he can have the truth of God to meditate upon in the watches of the night! By all means, brethren, let us encourage the children to follow in the good old way of learning the Book of God. Offer prizes, books, money, promotion of any kind, so as to induce the youth of our day to store their minds with the imperishable, everlasting truth of God. If heathendom can spend a life in learning the precepts of Confucius, and Mohammedans commit every word of the Koran, cannot Christians give time enough to the learning "by heart" the "law of the Lord, which converteth the soul?"

TWENTY-FOUR GOLDEN RULES.

Some one has prepared the following rules for boys and girls, which are certainly worthy of very careful study. The young readers will find it very profitable for them to cut out these rules and put them where they can be often read. With an earnest and persistent effort to obey them there is no doubt but they will tell favourably on their future lives. Some of the eminent men of the past in early life adopted such rules, to which in after years they attributed, in a large measure, their great success. I am sure at least of this, that no one ever adopted and followed carefully rules like the following, whose life was a failure. Success in its truest sense is doing right, and no one succeeds really who does not do right. I shall never know the number of boys and girls who will cut out these rules and carefully put them away in some book or drawer with the resolution that they shall be the rules of their lives. But I do know that there is One whose eye watches over all, who will know and put His blessing upon every one who endeavours to follow these golden precepts. Then, too, in keeping them to the best of your ability you will know that the smiles of heaven are upon you. Here are the rules:

1. Respect and obey your parents.
2. Love your brothers and sisters sincerely.
3. Never speak evil of one another.
4. Never strike, nor lie, nor cheat, nor steal.
5. Be strictly honest, even in the smallest matters.
6. Save what you can, so that you may be able to give to the poor.
7. Do not mock the deaf, the lame, or the blind.
8. Always address the aged with proper respect.
9. Do not dirty or injure your clothes.
10. If you find anything, return it to the owner.
11. Avoid the company of bad children or companions.
12. Never be cruel to any living thing.
13. Do not covet what is not your own.
14. Try to improve at school every day.
15. Guard against low and vulgar language.
16. Eat with thankfulness whatever is set before you.
17. Never chew or smoke tobacco or any other narcotics; nor drink any intoxicating drinks.
18. Be exact in your behaviour at all times.
19. Put your clothes and playthings in their proper places.
20. Avoid eating any kinds of unripe fruit.
21. Always answer distinctly, correctly and modestly.
22. Shun all kinds of gaming as great evils.
23. Become the young disciples of Jesus Christ.
24. Pray daily to God, and by your service praise His holy Name.

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TORONTO, WEDNESDAY, MAY 23rd, 1888.

THE *Missionary World* copies an excellent article on Buddhism from the *Presbyterian Journal* of Montreal, and gives the credit of writing it to the Rev. Professor E. H. MacVicar, D.D. The article was written by Mr. J. H. MacVicar, B.A., son of the Principal of our College in Montreal. Though the initials are not correctly given by the *World* most people would give the credit of writing it to the Principal himself. Mr. J. H. MacVicar is not a D.D. yet, though he cannot hope to escape very long if he keeps on writing such good articles. The *World* will no doubt gladly correct the error and give the young man credit for his excellent work.

THOSE good people who think there are not many Presbyterians in the world outside of Scotland and the North of Ireland would do well to ponder over the following figures recently published by Dr. Donald Fraser, of London:

There are now more Presbyterian congregations in France than in Ireland, and more in Wales than in either. There are 1,500 in the Netherlands, 2,000 in Hungary, while the Church is well represented in Belgium, Bohemia, Moravia, Spain, Italy and Switzerland. The principal Dutch Church at the Cape of Good Hope is Presbyterian; and in Australia and New Zealand, in Persia, India, China, Japan, and the New Hebrides there are either growing Presbyterian Churches or flourishing Presbyterian missions; while in the United States and Canada there are 13,000 congregations connected with the Church.

The fact that there are more Presbyterian congregations in France than in Ireland is a revelation to a good many people.

THE Hon. Roscoe Conkling was caught in the great snow-storm of last March on his way home from his office, and took a chill. By that chill New York lost one of her most prominent citizens, and the Republican party one of its most influential leaders. Chief Justice Waite, about the same time, took a severe cold, and the United States lost a distinguished jurist. A few weeks ago the Hon. Thomas White took a chill on his way home from Rideau Hall, and Canada lost a most industrious Minister of State. Archbishop Lynch got his feet wet in St. Catharines the other day, and the Roman Catholic Church in Ontario lost its ecclesiastical head. And yet there are people who consider chills and severe colds trifling matters. Sensible people should know better. As a matter of fact there is nothing that cuts down an aged, or delicate, or over-worked man faster than getting chilled. Every minister who leaves a warm church on a winter day, and drives to his "other station," should be wrapped in fur. If he is not his congregation may soon have a funeral and a prolonged vacancy.

THE Stratford *Beacon* has this to say about the "ex-monk" whose career closed so suddenly in England the other day:

The notorious hypocrite and scoundrel "ex-monk" Widdows has got his deserts at last. At the Central Criminal Court, London, England, on the 2nd inst., he and a chum, apparently as great a ruffian as himself, named Burleigh, described as a clerk in holy orders, were convicted of acts of gross indecency with certain pupils in Christ's Hospital. Widdows was sentenced to ten years' penal servitude and Burleigh for life. When the "ex-monk" was mouthing his disgusting tirades against priests

and others here and hereabouts, under the guise of "religion," the *Beacon* was besieged with letters and appeals to help him on, and because it refused to publish them or allow the rascal to be puffed in its columns it was roundly abused by certain people claiming to be "Christians," accused of being under the influence of Catholics, etc. Time does bring its revenges!

This impostor who now wears a convict's garb made a triumphal tour through Ontario a few years ago. Methodist churches were thrown open for him and Presbyterians left their own churches in crowds to hear him. To have said a word against the scamp at that time would have cost any minister his ecclesiastical life. It would be interesting to know what the Presbyterian members and office-bearers who flocked after the filthy fellow think of him now. It cannot be very pleasant for them to remember that they left the worship of God in their own churches and ran after this foul impostor. As the *Beacon* rather caustically observes, it would be too much to hope that this warning will have any effect. The next oily-tongued, brazen-faced blackguard that comes round professing to be an ex-monk or converted priest can have almost any Methodist Church for Sabbath evening, provided he draws a crowd, and, with shame we say it, a certain number of Presbyterians will leave their own Church and run to hear him.

PROFESSOR SHEDD delivered an admirable address on "Courage in the Ministry" to the graduating class in Union Seminary. On one point he was very good:

Now, my brethren, do you call to mind this Almighty power and Trinitarian promise, and be full of courage respecting the success of your errand in this world! The omnipotence of Jesus Christ needs to be remembered in a world and an age when the power of man and of nature is greatly exaggerated and vaunted. Men who are travelling nity miles an hour, and telegraphing 1,000 miles a second, and tunnelling rivers and mountains, get the impression that they are more mighty than the generations that have gone before them—more mighty perhaps than their Maker and Redeemer. They fall into the belief that there is nothing so strong in Christianity and the Gospel as there is in arts and sciences, inventions and civilization. This temper and feeling of the century tends to hamper and discourage spiritual workers—those whose weapons are not carnal, those who have no control of armies, navies, wealth and commerce. It is indeed true that this overestimate and exaggeration of man and of material nature, is a great misconception; for this generation is no stronger before the old standing facts of death, judgment and eternity, than the generations that have gone before it. The whole of modern science and civilization cannot stop death, cannot lengthen life, cannot escape judgment. Before those fixed facts, one generation is as weak as another. The centre of educated Europe is as helpless as the centre of barbaric Africa. "None of them can by any means redeem his brother, or give to God a ransom for him, that he should still live forever, and not see corruption" (Psalm xlix. 7, 9). Nevertheless, in the presence of this rapid and absorbing material progress, this is forgotten, and one generation goes and another comes, full of infatuation respecting the comparative power of religion and civilization, respecting the comparative power of the Son of God and of the children of men.

There are few earnest ministers in the centres of population who have not greatly felt their need of help when brought face to face "with the temper and feeling of the century." The forces of the world seem to be so strong and the forces of the Church so weak. And yet, as Professor Shedd remarks, it is a great mistake. The most powerful of worldly men is no stronger than the weakest savage in presence of death, judgment and eternity. The most potent forces are always the moral and spiritual, though at times the best of men are tempted to think otherwise.

MISSION TO MOHAMMEDANS.

IN the last number of the *New York Independent*, Professor Lansing gives a very interesting account of Pioneer Missions in Arabia. The founder of this most hopeful mission was the late Mr. Ion Keith-Falconer, son of the late Earl of Kintore. Mr. Keith-Falconer was a brilliant student, showing great aptitude for Oriental languages in which he became a distinguished proficient. While a student at Cambridge, he took a deep interest in home mission work, and in company with fellow-students engaged in doing all the good he could among the poor and neglected. The nature of his studies and bent of mind induced him to consider the claims of the Mohammedan population in Arabia. In due time he dedicated his life to the great work of carrying the Gospel to the followers of the false prophet. The entire plan of operation was characteristic of the man, and affords a striking testimony to the power of the Gospel to evoke the spirit of self-sacrifice. Mr. Keith-Falconer was no wild

enthusiast carried away by romantic feeling. He made and perfected his plans with great wisdom and common-sense. There were no painfully self-conscious efforts at personal display or glorification. He did not crave notoriety, or court publicity or the doubtful applause usually at the service of the popular hero of the hour. In a spirit of true consecration and with steadfast devotion he selected his field of operation and outlined the methods to be pursued. The equipments and maintenance of the mission were to be entirely at his own cost. At the same time he desired that his work should be under the supervision of the Church to which he belonged. He was not in sympathy with that all too expansive charity that disdains connection with any recognized branch of the Church of Christ. There is an easily recognized difference between denominational attachment and sectarianism. Mr. Keith-Falconer wrought in harmony with his Church, but he was no bigot. He laid his plans before the Free Church of Scotland, in which his father had been many years a faithful elder. After careful consideration, his scheme received the endorsement of the Mission Committee, and he proceeded to Aden as the representative of the Free Church.

From the first Mr. Keith-Falconer met with great encouragement in the work, and was steadily occupied in extending the operations of his mission. He had been advised against circulating the Gospel in Arabia among the Mohammedans. 'It was supposed that this would rouse their hostility and close the door of entrance just opening. Events showed that this was caution in the wrong place. The Gospel was received everywhere with great eagerness, read with avidity and regarded as a message from God.

The connection of the founder of this mission was brilliant but brief. He began work in Arabia in 1885, and on 5th of May, 1887, he was stricken down with fever, and in six days after he entered into rest. Though he was not permitted to continue long in his chosen field, he was spared long enough to give by his example and the success attendant on his efforts a powerful impetus to the missionary spirit, and to demonstrate that Christian effort among the Moslems was not the hopeless thing that so many were disposed to believe. His early and sudden removal is an additional evidence of the fact that though the master workman is removed the work goes on. The Head of the Church is not restricted in the choice of his instruments. He can work by many or by few. If we are disposed to glorify the agent we are reminded by his removal that it is not by might nor by power but by the divine Spirit that the work is effectually advanced. When Moses dies, Joshua is ready to lead the people into the promised land.

