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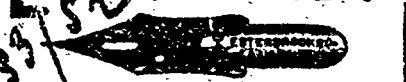
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APPLE JELLY.—Use good sour apples, slice them, skins, seeds and all, and simmer with a little water till well cooked and soft; then strain through a cloth, add a pound of sugar to a pint of juice, boil a few minutes, skimming till clear; pour into glasses and cover when cold.

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Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect Specific for woman's peculiar ailments.

As a powerful, invigorating tonic, it imparts strength to the whole system, and to the womb and its appendages is particularly. For overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic. As a soothing and strengthening nerve, "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and despondency.

Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. For morning sickness, or nausea, from whatever cause arising, weak stomach, indigestion, dyspepsia and kindred symptoms, its use, in small doses, will prove very beneficial.

"Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flow, painful menstruation, unnatural suppression, proflapsus, or falling of the womb, weak back, female weakness, anæmia, retroversion, bearing-down sensation, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

As a regulator and promoter of functional action, at that critical period of change from girlhood to womanhood, "Favorite Prescription" is a perfectly safe remedial agent, and can produce only good results. It is equally efficacious and valuable in its effects when taken for those disorders and derangements incident to that later and most critical period, known as "The Change of Life."

"Favorite Prescription" when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Purgative Pellets (Laxative Liver Pills), cures Liver, Kidney and Bladder diseases. Their combined use also removes blood taints, and abolishes cancerous and scrophulous humors from the system.

"Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrappers and faithfully carried out for many years. Large bottles (100 doses) \$1.00, or six bottles for \$5.00. For large, illustrated Treatise on Diseases of Women (100 pages, paper-covered), send ten cents in stamps. Address, World's Dispensary Medical Association, 233 Main St., BUFFALO, N. Y.

# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JULY 4th, 1888.

No. 28.

## Notes of the Week.

THE Glasgow philanthropist, Miss Beatrice Clouston, expired suddenly on a recent Monday at Ardrossan. The lady, who was sixty-one years of age, founded several institutions for the benefit of the suffering in her native city. Of these the best known are the Broomhill Home for Incurables, near Kirkinilloch, and the Convalescent Homes at Lenzie and Dunoon. By means of bazaars and otherwise she raised about \$175,000 for the institutions she called into existence.

PROFESSOR MILLIGAN, in laying before the General Assembly of the Church of Scotland the report of the committee on the efficient superintendence of the ministry, said they would hardly go to the Episcopal Church for a means of efficient superintendence and they could not see the proposals made by other Churches without feeling that these were more fitted to be a warning than an example. He could conceive of nothing more disastrous to the ministry than such proposals as have apparently found acceptance elsewhere.

THE Free Church General Assembly appointed the following ministers and elders as members of the Pan-Presbyterian Council which meets in London from the 3rd to 12th July: Principal Rainey, Dr. Somerville, Principal Douglas, Professor Blaikie, Dr. Walter C. Smith, Dr. Marcus Dods, Dr. James H. Wilson, Professor Lindsay, Rev. Messrs. Norman L. Walker, John McEwan, John Mackay, C. A. Salmond, David Whitton and W. M. Alexander; Sir Thomas Clark, Lord Provost of Edinburgh, Mr. William-Henderson, Lord Provost of Aberdeen, Mr. Stuart Gray of Kinfauns, Mr. Charles J. Guthrie, advocate, Mr. R. R. Simpson, W.S., Sheriff Cowan, Mr. John Galloway, Glasgow and Mr. James Balfour, W.S.

ONE of the things that were wanted to make the Missionary Conference more successful, says the *Christian World*, was a good deal less of the air of Mildmay Park. Before people subscribe to missionary societies they require in these days to know what kind of message is going to be sent through the world with their money, and there are many folks who would give freely to large schemes of Christian philanthropy for raising, enlightening, and generally benefiting the heathen, who are not prepared to expend cash in spreading among black men the narrow and distorted theories of the Conference Hall. How was it that Professor Drummond was not allowed to speak recently, when he sat next the Countess of Aberdeen on the platform? There were cries for him and references to him by speakers; but he was apparently carefully suppressed by the organizers of the meeting.

COMMENTING on the recent meeting of the General Assembly, the *Halifax Morning Chronicle* says: The Assembly is full of able and clear-headed men. It is characteristic of the Presbyterian Church to cling closely to the old faith and practice. The spirit of innovation is kept well in check, and no one is able to charge the Assembly with want of devotion to the old landmarks. Presbyterianism was founded amid trials and persecutions, and became the chosen faith of a race of solid men, who knew how to transmit it unimpaired, even in evil days. Whether the Westminster Confession of Faith is destined to live through all times may be a question which men may debate, but it is only just to state that it shows no signs of decadence at present, and seems to suit the necessities and meet the wants of the large and influential body who now profess loyalty to its tenets.