The mother and widow of Mr. Keith-Falconer have undertaken the support of two missionaries, subscribing therefor the sum of \$3,000 a year. They have also succeeded in interesting others in the work who are also willing to aid the cause by the cheerful giving of their means. The encouragements to proceed in the good work so conspicuously begun by the devoted young missionary are great. The impression was general that Mohammedans were so prejudiced against the Gospel that it would be a waste of means and energy to make the attempt to present to them the truth as it is in Jesus. Did nothing else result from the Keith-Falconer Mission than the correction of this mistaken notion, leading to long-continued neglect, much will have been gained. The positive good it has already accomplished is cheering to those engaged in the work, and will greatly increase the number of those who will seek its advancement by their prayers and their purses. It is a significant fact that Canon Taylor's commendation of Islam, instead of discouraging missionary effort among Moslems and in lands where they are numerous, has aroused general attention to the claims of the people who take the crescent, not the cross, for their religious symbol. It has been amply proved that Canon Taylor's panegyric has been crude, ill-digested and mainly borrowed from questionable sources. Malcolm McColl writes an able and dispassionate paper in a recent number of the *Contemporary Review*, in which he shows that Islam is not and has never been an important factor in the civilization of the race. That its claims as a patron of learning and the arts are unfounded and that wherever it exists on the three continents of the old world, its boasted but spurious civilization is in a state of decay. The sick man is sick in all his members, and the only thing that can save him is the Gospel.

A COURAGEOUS MINISTRY.

UNION THEOLOGICAL SEMINARY, New York, sustained a great loss in the death of its president, the late Dr. Roswell Hitchcock, nearly a year ago. It usually fell to the lot of the president to deliver the parting address to the graduating class. Though reluctant for a time to accept the distinguished honour of president of this famous institution, Dr. Thomas S. Hastings has waived his objections, and has just entered on the discharge of the duties of the office. Because of his recent appointment he was relieved this time from the task of addressing those who are now about to enter on the work of the ministry. The duty was ably discharged by Professor Shedd, who is held in great esteem for his work's sake. The subject on which he addressed the students who had just completed their course, was "Courage in the Ministry," a theme of great and timely importance.

The reasons on which he based his exhortation were these two: The minister serves God, the Almighty Redeemer; and, because the almighty Son of God will personally empower His ministers as individuals for all that He will appoint them to do. Relying on Him whom they serve and depending on His authority, they will be able courageously to declare His truth despite the difficulties they will have to encounter. The progress of science and the wide application of mechanical invention, the general advances that mark this century, which many are so ready to rest and glory in. It is the special duty of the ambassador of Christ to appeal directly to all that is spiritual in man's nature, that he may be able to see beyond and above his material environments, great and attractive though they be. The grand discoveries of the age need not be belittled; but they have not reversed the relation of things to which the apostle referred when he said, "The things that are seen are temporal, but the things not seen are eternal."

There is a great demand for what is called preaching to the times. If the phrase has any meaning it should signify the declaration of the great essential truths of the Gospel for man's salvation. It was told of S. T. Coleridge that the first sermon he preached as a Unitarian minister was on the Power Tax. That may be one way of preaching to the times, but few that know the power of the Gospel and realize the needs of the human soul will think it is the right way. Evangelical preaching does not mean the monotonous repetition, in the stereotyped language of a former age, of the facts and doctrines contained in Scripture. An earnest and intelligent preacher will of all things seek to avoid that. All that patient scholarship and extensive research have yielded to the elucidation of Scriptural truth will be readily employed to give freshness and interest to the Gospel message. Whatever illustrations can be derived from life and experience will be made available for the practical enforcement of the truth on the minds and hearts of hearers. An earnest minister cannot be a slovenly one. He will exercise constant diligence to bring out of his treasure things new and old.

There are two kinds of ministerial courage, and they differ widely in their effects. There is an ignorant and an enlightened boldness, a truth expressed with no little emphasis in Pope's well-known line,

Fools rush in where angels fear to tread.

Time was when the minister was one of the few educated persons in the community. Then he was looked up to with a deference that has now become rare. Then his most trivial deliverance on almost any subject was regarded as oracular. Now there is but little disposition to receive the judgment of any man merely on the ground of authority. But because education is now widely diffused and intelligence much more general than in bygone days, it does not follow that the Gospel minister when he speaks in the name of the Lord may not speak with power. If faithful to his mission he cannot help exercising a powerful influence on the minds and hearts of his people. He speaks of what he knows and testifies of what he has seen. Power always attends strong personal conviction. Behind the individual there is a mightier power still, the demonstration of the Spirit. Well may the true preacher speak his Gospel message with all boldness, for it is the power of God and the wisdom of God unto salvation.

To exercise a courageous ministry requires grace

in no stinted degree. It is not a difficult thing to play the spiritual autocrat, to lord it over God's heritage, but that is not what is meant. Meekness and courage are both requisite characteristics of a faithful ministry. One of the saddest sights is a time-serving pastorate. It is equalled only by overweening self-conceit and dogmatism in the pulpit. The truly courageous minister speaks the truth in love. He will not suppress the truth from fear of giving offence. Neither will he condescend to use it vindictively. What is meant by a courageous ministry may be gathered from what Paul says when asking for the prayers of the Ephesian Church: "That utterance may he given unto me that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak."

Books and Magazines.

A TRIP TO ENGLAND. By Goldwin Smith. (Toronto: Williamson & Co.)—The contents of this pamphlet appeared in serial form in the pages of the *Week*, from which they have been reprinted by request. On whatever theme he writes Goldwin Smith never fails to express his thoughts in the most attractive English. In his hands the language is plastic to a degree that few living writers can approach. The "Trip to England" is brimful of interesting information most agreeably and gracefully told.

THEISTIC PROBLEMS; being Essays on the Existence of God and His Relationship to Man. By George Sexton, M.A., LL.D. (London: Hodder & Stoughton; Toronto: William Briggs.)—Many who have heard Dr. Sexton's powerful and profound apologetic lectures will be pleased to know that they can now be obtained in neat and permanent form in the little volume before us. Its wide circulation would be helpful to many thoughtful and intelligent minds. These lectures discuss the most momentous themes in a clear and cogent manner, and in a Christian spirit. The subjects are "The Folly of Atheism," "Agnosticism—the Unknown God," "The Divinity that Shapes our Ends," "Worship and its Modern Substitutes," and "One God, One Mediator between God and Man."

FROM CAVE TO PALACE: or, the Anointed Shepherd. By the Rev. Edward McMinn. (Philadelphia: Presbyterian Board of Publication.)—The purpose of this narrative is to give a realistic picture of the early life of David and of the poverty of his surroundings, contrasted with the splendour of the kingdom during the reign of his son. There are many *lives* of David, but in none of them is the fact made prominent that the rise of Jerusalem was as wonderful as that of Chicago in our day, and the development of Israelitish civilization as remarkable as that of the Karens under Christian missionaries. The book brings out these facts. Its descriptions of customs and scenery are drawn from the best authorities. It will prove instructive and interesting.

POEMS, SCOTTISH AND AMERICAN. By D. M. Henderson. (Baltimore: Cushings & Bailey.)—Mr. Henderson, of Baltimore, is not unknown to lovers of the muse of Scotland and on American soil. The above named little volume is a selection sufficient to whet the appetite for more. In "Flowers Frae Hame," dormant reminiscences of a pleasing kind will be awakened in the minds of readers who claim Scotland as their native land. In the reverie over a lost child—"One of These Little Ones,"—there is a realism of living communion and chastened meekness of resignation which could not be surpassed. This poem should make it easier for stricken ones to say, "Thy will be done." "Rest Thee, Bonnie Doo," bears out the same sentiment. We can imagine opinions divided as to the prior claims of "In the Gloaming," "Hearken Heaven's Marching Music," "Our Neighbour's Pity," "Of the Sea and Ships," and several others. The difficulty to discriminate consists in the wide variety of subject, with originality of treatment. Persons of deep feeling and interpenetrative meditation will here find pearls which to the less sympathetic have no existence. The tone throughout is cheering and uplifting, hence its value as a souvenir. The little volume as a whole gives evidence that its author is dowered in no small degree with true poetic fervour and insight.

THE MISSIONARY WORLD.

THE HINDU WIDOW.

Christianity teaches us to be kind to the widow; it tells us she has One who cares for her, and who supplies the place of a husband; not so with Hinduism—it crushes widowhood and teaches others to look upon it as a curse.

In almost every Hindu family there are two or three widows, some old and feeble, others young and active. They are to be pitied; they have more of the bitterness than the joys of life. As soon as a woman in the Hindu zenanas is widowed, her troubles begin. The once loved wife is now the servant of the household. She looks upon herself as accursed of God, and her sufferings as a just punishment from her gods for unknown heinous sins. No hand is put out to help, all accuse, not pity, but all curse her fate; and she, too, feels bound to do the same.

In reply to her agonizing entreaties and wail of woe, no answer of comfort is given. What wonder that she cries, "Why did the cruel English Government do away with the suttee, for had it not done so I might here end my life of misery and sorrow and be with my husband once more." God help such widows! When we tell them of a God of Love they smile scornfully and say, "Where is He, and why does He not avenge us?" To them the words of comfort our Bible gives to the widow, is as a tale. Many many have wept and told me that the God of the Christians is not the same as the cruel, hard hearted God of the Hindus.

The life of a widow is a monotonous round of work, for which she gets little thanks and lots of scolding. As she wakes in the morning she has to do her poojah (worship), then sets to household duties; the cooking, washing, mending, nursing, and general household work is hers, and what are her wages? Stripped of her jewels which she so prided in, and robed in coarse white garments, in place of the fine white robes, her lovely raven hair cut off and given to her gods, and her head kept shaved, one course of meal a day, and two fasts in the month, excluded from marriage ceremonies, because she is considered unlucky, nights of prayer and fasting to appease the wrath of her angry gods—these are the poor returns made to her.

A MISSIONARY'S LAST REPORT.

Dr. Mackenzie, a medical missionary at Tientsin sent by mail to London his usual report. At the time it reached its destination a telegram was received announcing the doctor's death. The following is from the report referred to:

Another case was that of Wang-san, aged twenty-eight, who entered the hospital in 1886, suffering from chronic disease of the knee-joint, which totally disabled him. As a last resort, excision of the knee-joint was performed under antiseptic precautions, and he was able to get about again. But his constitution had been shattered by his illness, and he died in the hospital eight months after the operation was performed. Upon first coming under our care he was very callous and indifferent to everything but his sickness. This condition lasted for about a month, during which time it seemed well nigh hopeless to move his heart; but he awoke at last to a sense of his sinfulness and need of a Saviour. When he got about again, after the operation, he was baptized, and proved himself a simple-minded, warm-hearted Christian. Not knowing a character when he first came in, he could, at the time of his death, read his New Testament fairly well, which speaks highly for his interest and perseverance. At ten o'clock at night, four hours before his death, I sat on the side of his *k'ang*. He was evidently sinking, yet his mind was quite clear, and we talked together of the hope beyond the grave. He was quite restful and happy—his was a simple faith; but, oh! you could not doubt its potency, as you saw his face lit up with the radiancy of hope. After prayer together I wished him good-bye, not expecting he would live until the morning. His last words to me were: "Doctor, I shall be waiting for you in heaven; I am going on before." This man, a year previously, had been dark and dead in heathenism; now he was a new creature in Christ Jesus. As I went to my room I thought to myself: "Ah, this is indeed worth coming to China for."

Choice Literature.

THE SPELL OF ASHTAROTH.

BY DUFFIELD OSBORNE.

CHAPTER II.—Continued.

Drawn up all on foot, they differed yet among themselves in appearance and bearing. As he passed through the gate, the white tunics of Benjamin appeared on his right. Slings and bows were their weapons. Not a shield appeared among them to darken the fair array. Here and there a light leather helmet without crest marked a prince of the tribe. The rest were bareheaded, with locks bound in by the encircling fillet.

Turning his back upon these light-armed troops, Adriel hurried southward, through the ranks of Gad, orderly and for the most part well armed, through Simeon, through Reuben, where the standard of the deer waved defiantly, through Zebulon and Issachar, dense masses of dark warriors armed in diverse ways; here broad Egyptian shields covered with skins; there round bucklers of metal, heavy spears, battle-axes, swords, bows and slings, and here and there even clubs showed the poverty or shiftlessness of the bearers; on to where heavy-armed Judah stood, dense, orderly, and in waiting behind their broad shields, with the waving forest of spears and the standard tossing in the midst.

Scarcely had Adriel taken his place in the first ranks of his tribe, when the swelling notes of the silver trumpets and whispered messages borne by swift runners, gave notice of some movement of importance. The time was come to advance, and the tribesmen pressed toward the palm trees from among which rose the beleaguered battlements, becoming momentarily more distinct in the growing light.

To northward and southward, for the space of eight miles stretched the belt of sheltering palms into which the Jewish host now plunged; but the scattered trees—rather a huge, well-kept grove than a tangled forest—offered no resistance to so loose an array as swarmed forward through its spaces. Here and there a house of boughs showed some favoured retreat from the noisy city; here and there an altar and the image of a minor deity caused the halt for an instant of some zealot until altar and image were overthrown and shattered by sturdily wielded axe or club. On and on, until the foremost lines, emerging from the woody cover, came full into view of the city walls, with but a short quarter of a mile of open, intervening space.

Far to northward and to southward stretched the massive walls, frowning piles of rough stone to the height of thirty feet, thirty feet more of brick work, hardly less sturdy, while parapet and tower of wood gave grace and finish to the harsh and rugged strength that kept guard beneath.

Far up on the lofty rampart, shield and helmet threw back the rays of the awakening sun. Here and there banners danced in the gentle breeze that descended over the hills, and displayed on their open folds, now the figure, now the name, of some protecting deity, and again monstrous shapes—dragons, serpents and lions—which should strike terror into the hearts of such as dared defy the heavenly names and emblems. Mere pigmies seemed these men to the eyes of the besieging hosts, mere needles the clumps of glittering spears that lined the parapets and clustered on the towers.

Slowly the invaders emerged from the groves, but before the last lines had deployed into the plain, the silver trumpets rang out their clear summons that Israel should stand still; and then, for a moment, silence fell over the wide-spreading array. Behind lay the palm belt, the camp and the Jordan; before, trampled garden and fallen grove; then impregnable walls, and, beyond all, the land that had been promised them for a heritage, and to which sword and spear must now prove title.

Adriel looked northward, and as he looked the centre of the host seemed to separate to right and left. Out into the open plain marched six priests, two and two. Before them walked a man who seemed to have completed a century of human life. His figure, once tall and commanding, was bent with age. A forehead lofty, but worn and wrinkled, gave an appearance of thoughtfulness to a face placid and kindly. From under the sacred tiara flowed hair whiter than the snows of the north. Hardly in keeping with the age of the wearer seemed the rich and gorgeous garments that clothed his form, or the glittering breast-plate that proclaimed his name and rank—Eleazer the son of Aaron, high priest of Jehovah. All unarmed were the seven, but each bore in his hand a trumpet—not the straight silver clarion that sounded the rally or the charge, but the short curved horn of jubilee, shorn from the head of some patriarch of the flock.

But it was on what followed close behind the sacred escort that every eye was fixed; on which the hardest veteran bent looks of mingled fear and veneration. Yet it seemed worthy of neither.

Borne on the shoulders of eight Kohathites, whose flowing garments reached to their feet, it seemed only a canopy of dark purple; but the host knew well the object which that canopy shut out from the gaze of man. No living human eye but that of him who wore the jewelled breast-plate had ever looked upon the uncovered outlines of the Ark of God; yet every detail of its material, its workmanship, and its holy and awful contents, were graven deep in the heart of the humblest warrior in the ranks, and by look and silence they did it reverence.

For a moment the bearers and those who went before them paused, and then, turning slowly southward, they traversed the entire front of the left wing, and again halted before the men of Judah.

But now the escort was increased, for behind the Ark came one hundred picked men from the warriors of Gad, a chosen rearward. Then the order came to Judah that the foremost thousand of the tribe should march before the high priest; and man after man, line after line, surged forward, eager to assume the holy charge.

Ozias led these chosen troops, and close behind him followed Adriel; but ere the march commenced, Ozias turned and addressed them:

"Hear ye! men of Judah. Joshua, the son of Nun, hath commanded every captain in Israel that he speak to the people saying, Seven times this day shall the walls of the city be encompassed, and no man shall shout or make any noise until the word goes forth. Then shall ye shout and ascend straightway against the city."

Ozias turned again and led the way, and the men of Judah followed close behind him with knitted bows and hands fast straining spear and shield. Eleazer and the priests marched next before the purple canopy, and the rearward of the men of Gad pressed on behind the Ark.

Southward and westward passed the strange pageant, while the armies of Israel rested upon their spears and waited for the signal—nearer to the wall, and skirting its southern confines, while the horns of the priests rang out clear in the air of the early morning.

On the towers wonder and fear struggled against ridicule and contempt. Curses and scornful laughter, jeers and ribaldry were hurled at the guard, at the priests and even at the Ark of God. Steadily they passed on by frowning battlements, where engines of war stood ready to second spear and sword in stubborn defence. Huge stones hurtled through the air and fell crashing upon the trembling earth, but so skilfully did Ozias choose his distance that rock and arrow fell as far short and as harmless as curse and mockery. Once the circuit was completed and the Jewish lines reappeared against the back-ground of the palms; again through ruined grove and trampled garden, where every footfall crushed out fragrance from the fallen roses; on while the mid-day sun rose to the zenith and shot down its scorching rays, till shield and helmet seemed to shrivel in its fiery grasp, and sword and spear shot back a reflected defiance.

And now the sun was hastening down toward its bed behind the western horizon. For the seventh time had Ozias and Eleazer led their followers until the city walls had hidden them from the straining eyes of the waiting host. The moment was drawing near; and as a lion crouching in his sheltering thicket with glaring eyeballs, bristling mane, and lashing tail, watches some tawny rival and his fierce mistress, so Israel waited. Every eye was fixed upon the northward point of the beleaguered walls, until sight well-nigh failed through the very intensity of the gaze. Every hand strained tough spear-shaft or leathern shield-thong until the weariness of more than twenty combats fell upon cord and sinew; and silence—such a silence over all the vast array, that the very birds that had retired trembling before the human wave that surged through their domains, came forth warbling their even-songs—and the host waited.

It was then that two captains strode out before the long lines, and the eyes of men, relieved, forsook for an instant the northern buttresses of the city to look upon Joshua the son of Nun and Caleb the son of Jephunneh.

Taller by a head than his comrade, Joshua seemed a man who had completed a century of life—no life of ease, of pampered indulgence, of fondled luxury; but of action, of labour, of thought, of trouble, aye, of suffering. Yet the eye that shot its piercing glances from under shaggy eyebrows showed no signs of the rheum of age. The hand from which the flesh had shrunk away, showed no relaxing of cord or muscle as it rested on the hilt of the sword in its leathern scabbard. The frame, spare, but large-boned and sinewy, stood as erect as when its younger muscles had tugged in the earlier struggles of a chequered and stormy life. The beard, long and ungrizzled with the hue of youth, flowed down over mail and belt. A coarse soldier's mantle thrown back from his shoulders disclosed a corselet skilfully wrought of quilted cloth strengthened with scales of brass overlapping each other and extending almost to the knees. From under a plain brass helmet stray locks of white hair crept out to fall upon the sinewy neck or half hide the furrows that thought and suffering had ploughed in the lofty forehead. He bore neither shield nor spear, only the short Jewish sword girded at his side, and with his hand from time to time he shaded his eyes that anxiously sought to face the setting sun.

Caleb, although in age almost the equal of his companion yet seemed as though twenty years might have elapsed between their births. Much shorter in stature, but broader and thicker set, his muscular form presented a marked contrast to that of the captain of the host. In the face the contrast was yet more marked. The beard and hair were short, close-curlled, and grizzled; and the eye and mouth while firm and strong, yet lacked the fire of lofty purpose, the fierceness of intense passion, and withal the kindness and even tenderness that at times shone forth in Joshua, as though the God of Israel had breathed upon His chosen warrior. The arms of the son of Jephunneh were similar to but richer in workmanship and finish than those of the great leader. He wore no mantle, and the flowing crest of his bronze helmet mingled with the grizzled curls that here and there escaped from its encircling rim. His eye wandered from time to time from the point on which Joshua's remained fixed, as though looking were life and wavering death to the lines of the waiting army; while his hand toyed nervously, now with the leathern skirt of his corselet, now with the hilt of his sword, and yet again stroked his beard with hurried and restless motion.

Evening was fast descending.

Suddenly Joshua stepped forward a pace with head bent forward and hand still shading his eyes. Far toward the north and west a small cloud of dust rose slowly, and then the faint glitter of steel shot out from here and there amid its sombre shadow. A low hum went up from the waiting army.

Swiftly the old warrior faced them and raised his hand in warning or in menace, and the half-articulate murmur sunk away.

Again he turned toward the approaching cloud, now closed no longer, but the thousands of Judah pressing forward in full view, with Ozias at the head; weary and foot-sore yet eager and expectant. With a hurried word to his comrade Joshua strode forward to meet the Ark and its es-

cort, and, as Caleb passed back to the host and gave the long-wished for word, the troops awoke to action. In dense masses, by household, by family, by tribe, they pressed toward the walls.

The Ark had now reached the centre of the plain, and for an instant the clangour of the rams' horns sank into silence. Then a blast so long, so concentrated, so shrill, rose from the seven trumpets, that the startled listeners stood trembling; and Joshua, the captain of Israel, once more turned him toward the vast multitude that surged and swayed under the long-borne tension. His form seemed to gain in stature. His face shone with awe and grandeur. Even the armour he wore shot brighter rays than the mid-day sun had drawn from brass or bronze. He lifted his arms high over his head, and, as the first long blast died away, his voice rang clear across the plain with the strength of a hundred men, and sharp and distinct the accents fell upon 500,000 listening ears:

"Let Israel shout! for the Lord hath delivered them into our hands!"

And then the very heavens seemed to wave and shiver as a roar, long, loud and deep, rose in a steady swell drowning the feeble trumpets in one tumultuous blast of gathered voices. Zeal, worship, reverence, the wrath of combat, and last of all triumph were in that shout. The earth reeled and shuddered beneath the awful acclamation, and the voice of heaven—was it the thunder of God or an echo from the vaulted skies themselves?—hurled back the sound.

For an instant every man stood in his place stupefied, spell-bound, with eyes that gazed but saw nothing; and then, with one accord, they looked upon the city, but they saw it not.

A huge cloud of dust, thick, ponderous, impenetrable, hung over the spot; while rumbling echoes and reverberations rolled back from the hills—echoes of other sounds than those to which the heavens and the host of Israel had given birth, the sound of crumbling walls, of falling masses of masonry; and voices, not the triumphant shout of besiegers, but screams, shrill and prolonged, where intense terror strove with mortal anguish until both seemed to conquer.