WHEN a clergyman of eminence and ability renounces Romanism, he is usually assailed with slanderous accusations. Should they prove to be founded on fact, they clearly evince that so long as a delinquent minister chooses to remain in the Church of

Rome, his transgressions will be carefully concealed. But if he break with the community, his evil deeds will be used as a scourge to lash him with. In the case of Monsignor Bouland, a recent distinguished convert from Romanism, it was insinuated that he was morally tainted. Having made application for reception into the Protestant Episcopal Church in the United States, Bishop Potter instituted a searching investigation into his character and antecedents, which resulted in the complete vindication of M. Bouland from the aspersions with which he was assailed. He is now received into the Church, and it is said will be sent to preach in Paris.

THE *Record* has issued, apropos of the Missionary Conference now sitting in London, a conspectus of all the missionary enterprises of the Christian world, excluding those of the Church of Rome, directed entirely or in part against non-Christian populations, Jews, Mohammedans, idolaters or nature-worshippers. We learn that there are in Great Britain and its Colonies 113 such organizations and an almost equal number in foreign countries, the grand total being 223. Of the home organizations twenty-seven are described as undenominational, twenty-five Episcopal; the others are—Methodist six; Congregationalist, one (London Missionary Society); Presbyterian, seven; Friends, two; Bible Christian, one; Baptist, two; Plymouth Brethren, twelve; miscellaneous, five. Of foreign organizations more than half, fifty-six are in the United States; the other countries named are Germany, twenty; Switzerland, four; France, one; Denmark, two; Sweden, eight; Norway, three; Russia, two; Netherlands, fourteen.

THE Sociological Committee of the Canada Institute, have recently issued a circular which indicates what they are doing for the acquisition of Indian lore. The institute is desirous of collecting and incorporating in its "Proceedings" reliable data respecting the political and social institutions, the customs, ceremonies, beliefs, pursuits, modes of living, habits, exchange, the devolution of property and office which obtain among the Indian peoples of the Dominion, and of enlisting voluntary co-operation in the work. It feels that this department of research has not been so fully cultivated in Canada as its importance demands, fears that the opportunity of gathering and carefully testing the necessary facts may, with the advancing tide of European civilization, soon pass away, and is of opinion that much light may be cast upon the genesis and growth of government as well as upon legal, sociological and economic thought by an accurate study of our Indian tribes in their existing conditions and organizations. Contributions to the philology of the Indian tongues and additions to their folk or myth-lore will be welcomed.

SIR MONIER MONIER WILLIAMS presided at a crowded meeting of the Missionary Conference, when Buddhism and other heathen systems with their character and influence, were compared with those of Christianity. Sir Monier analysed the claims of the advocates of Buddhism that it was "the Light of Asia." He admitted that there might be in it enlightenment for the mind; but there was no revelation in it of the knowledge of the depravity of man's own heart, or of the evil nature of sin. There was no knowledge of the Divine Father, nor of a Divine Saviour. He contrasted the teaching of morality with that of Christianity, and showed that while Buddhism sought the utter extinction and annihilation of life, Christianity regarded life as the most precious and sacred of all possessions, and what man was to do to obtain eternal life. Rev. Dr. W. Shoolbred, from India, Moderator of the United Presbyterian Church, followed with a paper on "Jainism"; Rev. Dr. F. F. Ellinwood, secretary of the Presbyterian Board of Missions, New York, with one on "Hinduism"; and Rev. Dr. J. Murray Mitchell, on "Parseeism, or Zoroastrianism." In the discussion which followed, Dr. R. Pringle, medical officer in the Bengal Army;

Rev. G. Smith, from China; Rev. J. Kennedy, from Benares, and Rev. U. Shaw, of the Irish Missions, took part.

THE following manly and outspoken protest against Sunday labour on the Welland Canal appears in the columns of a local journal: Great indignation is manifested at a fresh order from the canal authorities to keep the new canal open until eight a.m., on Sunday, and to open it at nine p.m. This is not only a direct violation of the law, but an outrage on the feelings of a Christian, Sabbath-observing community, and is done in the interest of a few grasping ship-owners, mostly Americans. Time and again has this been done, and the order repealed in response to the popular cry of disapproval. It is time it were stopped for good. The canal belongs to the people of Canada, and the people of Canada want it closed on Sunday, and its employees enabled to observe the day in a becoming manner. But we should like to see some employees sturdy enough to refuse to break the law of both God and man by working on Sunday, and see if their superiors would dare dismiss them for it. A measure of responsibility rests with those who lend themselves to an unrighteous cause. The fact that their situations are "in danger" does not make it a sinless thing to intelligently violate the Fourth Commandment. Many men have made and are making sacrifices for conscience sake, and will do so so long as right and truth are reserved amidst a tendency of the age to immolate every virtue on the pile erected in mammon's honour. Let the bridge and locktenders refuse to violate the Sabbath, and the Government will have to honour their position.