CHAPTER III.—FIRE AND SWORD.

And now the words of Joshua, the son of Nun, rose above the dying clamour:

"Let Israel advance up into the city, every man before him!"

All day the crouching lion had lain in ambush. Then he had prowled forth from his lair, with lashing tail and eager fangs. Now he sprang! With one mighty impulse the surging mass swept forward into the murky cloud that still enveloped the smitten foe.

And then the freshening breeze of evening came down over the hills and drove before it the last safeguard of a lost race, until, in the yellow twilight, the people saw tower and rampart lying in headlong ruin. Where but a moment before lofty wall and buttress had reared their massive strength heavenward, and had proudly bade the bearer of spear and shield, "Be of good cheer! How shall harm come to ye unless the Gods of Israel can give their warriors wings?"—there were heaps of shattered debris, stone, brick and timber, and among them now and again spear and shield—aye, and grimmer witnesses of destruction. Here an arm reached out from beneath heaps of rubbish; there a broken helmet disclosed a face ghastly and blood-stained; for amid that smouldering mass lay the flower of the city's soldiery. Hands that a moment before had strained the hilt of sword or drawn bow-string, and lips that had scoffed and mocked and cursed the armies of the invader, now rested, nerveless and voiceless, beneath the guard on which they had so firmly relied, while over the still seething ruins, over buried hand and silenced lip, rolled the oncoming tide of relentless assault.

Down into the defenceless city, shorn of guard and garrison, poured swarms of dark-faced warriors—faces in which the fury of combat mingled with the zeal of religious enthusiasm, and hearts relentless alike to man's menaced defence, woman's vain entreaty, and infancy's appealing helplessness; on, through narrow streets and spacious squares, into humble hovels and glittering temples—here resisted by a handful of desperate men, there meeting nothing but defenceless bosoms bared to the deadly blow, and everywhere blood—blood in streams defiling street, temple and dwelling.

When the first rush of the assailants swept over the fallen wall, it became at once apparent that all organized or general resistance was at an end, and that no fight remained but the work of destruction in dreadful detail. Thus it happened that the victorious army, partly through instinctive perception of the exigencies of the case, partly from a necessity arising from the nature of the surroundings, rapidly broke up into small companies which hastened to spread fire and sword through the helpless city. Adriel was borne, madly forward in the rush, and, once within the walls, found himself, as it were, at the head of a band of some two score of the youth of Judah. Swiftly they pressed on down a narrow street, delayed for an instant by a dozen old men and striplings who vainly strove to bar the path, only to fall before the odds that overwhelmed them; and then, with weapons dripping with blood, the Israelites made their way into a wide thoroughfare along which were buildings that showed conclusively the wealth and consequence of their owners.

Another band had evidently been before them, for gates battered down seemed to indicate a close scrutiny of the interiors. Drops of the hue of death were sprinkled round about, as though they had dipped from overlaid sword and spear, while here and there a prostrate figure of man or woman bore surer witness to the work of destruction.

Suddenly the band of young men halted in front of a building, the size and commanding architecture of which declared it to be the residence of some person of rank. Where sun-dried bricks had furnished a satisfactory material for other houses, in this one blocks of rough stone, differing only in size from those on the city wall, gave evidence of massive strength—strength in the composition of which

the bullder seemed to have contemplated some such emergency as that which now confronted his handiwork. On every side it presented a solid wall twenty feet high, with a row of small oblong windows near the top. The only entrance was by a broad arched gateway, fitted with ponderous doors of wood covered and strengthened with plates of bronze.

(To be continued.)

WHY?

Heart of me, why do you sigh? Why droop your eyelids, pale and shy, Like snow-flakes that on violets lie?— Why do you sigh, my heart?

Sweeting, wherefore do you weep?— 'Til the flowers that May winds steep, When the day hath sunk to sleep, Seem from beads o' dew to peep?— Why do you weep, my sweet?

O my love, whence comes this glow, Like the sunset on the snow, Which on your fair face doth show?— Why do you blush, my queen?

Must I speak your answer, dear? Listen then, and you will hear Why you sigh and weep and blush, Why e'en now you bid me hush: Sing, O sing, ye birds that be; Answer music of the sea; Spin, old earth, to melody;— For my one love loveth me— Doth she not, my heart?

Amelie Rives, in Harper's Magazine for May

LIVING UPON \$7.50 PER WEEK.

The possibility of the support of a man with a wife and two children upon \$7.50 per week has met with much questioning since the statement was made that the problem had been solved, but an interesting experiment in New York has demonstrated the utmost achievement of economy within the prescribed limit. For a family of four the rent was \$1 per week, fuel 50 cents, and lighting 12 cents. The food expenses were compressed to \$2.48 per week by the most careful management. A bill of fare contained two stews for four square meals, each made of ten cents' worth of meat and bones, a handful of rice and flour worth 1 cent, and a little salt and pepper. Each stew eaten with bread served for the next meal in a warmed-over condition. Four more of the principal meals were provided from fried salt pork at a cost of 14 cents; boiled beans furnished two meals for 11 1/2 cents; a pot roast of beef, three pounds for 35 cents, and 5 cents' worth of potatoes made a royal Sunday dinner. Bread and molasses formed the luncheon in the middle of the day at a cost of 35 cents, making the total expense of food for the week \$2.48. Comfortable clothing was provided at \$2.50 per week, and it is said that even with the addition of a few luxuries of food the family were able to deposit \$78 in a savings bank during the year. Whether the story adequately fulfils the conditions for a wholesome living may be perhaps questioned, since nothing is provided to meet the "wear and tear" in every household, but it is useful as an illustration of economy. Scientists have decided that the average workingman requires daily in his food not less than four ounces of proteids, two ounces of fat, and eighteen ounces of carbohydrates. Bread, oatmeal, milk, sugar, potatoes, beans, and lard at a cost of 12 1/2 cents will supply all the food absolutely required by one person for living. At the increased expense of 19.36 cents, more elaborate diet can be made with twenty-six ounces bread, two ounces codfish, two ounces lard, sixteen ounces potatoes, one pint milk, one ounce sugar, and three cups of tea. As food is the most expensive factor of living, it is capable of the most intelligent selection and depends upon individual taste and judgment than any other condition of life, since rent and clothes are fixed more by extraneous circumstances and less yielding to choice. The intelligent workingman gains by a careful study of a bill of fare. It is useful for him to know that among vegetable foods in common use, oatmeal, beans, and potatoes are the cheapest, that one of the greatest dietary needs of the workingman is a sufficient supply of an inexpensive, wholesome fat, and that cheap meats may be as nutritious as costly cuts. The prevention of waste by judicious cooking is an important matter for the consideration of the workingman in which he can be helped by his wife's carefulness. It would be difficult to estimate the amount of waste in American kitchens caused by ignorance of the true value of food, but it is known to be unnecessarily large. The average workman is not ready to be convinced that a dinner of roast pork is more extravagant than a meal of simpler and more digestible food, and that by a diet of cake and pie he will require more food to supply the needs of his system than by a meal of soup and bread. One of the missionary aims of the public cooking school is the simplifying of the taste, so that the living of the workingman may be less extravagant and more wholesome. -Boston Journal.

WHERE IS ANARCHISM TENDING?

Just at this time I met an old army friend, whose work of a detective had led him to disguise himself and frequent the haunts of the anarchists in quest of a criminal supposed to be hiding among them. He told me of the plans they were hatching for a bloody and terrible avengement of their Chicago comrades, and for overturning society and killing and dividing among themselves and the workingmen whom they expected to join them, all the money in banks, the sub-treasury, and the portable valuables in stores and private houses throughout the city. I laughed at

his pretty fable, and advised him to dramatize it, promising him at least a run of a hundred nights in all the principal cities. But the captain was not to be laughed down; he was terribly in earnest, and, finally, his earnestness impressed me to the point of consenting to disguise myself and investigate in his company, to be vouched for by him as an English convert to anarchistic principles. My friend's influence brought me at once into contact with the leaders; and, under the pretext of a burning desire to be of assistance in the grand coup d'etat, the captain's story was quickly confirmed. -American Magazine for May.

GOOD MANNERS IN THE STEERAGE.

I once sailed on the emigrant side from the Clyde to New York; among my fellow-passengers I passed generally as a mason, for the excellent reason that there was a mason on board who happened to know, and this fortunate event enabled me to mix with these working people on a footing of equality. I thus saw them at their best, using their own civility; while I, on the other hand, stood naked to their criticism. The workmen were at home, I was abroad, I was the shoe-black in the drawing-room, the Huron at Versailles; and I used to have hot and cold fits, lest perchance I made a beast of myself in this new environment. I had no allowances to hope for; I could not plead that I was "only a gentleman after all," for I was known to be a mason; and I must stand and fall by my transplanted manners on their own intrinsic decency. It chanced there was a Welsh blacksmith on board, who was not only well-mannered himself and a judge of manners, but a fellow besides of an original mind. He had early diagnosed me for a masquerader and a person out of place; and as we had grown intimate upon the voyage, I carried him my troubles. How did I behave? Was I, upon this crucial test, at all a gentleman? I might have asked eight hundred thousand blacksmiths (if Wales or the world contain so many) and they would have held my question for a mockery; but Jones was a man of genuine perception, thought a long time before he answered, looking at me comically and revivewig (I could see) the events of the voyage, and then told me that "on the whole," I did "pretty well." -Robert Louis Stevenson, in Scribner's Magazine for May.

DANGEROUS FOOD ADULTERATION.

THE FRAUDULENT USE OF ALUM AND LIME IN CHEAP BAKING POWDERS.

If consumers prefer to buy an adulterated article of food because it can be had at a lower price, they undoubtedly have the right to do so, provided the adulterants are not of a character injurious to health. If such articles are not falsely sold as pure, and the customer is not deceived as to their real character, the transaction is not illegitimate.

But 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 alum and 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 pure and wholesome, while some go still further and proclaim boldly that they are cream of tartar goods, or even the genuine Royal Baking Powder itself. No consumer will buy alum baking powders knowingly, for it is well understood that they are detrimental to health. The sale of lime and alum baking powders as pure and wholesome articles is, therefore, criminal, and it is satisfactory to notice that several persons engaged in such sale have already been brought to justice in the courts.

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 lime and alum goods found. It is a suggestive fact that no baking powder except the Royal has been found without either lime or alum, and many contain both. Dr. Price's baking powder has been found to contain nearly 12 per cent. of lime; Cleveland's 11 per cent. of impurities; the phosphate powders over 12 per cent. of lime.

The chief service of lime is to add weight. It is true that lime, when subjected to heat, gives off a certain amount of carbonic acid gas, but a quick-lime is left—a caustic of most powerful nature. A small quantity of dry lime upon the tongue, or in the eye, produces painful effects. How much more serious must these effects be on the delicate membranes of the stomach, intestines and kidneys, more particularly of infants and children, and especially when the lime 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 lime is quite as much to be dreaded as with alum, which has heretofore received the most emphatic condemnation from food analysts, physicians and chemists, for the reason that while alum may be partially dissolved by the heat of baking it is impossible to destroy or change the nature of the lime so that the entire amount in the baking powder passes, with all its injurious properties, into the stomach.

The large profits from the manufacture of lime and alum baking powders has pleased many of them in the market. They are to be found in the stock of almost every retail dealer, and are urged upon customers calling for baking powders upon all occasions. Because of their well-known detrimental character it is desirable that prompt means be taken to suppress their manufacture.

Pure baking powders are one of the chief aids to the cook in preparing perfect and wholesome food. While those are to be obtained of well established reputation, like the Royal, of whose purity there has never been a question, it is proper to avoid all others.

British and Foreign.

Out of the 235 students in the Baptist College 216 are abstainers.

THE Rev. John McNeil of Edinburgh has declined the call to Highgate.

MR. LAWRENCE OLIPHANT has taken up his permanent abode at Haifa, on the Syrian coast.

THE income of the Baptist missionary society last year was \$356,705, an increase of \$14,690.

THE subscriptions to Mr. Spurgeon's college handed in at the annual supper amounted to \$18,220.

THE total abstaining English Baptist ministers number 1,212, being a large majority of the whole.

THE Rev. William Williamson, parish minister of Kirkmaiden, Wigtownshire, died on the 28th ult. in his eighty-third year.

DR. AIRD, of Creich, is likely to receive the freedom of the burgh of Inverness during the meetings of the Free Church Assembly in that town.

FREE St. Stephen's congregation, Glasgow, has unanimously resolved to ask the Presbytery to moderate in a call to Rev. Alexander Lee, of Nairn.

THE bi-monthly Gaelic service in Crown-court Church, Covent-garden, was conducted by Rev. W. Sinclair, Free Church minister of Plockton, Rosshire.

MR. TURNBULL, assistant, St. George's, Glasgow, has been elected minister of Blantyre by 168 against forty-four for Mr. M'Corkindale, assistant, Dalziel.

MR. JOHN M'GILCHRIST, son of the minister of Killarow, Islay, a Snell exhibitioner at Glasgow two years ago, has taken first class honours at Balliol, Oxford.

THE royal society of Edinburgh have elected Rev. Thomas Burns, F.S.A., of Lady Glenorchy's parish, one of their Fellows for distinction in antiquarian literature.

LONDON diocese, the richest in the world, gives only \$165,680 to Foreign Missions; and the bulk of this comes from twenty churches, 140 giving nothing at all.

THE Rev. William Bouverie Pusey, the youngest and last surviving brother of the famous Tractarian leader, died at St. Leonard's lately, in his seventy-eighth year.

THE Kirk Session of the Scots Church, Melbourne, in a letter to Edinburgh Presbytery have expressed their deep sense of the value of the services rendered by the visit of Dr. Cameron Lees.

THERE is a large demand in Japan for the complete Bible just printed at Yokohama, and especially for the Old Testament, of which 1,600 copies were sold within the first month after publication.

MR DAVID LEWIS points to the remarkable diminution of crime in Edinburgh during the past year, amounting to fifteen per cent, as being largely due to the evangelistic agencies at work in the Scottish capital.

THE poet's corner in the Mitchell Library, Glasgow, believed to be now the most extensive collection of Scottish verse in existence, contained at 31st December, 1887, about 5,425 volumes embracing no fewer than 2,000 authors.

THE Duke of Buccleuch has given the church erected at Granton by his father eleven years ago at a cost of \$10,000 as a free gift to the Church of Scotland, and has promised to subscribe \$250 a year towards the minister's stipend.

THE articles of faith submitted to the English Presbyterian Synod were drawn up by a committee consisting of Drs. Chalmers, Edmund, Oswald Dykes and Fraser, Revs. Robert Taylor and W. Dale, with one elder, Mr. Robert Whyte.

THE select committee of the House of Lords have refused to sanction the proposal to set aside \$5,000 a year for Truro Cathedral from the funds of the ecclesiastical commission. They recommend the money to be got by reducing the incomes of the dean and canons of Exeter.

SIR ANDREW WALKER, a wealthy Liverpool brewer, a native of Ayrshire, will be, it is said, the leading contributor to the fund for the erection of an English Church Cathedral in Liverpool, probably giving not less than \$500,000. The edifice is to cost \$1,250,000.

THE Church of Scotland divinity students at Edinburgh are making an effort to increase the efficiency of the library connected with the hall; it contains 10,000 volumes, but these chiefly represent the theology of the seventeenth and eighteenth centuries, and the collection is seriously deficient in modern theological works.

THE tithe war in Wales rages with unabated fury. Recently as Mr. Stevens with his armed force was collecting tithes for the ecclesiastical commissioners he found the road to a farmhouse blocked by a great quantity of combustibles. As the force approached the stuff was fired and an effigy of the vicar flung into the flames.

NO fewer than 800 choristers from forty-two of the leading churches of London took part in the choir festival at St. Paul's lately; and the congregation numbered nearly 10,000. The effect as the army of singers marched through the cathedral singing processional hymns was exceedingly fine. The Bishop of Marlborough preached the sermon.

THE deficit of \$100,000 threatening the foreign mission of the Scottish United Presbyterian Church will no doubt be completely met when the Synod meets. The sum of \$93,500 has been raised; and the large contributors, who made their donations of \$2,500 each depend on the entire amount being got, will doubtless accept the result as satisfactory.

THE English Presbyterian Synod assembled at Newcastle, where it last met seven years ago under the memorable presidency of Dr. Collingwood Bruce, a veteran who is still spared to meet once more with his brethren in the busy town on the Tyne. Dr. Oswald Dykes is Moderator this year. At the missionary meeting one of the speakers was Rev. George Smith, newly arrived from China.

Ministers and Churches.

THE Rev. John A. Morrison received a unanimous call from the Church at Danville, Quebec.

PRINCIPAL KING has gone to Clifton Springs, New York, to remain a few weeks for the benefit of his health.

The congregation of St. Paul's Church, Port Arthur, are going to build a new solid brick manse for their pastor, at a cost of \$3,000.

THE Rev. J. McIntyre continues his evangelistic labours, and persons wishing to correspond with him can address him in Iroquois, Ont.

On May 15 the Rev. George A. McLennan, B.A. son of Rev. George McLennan, Camlachie, was ordained and inducted into the pastoral charge of Comber and West Tilbury, Presbytery of Chatham.

The congregation of Orono has given a unanimous call to the Rev. J. A. McKeen. The Presbytery of Whitby meets on Friday, the 25th inst., to sustain the call, and if accepted, to make arrangements for the induction.

COMMUNION services were held on Sabbath week at Shakespear and St. Andrew's Church. The services were largely attended, the Rev. Mr. McClung having preached farewell sermons. He has been in charge of these congregations for the last seven years and intends retiring for a time in order to recover his health, impaired by the arduous duties imposed by so heavy a charge.

THE Algoma Record says: The Rev. K. Nairn, B.A., of Kat Portage, paid us a visit on the 7th. He has had a busy winter. His charge consists of Kat Portage, Norman and Keewatin, all on the C. P. R. One thousand dollars of the debt on the Church in Kat Portage is to be paid this year. The congregation is one of the most liberal in the Church, having become self-sustaining in 1883, and giving their minister \$1,000 and manse.

THE Rev. Dr. Warden, of Montreal, is one of the delegates appointed by last Assembly to the Pan Presbyterian Council. He expected to cross the ocean with the other delegates after the Assembly meeting had closed in Halifax. We regret to learn that he is suffering from over-work, and is ordered immediate rest. We understand that he may leave before the Assembly and be about five or six weeks, returning in the middle of July.

The following note from a gentleman who signs himself "Novice," has been received: I often wonder by what law of order, or rather of disorder, the Committee on Statistics prepare these for the Assembly; for I defy any man by any rule, except that of perseverance, to find out any Presbytery in either Synod. It would cost neither the Convener nor the printer any more trouble to place the Presbyteries in each Synod in alphabetical order, and thus oft save the searcher no little annoyance.

INCREASED interest is being taken in the Church's work at Keewatin. Rev. R. Nairn, assisted by Mr. Manson, of Manitoba College, conducted evangelistic services continuously for two weeks. They were productive of much good. Outwardly too, our cause is prospering. The building of the large flour mills has brought a large number of our people into the village, necessitating the erection of a church. Two hundred dollars have already been collected. The seating capacity is to be 300, and the cost \$3,000. This church will also be opened free of debt.

An announcement of the utmost importance to ministers, teachers and students generally will be found in the Niagara Assembly's advertisement of a school of New Testament Greek at the Canadian Chautauqua grounds, Niagara-on-the-Lake, June 15 to 25. The sessions will be under the personal supervision of that accomplished and successful teacher, Dean Wright, of the Chautauqua School of Theology, who says in a letter, "I am telling simply a fact when I say the best students of our school are your Canadian preachers. Such an opportunity has never before been offered in Canada."

THE Sentinel contains an advertisement asking for tenders for the erection of a church at Schreiber. Mr. Pringle dispensed the communion there on the 29th April. On the Monday after, a congregational meeting was held, at which it was unanimously resolved to proceed at once with the erection of a church to seat 100, and to cost something under \$100,000. It will be opened (L.V.) sometime in July. No debt! The way in which they subscribe and pay in Schreiber is worthy of commendation and emulation. Mr. Merkle, the mason, is a host in himself. His work there is bearing fruit, not only in church building, but in the salvation of sinners. May our young brother be yet more richly blessed.

THE handsome new Presbyterian Church at Oakville, built for the congregation under the pastoral charge of Rev. William Meikle, was formally opened for public worship on Sabbath last. Overflowing audiences attended at the three diets of worship. The dedication sermon was preached by the Rev. Dr. Cochrane, of Brantford, who also conducted service in the evening, while Rev. Professor Gregg preached in the afternoon. Dr. Cochrane's theme in the morning was, "The presence of God in His sanctuary necessary to acceptable worship," which he illustrated from the Old and New Testaments, where in the tabernacle and temple the glory of the divine Being was manifested to the assembled congregations. The entire services were solemn and impressive. The collections amounted to \$1,038, which sum was considerably increased by the social on Monday night.

"**BEL THISTLETHWAITE**" in a recent *Globe* article entitled "Some Aspects of Brantford," writes as follows: 'It is a pretty sight to see the college girls on the street going churchward. There are fifty five in all, and a goodly proportion of them attend the place of worship which I have heard spoken of as Garth Grafton's Church. Every reader of *Woman's World* must remember the always bright and interesting products of Garth Grafton's pen in these columns. One of the best among her contributions to the *Globe* was a graceful and tenderly written description of the ceremony of baptism, witnessed in the church where, between my two

B. A.'s, I was a listener last Sabbath evening. For twenty-six years the minister of this congregation has retained his place in the pulpit and his hold upon the affections of his people, a fact that ceased to surprise me after I had heard his sermon.

RATES of travel and routes to the General Assembly at Halifax as agreed upon are as follows: Delegates may take tickets *via* (1) The Canadian Pacific Railway or Grand Trunk Railway to Quebec at one and one-third fare, and Intercolonial Railway from Point Levis to Halifax at single fare. (2) The Canadian Pacific Railway to Montreal, South Eastern to Portland, Portland and St. John Railway to St. John, and Intercolonial Railway to Halifax. Fare, \$32.50 from Toronto. (3) The Grand Trunk Railway to Portland, one and one-third fare; thence by boat to St. John, and Intercolonial Railway to Halifax. Tourist rates to be published afterwards. (4) Round trip tickets Canadian Pacific Railway going by Quebec and returning by Portland, or *vice-versa*, fare from Toronto \$42.35; other stations *pro rata*. (5) Ontario and Richelieu Navigation Company to Quebec and return single fare, meals and stateroom extra; Intercolonial Railway one fare. (6) British Columbia and North West tickets *via* Canadian Pacific Railway at one fare. Wives of delegates are allowed similar privileges. Time limit, going, 1st to 20th July, returning to July 15. For any further information apply to Rev. W. Reid, D.D., Clerk of Assembly.