THE *British Weekly* says The Rev. R. J. Lynd, of Belfast, Moderator of the General Assembly of the Irish Presbyterian Church, is now recognized as the foremost pulpit orator in his denomination. Mr Lynd hails from the neighbourhood of Coleraine, and first gave proof of his remarkable powers as a public speaker during the great revival of 1859. He is now successor to Dr. Cooke in May Street Church, Belfast, where he is not only greatly beloved by his own people, but is looked upon as one of the chief ornaments of the Presbyterian Church. Mr. Lynd delivered a touching address as Moderator, in which he said: "The position in which you have placed me I can unaffectedly say has been none of my seeking. For me it would have been sufficient, while God has work for me to do here, to do it in a less prominent sphere, and to go softly all my days, as, indeed, I still hope to do. But if any of you have an eye for detecting weakness or defects, or elements of unfitness, let me assure such brethren they are not making novel discoveries. I have travelled all that way in advance of them long ago. With dimmed eye and bleeding heart I have trod it every foot; and in all this Assembly I am convinced there is no brother more deeply penetrated with a sense of his own deficiencies, or who, in spirit, lies lower in the dust of self-abasement before God and in presence of his brethren than the man in your magnanimous benevolence you have called upon to preside over you. The honour you have done me will, thank God, gladden the hearts of many dear and beloved friends, for whose sake I value it almost more than my own—but ah! the satisfaction which springs from such honours as man can bestow is ever mixed with sadness. Eyes that would have shone through a mist of thankful tears this night sleep in the dust; and faces in this Assembly revered by me from childhood, which would have beamed with pleasure, have vanished—and voices which would have been tremulous with glad congratulations, are for ever still. But I bless God for the lessons they taught—the example by which they enforced their teaching, for the inspiration they gave, and the prayers they breathed for me to heaven. I trust I may be enabled to look upon your call as the call of my Master to heavier responsibilities—to increased fidelity, and to a complete consecration."

## Our Contributors.

### THE DUTY OF MOVING ON

BY KNOXIAN.

A Methodist preacher got into trouble the other day in Toronto, because he did not do two things at once. His duty was to move on and wait for his car at the same time. As a rule, Methodist preachers are men of considerable versatility. They can do a number of things that few other preachers can do as well. But even the most versatile Methodist preacher can scarcely move on and stand still at the same time. If he stands still he doesn't move on, and when he moves on he doesn't stand still. Whether a Calvinistic preacher could move on and stand still at the same time is a question that has never been settled. We have preachers who can move on lively enough. We have a few who can stand still without any great effort, but whether we have any that can move on and stand still at the same time is an open question. Perhaps some brother may go to Toronto and make the experiment, just to see if he don't excel the Methodists in that particular.

Whether the Methodist minister in question should have moved on or not, moving on is often a duty.

Here is a preacher who hammers away at a point in his sermon long after it is thin and transparent enough. Perhaps it was thin enough to begin with. He proves and proves what nobody doubts. He illustrates what every man in the Church, not asleep, sees quite clearly. He repeats and repeats again. Move on, brother, move on, move on. Progress is one of the elements of life in discourse. Move on and lead the people into some new pasture. Move on.

Hear Mr. Tedious tell his story. He starts out on the main line well enough, but before he has gone far he switches off on a side track to discuss some side issues. Then he comes back again on the main line, runs a short distance and switches off on the other side. He keeps switching off on side tracks, until you have quite forgotten the general direction of the main line. Mr. Tedious, if you mean to finish that story in the present century, move on.

Here is a church building that was the best building in the neighbourhood thirty years ago. It taxed the old settlers not a little to put up that building. Some of them worked at it late and early with their own hands. They had little money, but of their little they gave liberally. Their hearts were warm and their arms were strong, and the brightest day in their early history was the day they opened the church in which they were to worship the God of their fathers. Since then, everything in the neighbourhood has gone forward, but the old church has gone back. The worshippers have better roads, better farms, better buildings, better stock, better everything, but the church, compared with its surroundings or viewed in itself, is not half as good as it was twenty years ago. Move on ye sons of nobler fathers, and make the house you meet your Maker in on Sabbath at least as good as the houses you meet your neighbours in during the week.