MR. BOURGOIN, Principal of the mission schools at Pointe-aux-Trembles, has issued the following: I am sure the friends will be glad to know that their labour has not been in vain in the Lord. Fifty-two pupils out of the 120 in the school this year were Church members. Out of the 56, five new workers have gone forth, accompanied by nine who have already been in harness, seven as colporteurs and seven as teachers. The Master has thus given us a foretaste of His promise. Let us prove Him further by bringing all our tithes into His storehouse and see if He will not pour out a blessing so that there will not be room to receive it. Our French-Canadian fellow countrymen are calling for more light, and we are holding back our means to fill our own storehouses lest we and our families may come to want. Be not fearful, but believing, and see if they that fear the Lord shall lack for any good thing. Why, at our first annual missionary meeting, held here in January last, the treasurer informed us that he had received \$108 from the pupils during the past year for missionary purposes, from pupils earning small wages, and for the most part self-sustaining. Why not hasten to make more room. Let those who have not yet contributed hasten to do so; so that the board may not fear to commence enlarging our schools at once, in order to be ready to receive all who want to come next October. Contributions should be forwarded to the Rev. Dr. Warden, 198 St. James Street, Montreal.

AT the close of his sermon in Zion Church, Brantford, on Sabbath morning, the 13th, from I Cor. xv. 58, Dr. Cochrane referred as follows to the beginning of his twenty-seventh anniversary: On such an occasion as this—the beginning of a twenty-seven years' pastorate—many thoughts come in the mind that cannot be expressed in language. Amid manifold shortcomings on your part and mine, we may say that goodness and mercy have followed us these past six and twenty years. There are, notwithstanding the marked changes and deaths that have taken place, some present to-day who took part in my settlement. These, as can be easily understood, for their steadfastness and assistance and friendship, occupy a warm place in my heart. It would be singular if in that long period there were not some who have turned their backs upon the Church of their fathers, not, I fear, because of change of views, but because the good, old fashioned theology and simple worship of this Church was not quite up to their advanced ideas of fashionable church life. These have been very few indeed, while the sons and daughters of many who founded this Church are still in its service. For men who conscientiously, from change of doctrine, sever their connection with the Presbyterian Church, I have respect. Those who, knowing little of the grand history and contentings of the Presbyterian forefathers, and caring little for one Church more than another, abandon all that their forefathers held sacred, I can only pity. This Church has been blessed by a long succession of godly workers. In place of the fathers the children have arisen to carry on God's work. In the upbuilding of the congregation, apart from the regular means of grace and the self-denying labours of Sabbath school teachers, the use of other methods has been infrequent. Sensationalism of any kind is foreign to the genius of Presbyterianism, and long may it continue so. When Churches need adventitious aid to gather audiences, there is something wrong. It must be another Gospel than that of Paul which is preached. And now, whether our fellowship in the Gospel be long or short, what remains but that I should repeat the words of the text: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord."

PRESBYTERY OF KINGSTON—An adjourned meeting was held on the 15th of May. Mr. Chambers was appointed treasurer until next meeting, Mr. Macalister, the treasurer, having recently died. A suitable obituary minute was adopted in relation to Mr. Macalister, whose services as treasurer for a long term of years proved very efficient and were highly appreciated by the Presbytery. Messrs. M. W. Maclean, J. H. George and R. Laird, ministers, and Messrs. J. Duff, A. F. Wood and Dr. Boulter, elders, reneged their commissions to the Assembly. The commission of Mr. Macalister was voided by his death. The following were appointed to fill the vacancies: Messrs. J. Robertson, W. Coulthard, and A. McAulay, B.A., ministers, and Messrs. J. Forrest, J. Farquhar, both of Halifax, William P. Hudson, M.P.P., of Roslin, and Donald Fraser of Kingston, elders. The report of the Statistical Committee was read. A petition from the congregation of Chambers Church, Kingston, was read, asking permission to sell their original property for the purpose of building a new church on a more suitable site recently acquired. The

petition was granted. The following students were, after due examination, licensed to preach the Gospel. Messrs. J. W. H. Milner, B.A., John McNeil, G. R. Lang, B.A., W. J. Fowler, M.A., and W. J. Drummond, B.A. Messrs. M. McKinnon, B.A., and D. Munro were transferred to other Presbyteries. There was read a petition from Mr. C. Cameron, a teacher on the staff of the Collegiate Institute, asking to have his course in theology abbreviated, so that he may be taken on trials for license in May next, on the understanding that he passes an examination on the full theological course. It was decided to transmit the request with approval to the Assembly. — **THOMAS S. CHAMBERS, Pres. Clerk.**

PRESBYTERY OF HURON—This Presbytery held a regular meeting in Clinton on the 8th inst. Messrs. Doudiet and Jamieson being present, were invited to sit as corresponding members. The financial committee were instructed to prepare a tabulated statement, showing the average contributions of congregation per family, and get it printed by distribution among the people. Rev. Mr. McCoy was appointed Convener of the Home Mission Committee. A committee was appointed to arrange for the supply of Chatham after the 1st of January next, till which time it is to be supplied by Mr. Martin, of Essex. The resignation of Mr. McGraw, of the mission station in Goderich, was accepted, said station to be henceforth under the care of the Session of Knox Church, Goderich. The Rev. Mr. Doudiet briefly addressed the Presbytery regarding the proposed addition to be made to the school buildings of Pointe-aux-Trembles. The Presbytery thanked Mr. Doudiet for his address, and commended his mission to all our congregations. Rev. J. A. McConnell having accepted the call given him by the congregation of Bayfield Road and Berne, his induction was appointed to take place Monday, 21st inst., at two p.m., at Berne. Mr. Anderson having accepted the call to Goderich, his induction is to take place on Wednesday, the 23rd inst., at three p.m. Rev. Mr. McDonald was nominated as Moderator of next Assembly. Mr. John Campbell, elder, having resigned as Commissioner to the Assembly, Mr. George Habkirk was elected in his place. With regard to the remit on marriage with deceased wife's sister, etc., it was agreed that the phrase in question be not expunged from the Confession, but that it be understood in our subscription thereto, the subject-matter of the remit be an open question. The circular of Systematic Beneficence was referred to the Finance Committee to bring a deliverance thereon at next meeting. The book of the Convener of the Home Mission Committee was audited and attested as correctly reported. Mr. Barr was appointed Convener pro tem. of the committee on the superintendence of students. The next regular meeting of Presbytery is to be held in St. Andrew's Church, Kippen, on the second Tuesday of July, at half past ten in the forenoon. — **A. McLEAN, Pres. Clerk.**

PRESBYTERY OF MAITLAND—This Presbytery met at Wingham on the 8th inst. The induction of Rev. F. A. McLennan to the pastoral charge of South Kinross congregation was appointed to take place on Wednesday, 30th inst. The service in Gaelic to begin at one p.m. Mr. McDonald to preach, and Mr. Howie to preach in English at two p.m., Mr. Ross to address the minister, Mr. Murray the congregation in English and Mr. Sutherland in Gaelic. Mr. McNabb was appointed interim Moderator of the Session of White Church and East Wawanosh. Mr. Jones was appointed to preach in White Church and East Wawanosh on the 27th ult., and declare the pulpit vacant. Messrs. Ross, McQuarrie and D. G. Cameron were associated with the Session to arrange for supply. The resignation of Rev. George Brown was considered. The following commissioners from the congregation of Knox Church, Wroxeter, were present: Messrs. J. R. Miller, Thomas Gibson and L. Lovall, all of whom spoke of the warm attachment of the congregation to their minister, and their sorrow at the thought of parting with Mr. Brown as their pastor, who had laboured so long and faithfully among them. Mr. Brown briefly addressed the court, expressing his pleasing a society which he held with his congregation and members of Presbytery, yet on account of advanced age and infirmity, adhered to his resignation, cheerfully submitting to the will of the Lord. Several members of Presbytery with much feeling expressed their own and their brethren's sentiments as to the value of Mr. Brown's services and great personal worth. On motion of Mr. Leas, seconded by Mr. Sutherland, it was agreed that the resignation of Mr. Brown as desired by him for the reasons given be now accepted. Further, this Presbytery, while accepting the resignation of Mr. Brown, would place to record its high appreciation of his character and ability as a minister of the Lord Jesus Christ—of his gentle and courteous bearing—of his diligence and faithfulness in the discharge of every duty connected with the pastoral and presbyterial work, recalling with pleasure the regularity of his attendance as his health permitted at the meetings of Presbytery and his helpful co-operation. This Presbytery would also express the hope that though now, through old age and infirmity, he ceases from the active duties of the membership, yet that he may be spared many years to favour this Presbytery with his fatherly counsel and advice. Mr. Ross reported in behalf of the committee previously appointed to confer with Wroxeter congregation regarding retiring allowance to Mr. Brown, that the committee met with the congregation pursuant to appointment, that the congregation agree to pay to Mr. Brown the sum of \$200 per annum for life and to pay the same in equal quarterly payments. The report was received, and adopted and on motion of Mr. Ross, seconded by Mr. Leas, it was unanimously agreed, that the Presbytery express its gratification at the commendable liberality of Knox Church, Wroxeter, in granting the Rev. G. Brown a retiring allowance of \$200 per annum for life. It was agreed that Mr. Brown preach his farewell sermon on Sabbath 20th day of May. Mr. Muir was appointed to preach in Knox Church, Wroxeter, on 27th day of May, and declare the pulpit vacant. Mr. Ross was appointed interim Moderator of the Session of Knox Church, Wroxeter. Messrs. Muir and Stevenson were appointed to be associated with the Session to arrange

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 3, 1888. **JESUS CRUCIFIED.** [Matt. 27: 33-50.]
GOLDEN TEXT.—He humbled Himself, and became obedient unto death, even the death of the cross.—Phil. ii. 8.

SHORTER CATECHISM.

Question 79.—It has frequently been remarked that God's law has to deal with the heart as well as with the outward conduct. In this as in other respects it shows its superiority to human law. Man looketh on the outward appearance, but the Lord looketh upon the heart. The heart is the real seat of obedience or disobedience. All sin finds its first motions there. The wise man's exhortation is a good one, "Keep thy heart with all diligence, for out of it are the issues of life." Covetousness is a heart sin, and one that God's law expressly forbids. The desire for what does not justly belong to us is only evil and leads to evil. This commandment recognizes and takes for granted the rights of property. What one has got by honest labour and industry, or has received by inheritance, is his. The desire for what does not belong to us leads to misery and sometimes to crime. Godliness with contentment is great gain.

I. On the Way to the Cross.—A person condemned to die on the cross was accompanied by four soldiers and their centurion. Two robbers were led forth at the same time with Jesus. A curious crowd followed the condemned. A few women accompanied Mary, the mother of Jesus, in the mournful procession. It was part of the punishment that the person sentenced should bear his cross to the place of execution. Jesus fainted under the weight of His cross, and a man named Simon, of Cyrene, was compelled to carry it. The place of crucifixion was Golgotha, but now better known by the name Calvary, both meaning the same thing—the place of a skull—because it bore a resemblance to a skull. Before being nailed to the cross Jesus was offered sour wine mixed with a bitter drug, to deaden the pain He would endure. This, after tasting, He declined, because He did not wish to have His senses clouded, or to escape the sufferings that His death for sin would entail.

II. The Crucifixion.—To die on the cross was the most cruel and shameful death that any one could meet. It was the punishment reserved for the very worst and most degraded criminals. The cross was first laid upon the ground and the victim nailed to it by his hands and feet. It was then set up in the hole dug for it in the ground. From the moment of driving the nails till the sufferer became unconscious or died, it was a death of terrible suffering and cruel torture. After the cross had been placed in an upright position the soldiers proceeded to divide the Saviour's clothing among themselves. His tunic was without seam, woven in one piece. For this they cast lots to avoid tearing it in pieces. This, little as they thought of it, had been predicted centuries before as will be seen by a reference to Psalm xxii. 18. "Sitting down they watched Him there." Soldiers, priests and scribes, the sorrowing women and the beloved disciple—the most wonderful sight ever witnessed in this world. Though not all given by each evangelist, there are four recorded sayings of Jesus as He hung on the cross. The first was a prayer for His murderers: "Father forgive them, for they know not what they do." It was usual to affix a writing to the cross intimating the offence for which the criminal suffered. Though it was not satisfactory to the Jews, Pilate wrote "This is Jesus the King of the Jews." In addition to the bodily tortures He was suffering, and in addition to the untold suffering of the soul as a sacrifice for sin, the Holy One was subjected to the ribald mockery of the multitude, conspicuous among them the spiritual leaders of the people. They taunted Him with some of His sayings they remembered but did not understand. All this He bore with unshaken fortitude and silence. "When He was reviled, He reviled not again." The two robbers undergoing crucifixion joined in the mockery. One of them was conscience stricken and prayed for merciful remembrance. To him the second word from the Saviour's cross was spoken: "To-day shalt thou be with Me in Paradise." Before awful darkness fell upon the scene the third word from the cross was spoken to His mother and to John, the beloved disciple. At noon, the hour of the sun's splendour, all becomes dark. It was not an eclipse of the sun, for the moon was full, and an eclipse does not last three hours as the supernatural darkness did. The Light of the world, the Sun of Righteousness, is dying for the sins of men, and Nature is clad in deepest gloom. It was the hour and power of darkness. From noon till three o'clock this darkness continued. Then under a sense of awful loneliness and the hiding of His Father's face, He cried with a loud voice in Hebrew words: "My God, My God, why hast Thou forsaken Me?" What a terrible intensity of suffering these words reveal! Even then unfeeling spectators could not refrain from their rude jests. Soon after the next words: "I thirst," was spoken. One moved by pity filled a sponge with vinegar, the sour wine in common use. Then came the sixth of the memorable words from the cross: "It is finished." His awful sufferings were ended, the atonement was completed, salvation achieved. Soon after this the last words were spoken. "Father, into Thy hands I commend My spirit," and then "He yielded up the ghost," the old English word for spirit. After the sufferings, the anguish and the darkness, the end is calm, peaceful, triumphant. By dying He vanquished death, because He conquered sin. "Father, into Thy hands I commend My spirit," was a declaration that He would enter into the glory which He had with the Father before the world was.

PRACTICAL SUGGESTIONS.

Christ and Him crucified is the wisdom and the power of God for salvation.

Christ's sufferings on the cross show the awful nature of sin.

of which from its formation in 1844 he was for so many years an elder. In connection with the formation of the Presbyterian Church of Canada consequent on the Disruption of the Established Church of Scotland, he took an active and prominent part, not only with regard to Knox Church, but to others throughout the Ottawa valley. In his home many of the early ministers found an hospitable welcome, and along with these he undertook many an arduous journey to organize and encourage the new and struggling congregations. In the organization and promotion of the Bible Society, temperance societies and other kindred institutions he took a prominent part and was a life-long supporter. With several others he withdrew from this congregation to form Bank Street Church, and of it he was a prominent elder for many years, when he withdrew from it to connect himself with Knox Church, of which he remained a consistent member until his death. On account of his increasing age and bodily infirmities he was compelled for several years to withdraw from the more active engagements of life; but the congregation and every good cause retained to the last his warmest sympathies and liberal support. Mr. Kennedy was a man of more than ordinary intelligence, of deep religious convictions, of earnest and persevering purpose in life, and these with his strong and abiding faith in the Lord Jesus made him a power for good among his fellow-men; and therefore while we mourn his loss yet we sorrow not as those who have no hope, for we know that in heaven he has a better and more enduring substance, and through his long life of devotion to Christ and the good of men, though dead he yet speaketh. May the Lord raise up many amongst us to be equally faithful in promoting the kingdom of God, which he loved and for which he laboured. The Session also desire to express their deep sympathy with the widow and family of our departed brother, and pray that God may sustain and comfort them.

MONTREAL NOTES.

As is well known, the congregation of St. Paul's Church, Montreal, supports a foreign missionary in India. Their missionary was the Rev. Mr. Murray who recently died. At the meeting of the Foreign Mission Committee in Toronto last week, Mr. George McKelvie, B.A., one of the graduates this spring of the Presbyterian College, Montreal, was appointed to India in room of Mr. Murray. The Presbytery here licensed Mr. McKelvie on Friday, and appointed his ordination and designation to take place in St. Paul's Church on the evening of Sabbath next, the 27th inst. The service that evening is to commence at eight o'clock so as to give the ministers and members of other churches an opportunity of being present. The Rev. J. Barclay is to preach, and the Rev. A. B. Mackay is to address the missionary elect. Mr. McKelvie is a native of Scotland, and graduate in arts of the Glasgow University. He is a young man of devoted missionary spirit, a capital student, agreeable in manner and most judicious and prudent. He and his work in India will be followed with great interest by the congregation of St. Paul's and many others here. He expects to leave almost immediately for his sphere of labour, visiting friends in Scotland on his way to India.

Dr. McClure, of this city, was also appointed by the Foreign Mission Committee last week as medical missionary to China. He was a distinguished student in McGill, has been house surgeon in the General Hospital for the past year and had bright prospects before him here as a medical practitioner. These he relinquishes for work in China. The Presbytery last week made arrangements with a view to his designation at the same time as Mr. McKelvie. The salary of Dr. McClure and of two native assistants is guaranteed for three years by a gentleman in England.

Rev. Dr. Campbell, Messrs. J. M. Boyd and J. Turnbull have been appointed commissioners to the General Assembly in room of Rev. Messrs. Jordan, Stewart and Whillans who resigned.

The resignation of Rev. M. F. Boudreau of his charge at New Glasgow was accepted by the Presbytery last Friday, and the pulpit is to be preached vacant on the 3rd June. The Rev. J. Patterson was appointed Moderator of Session pro tem.

On Tuesday last Mr. J. F. Langton, B.A., was ordained and inducted to the pastorate of Rockburn and Gore.

On the same day the Rev. Dr. Watson presided at a meeting of the congregation of Zion Church, Dundee, and moderated in a call to Mr. J. C. Martin, B.A. The call was unanimous. The stipend is \$300 with manse and glebe.

Revs. Professor Scrimger and F. M. Dewey have been appointed a deputation to meet with the congregations of Farnham West and Farnham Centre with a view to their being united, if practicable, as one pastoral charge.

The Rev. Principal Caven, D.D., of Knox College, is to preach in Erskine Church on Sabbath, 10th of June, and administer the ordinance of the Lord's supper on the evening of that day.

HALIFAX ASSEMBLY.—Delegates attending the Halifax Assembly, June 13, should bear in mind that by purchasing their tickets by the Canadian Pacific Railway they can have choice of routes, viz.: (1) Canadian Pacific Railway to New Brunswick through the White Mountains, Tabyans 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 scenery, the equipment, the time, the rates, the polite officials, all combine to make the Canadian Pacific Railway the pride of all residents of Canada.

for supply of pulpit. The Rev. G. Brown, of Wroxeter, having made application in due form to be admitted to benefit from the Aged and Infirm Ministers' Fund, stating that his age to be seventy-two years past; the date of his ordination, June, 1856. Total period of service thirty-six years, he having been missionary for four years before having been ordained; reasons of retirement, infirmity of age. On motion of Mr. Leask, duly seconded, it was agreed that Mr. Brown, having made application to this Presbytery to be admitted to benefit from the Aged and Infirm Ministers' Fund, the Clerk be instructed to forward the name to the Convener of the Aged and Infirm Ministers' Fund, with a view to his being put on said Fund. Mr. Law asked leave of absence for three months, with a view to visit Scotland. Mr. Law is to arrange for the supply of his pulpit during his absence. Mr. C. Cameron was appointed Commissioner to the General Assembly, instead of G. Brown, resigned. Circulars were read regarding application for receiving certain ministers to our Church.—JOHN MACNABB, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met on May 1, at Orangeville, Rev. J. R. Gilchrist, B.A., Moderator, in the chair. Messrs. Hosie and Burnham appeared as delegates from Laurel Station asking the Presbytery for assistance in the erection of their new church. On motion it was agreed: First, that on account of the weakness of the congregation at Laurel, which has been but recently organized; secondly, because of the need of a church there; and thirdly, seeing that the congregation has already done much to carry on the work; the cause be commended to the liberality of the congregations which may be called upon to contribute. The Moderator reported that the committee appointed to the oversight of Ballinafad and Melville Church had visited said congregations and found them anxious to call a minister. He therefore asked, and was granted liberty to moderate in a call. Mr. Gilchrist asked to be relieved as a member of said committee, and Mr. Craig was appointed in his place. The committee was granted Presbyterial powers, if needed, in order to effect the settlement of a minister at Ballinafad. Rev. J. R. Gilchrist, B.A., submitted his resignation of the charge of Cheltenham and Mount Pleasant. Delegates from these stations expressed their high esteem for Mr. Gilchrist, and their deep sorrow at the prospect of losing him. As Mr. Gilchrist pressed his resignation, the Presbytery accepted it, to take effect on May 27, Mr. Wilson to preach and declare the pulpit vacant on that date, and in doing so expressed their regret at losing him, and their high esteem for him as a co-presbyter and a faithful minister of the Gospel of Christ. Messrs. Fowlie and Armstrong were appointed a committee to prepare a minute and Mr. Gilchrist's resignation. Messrs. D. McMichael and Black, elders from Black's Corners, were heard in support of an appeal against the rearrangement of stations made at last meeting of Presbytery. A letter was read from Messrs. John Sanders, A. McPherson and William Allen, elders in Riverview station, expressing dissatisfaction with the arrangement. On motion duly seconded, the Presbytery decided that Black's Corners should be under the care of Rev. Mr. Ballantyne for the present, and that all interested parties be cited to appear for their interests at next meeting of Presbytery. Rev. J. J. Dobbin was appointed interim Moderator of Cheltenham and Mount Pleasant, and Rev. W. C. Armstrong was appointed interim Moderator of Ballinafad and Melville Church, after Mr. Gilchrist's resignation takes effect. Several Presbytery records were produced and examined. The Presbytery decided to ask the Synod for leave to take Mr. W. E. Wallace, a graduate of Montreal Presbyterian College, on trial for license. On account of Mr. McFaul's continued sickness the Presbytery appointed Mr. Crozier to preach in his churches, and ask the people to meet with a committee appointed by the Presbytery, consisting of Rev. Messrs. Gilchrist, Craig, Hunter, Crozier and Fowlie, and Messrs. J. McDonald and McKittrick, elders, to consult with them regarding assistance for Mr. McFaul in his present weak state. Rev. Messrs. R. B. Smith, J. A. Ross, J. R. Gilchrist, and Mr. Robert Murray, of Halifax, having resigned their commissions to the General Assembly, Rev. Messrs. McLeod, McLennan and Mr. George Cunningham, of Halifax, elders, were appointed. Mr. James Cranstan and Mr. N. Sprout were received by the Presbytery as students studying with a view to the Gospel ministry. Rev. J. A. McDonald submitted the report on Temperance, which was adopted and ordered to be forwarded to the Convener of the Synod's Committee on Temperance. Messrs. Hunter and Crozier were appointed a committee to superintend students who may be within the bounds and direct their studies. The Presbytery took up the Assembly's remit on marriage. Moved by Mr. McLelland, seconded by Mr. Fowlie, that in view of the strong and intelligent part of our ministry and laity who are conscientiously opposed to "Marriage with a deceased wife's sister," viewing it as a serious breach of morality, and also of the gravity of meddling with our Confession of Faith, and to schism in the Church on account of such changes, this Presbytery decline to sanction any such change as that mentioned in the remit. The motion was adopted. The Clerk was instructed to request Singhampton and Maple Valley to pay to the Rev. J. B. Hamilton certain arrears still due him. The Presbytery agreed to hold its next regular meeting in Orangeville on the second Tuesday of July next, at half-past ten a.m.—H. CROZIER, Pres. Clerk.

OBITUARY.

MR. DONALD KENNEDY.

At a meeting of the Session of Knox Church, Ottawa, held on March 19, 1888, the following resolution having been submitted was unanimously adopted: With humble submission to God's will, the Session records the death of Mr. Donald Kennedy, who departed this life on the 18th of February, 1888, in the eighty-third year of his age; and would now give expression to their high appreciation of his long-continued and faithful services to this congregation,

Sparkles.

THE Favourite Medicine With All Classes—Perry Davis' Pain-Killer.

THE crow very rarely leaves a place without caws.

THE best Cough Medicine we know of is Allen's Lung Balsam.

THE organ is supplied with "stops," but unfortunately the piano has none.

A HEW and cry usually follows the small boy's acquisition of the pocket knife.

AFTER a too hearty dinner, if you feel dull and heavy, try a dose of Campbell's Cathartic Compound.

THE early bird catches the worm, but the man who stays up all night is generally the one to see "snakes."

Do tell me? the name of that delightful Perfume you use. With pleasure. It is the "Lotus of the Nile."

"WOMAN is man's counsellor," says a divine. Perhaps that explains why her fees are so notoriously high.

SHOULD earthquakes be referred to as "real-estate movements" or "matters in connection with ground rents?"

MINNIE: Papa, what is Volapuk? Papa: Why, it's the universal language. Minnie: But who speaks it? Papa: Nobody.

THE man with an only son: What kind of scholars do you turn out at this institution? Principal: Those who won't study.

DUDE (bad pay): That stripe looks well, so does this. What would you prefer for yourself, if you were choosing? Long-suffering Tailor: A check.

LIGHTNING never strikes twice in the same place. Neither does a mule. The reason for this is because the place is never there after the first strike.

"WHAT is your business?" "I feed the lions in a menagerie." "Must be dreary work?" "On the contrary, it is very funny. They keep the table in a roar."

PRESIDENT: Yes, Mr. Snapper, the faculty have decided that you have broken the rules, and there is no course for us but to suspend you. Student: H'm; how about suspending the rules?

"MR. S.," asked a professor at the Maine State College, "what do you understand by naturalization?" Mr. S.: "Naturalization is the process of making a foreign born person a native of the United States."

HE: I see that old Mr. Bentley was buried yesterday. Wife (shocked): Why, is old Mr. Bentley dead? He (who has just been "sat upon"): The paper doesn't say whether he is dead or not; simply that he was buried yesterday.

ENTER Mr. Suave, with his son Tommy. Mr. Suave: Ah! how do, Mr. Jones? Tommy, this is Mr. Jones. I think that you have heard me speak of him? Tommy: Oh, yes; that's the man you told mother was the biggest fraud in the place.

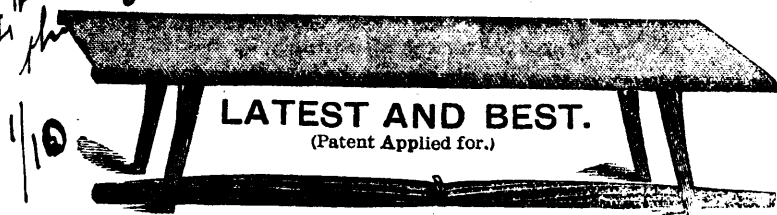
A LADY who was at the Woman's Congress in Washington, and very proud of the evidently high intellectual standard of its members, had her pride rudely shocked when she overheard an elevator boy say: "We have had 300 of the smartest women in the world here, and though they have been in this hotel for a week, there's not one of them who knows what floor to get off on."

A FRENCH priest, who had usually a very small audience, was one day preaching at the church in his village, when, the door being open, a gander and several geese came staking up the aisle. The speaker, availing himself of the circumstances, observed that he could "no longer find fault with his district for non-attendance, because, though they did not come themselves they sent their representatives."

A LADY carrying an umbrella entered the street car, but before she could take a seat the car jumped forward with an awkward jerk. The lady, in attempting to retain her equilibrium, whacked her umbrella against the head of a gentleman. "Oh, sir, I beg a thousand pardons. These drivers are so careless. Hope you are not seriously injured, sir?" "Oh, no, ma'am. I'm a married man, and am used to little knocks like that."

CARLYLE tells a story of one of the Lords of Session in Scotland, a Lord Justice-Clerk who lived in the beginning of this century—a strange, rough, gruff judge, who used to take sketches of people in court with pen and ink. One day he asked the usher, "Wha's that man yonder?" "That's the plaintiff, my lord." "Oh! he's the plaintiff, is he? He's a queer-looking fellow. I think I'll decide against him and see how he'll look."

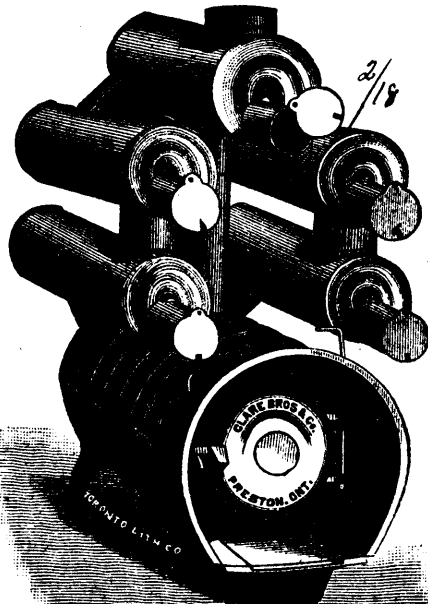
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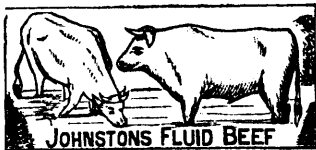
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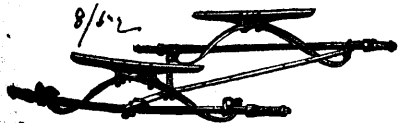
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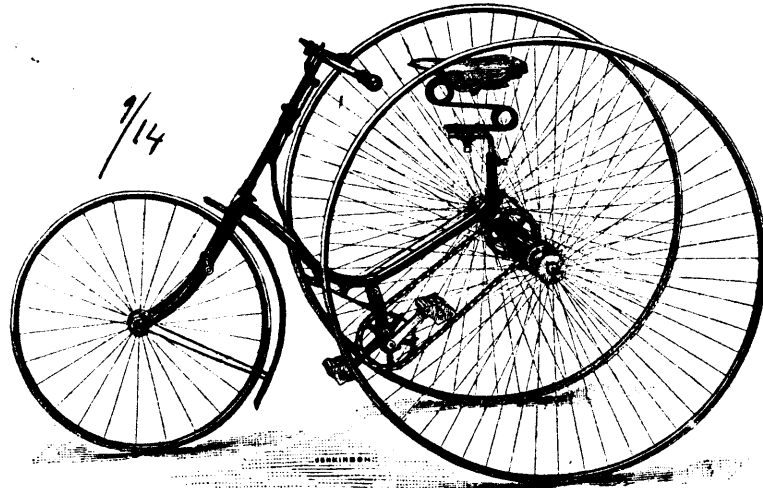
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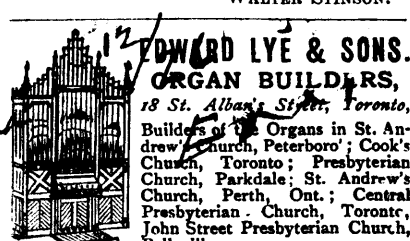
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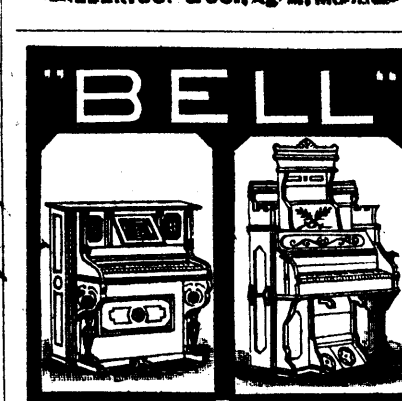
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MEETINGS OF PRESBYTERY.

TORONTO.—On Tuesday, June 5, at ten a.m. & ORANGEVILLE.—July 10, at half past ten a.m. SARNIA.—In Sarnia, on Tuesday, July 10, at ten a.m. HURON.—At Kippen, on July 10, at half past ten a.m. CALGARY.—In Calgary, on Wednesday, September 5, at ten a.m. LINDSAY.—At Wick, on Tuesday, May 29, at half past ten a.m. PARIS.—In St. Andrew's Church, Ingersoll, July 10, at twelve a.m. SAUVIGNY.—In Knox Church, Harrison, on Tuesday, July 10, at ten a.m. LANARK AND RENFREW.—In Zion Church, Carleton Place, on Tuesday, May 29. MIRAMICHI.—In St. Andrew's Church, Kingston, N.B., on Tuesday, July 17, at six p.m. PETERBOROUGH.—In the Presbyterian Hall, Port Hope, on Tuesday, July 10, at nine a.m. GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, July 17, at half past ten a.m. WHITBY.—In St. Paul's Church, Bowmanville, on Friday, May 26, at half past ten o'clock a.m. COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m. STRATFORD.—In North Nissouri, for the ordination and induction of Mr. D. Perrie, on Tuesday, May 29, at one p.m. KINGSTON.—Next quarterly meeting to be held in John Street Church, Belleville, on Monday, July 2, at half past seven p.m. MAITLAND.—Adjourned meeting, in South King loss Church, on Wednesday, May 30, at half past one p.m. Next ordinary meeting in Lurknow, on Tuesday, July 10, at half past one p.m.

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MARRIED

On May 17th, by the Rev. Canon Hill, St. Thomas, J. C. Douglas, agent of the Traders Bank, Sarnia, son of John Douglas, surveyor of Customs, Toronto, to Miss S. B. Hughes, daughter of Judge Hughes, St. Thomas.

DIED.

At Charleston, Cardwell, on the 13th inst., the Rev. Alexander McFaul, in the 56th year of his age.

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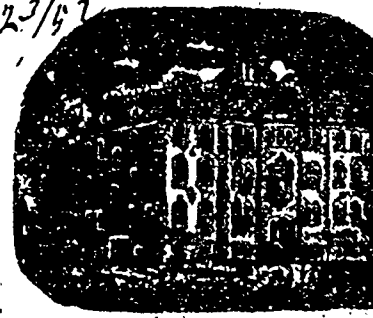
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