Some leaders of the church psalmody require a considerable amount of time to move along the lines of such tunes as Martyrdom or Old Hundred. The music is slow and those who like it say it is solemn. People who are stupid enough to think that tunes should be sung in correct time, feel inclined to say to the leader—dearly beloved brother, would you kindly move on.

The Presbytery is sitting. There is a discussion on the wording of the minutes. Then follows another on what business should be taken up first. Then something is agreed on and there is a discussion about the best way to dispose of it. Twenty minutes may be wasted in discussing *how* some thing should be done and the thing is perhaps done in five. Then there is a long discussion about some small matter that perhaps never should have been brought before the Presbytery at all. Can any member who has two or three sick or dying parishioners he wants to visit as soon as he is gone home, who is anxious to get at his sermons for next Sabbath, who feels that he has much more important and much more spiritual work to attend to than listen to interminable talk about the trivial details of small business, can he keep from inwardly saying, move on brethren, move on, for any sake move on.

Individual Christian men should move on in the

direction of becoming better Christians. Not many of us are in any special danger of disapproving the Calvinistic doctrine of non-perfection in this life. Our Methodist friends hold to the doctrine of sinless perfection, but they hold to it in the books principally. We believe that no man attains to absolute perfection in this life, and most of us manage to illustrate the truth of our theory. The most telling illustrations are usually given by those people who consider themselves so nearly perfect that they devote their whole time and attention to their neighbours. Their perfection is clearly seen by the manner in which they talk about these around them.

Whatever one's creed may be the main question is, are we moving on towards better things. A person who makes no spiritual progress in twenty or thirty years gives painful reason to doubt if he really has the root of the matter in him.

Christian workers, of all kinds, should move on in regard to the quality of their work. To do anything well is good; to do it better every year is what we should all aim at. It is a glorious sensation to feel that you can do something now much better than you could a year or two ago.

### A TRIP TO THE PACIFIC.

ST. PAUL, MINNEAPOLIS AND PORTLAND.—VICTORIA, B.C.—CHURCHES, MINISTERS, TRADE, ETC.

Leaving Chicago in the afternoon you reach St. Paul, Minn., next morning. This is one of the bustling cities of the West, and between it and Minneapolis, a city ten miles distant, there is keen rivalry; both are prosperous and are the chief centres of supplies for the State of Minnesota and the territories of Dakota and Montana. St. Paul does a large wholesale business, but Minneapolis would seem to be doing the manufacturing, as of late a number of important industries have been established. The largest flour mills on the continent are here, and, lately, a "Cold Storage and Freezer Company" has been established, which is managed by a Canadian—Mr. H. Molloy. The climate of Minnesota and Dakota is much like what it is in Manitoba and the North-West Territories. Montana is somewhat milder and is very healthy, the capital of which is Helena, a city of about 7,000, is chiefly supported by mining industries, ranching and mercantile business. On the way to British Columbia we were joined by several families who were leaving owing to the severity of the climate, which is very trying in winter time.

The journey from Chicago was rendered pleasant by the company of the Rev. A. J. Brown, late of Chicago, and family, who were going to Portland. Mr. Brown was called to the First Presbyterian Church there, where he was soon to be settled. Mr. and Mrs. Brown were pleasant travelling companions, and, judging from the manner in which the reverend gentleman spoke of the people he was leaving, and the unanimity of the call to Portland there is every reason to hope for a successful pastorate in his new field. The congregation of the First Church purchased a manse behind the new church in course of erection at a cost of \$2,000, and to the surprise of the new pastor, the first flat was laid with new carpets by the ladies of the congregation.

#### CALVARY CHURCH.

The Rev. Dr. Langdon is the pastor of this Church and occupies a high place in the affections of the people. He is a young man, a native of the State of New York, where he graduated in the mission field, always a good preparation for the stated work of the ministry.

In Portland there are many Canadians, and not a few of them come from Toronto and neighbourhood.

Distance in some cases does lend enchantment to the view, and I think in this case there is something required to draw. Portland is a smart place of about 35,000 inhabitants, and is the capital of the prosperous State of Oregon. About sixteen hours by boat and rail brings you to Victoria, B.C., a handsome and substantial city of about 12,000, including Chinamen and half-breeds. The city is beautifully situated, has good roads and splendid drives, and is largely patronized as a summer resort by tourists from the old country and the United States. Several special excursions have been arranged for this summer

from Boston and the New England States, two of which had reached before I left. The citizens of Victoria are intensely English in their sympathies. Many of them having come out direct from the Old Country, and have been very successful.

The Victorians do not believe in sending out agents to the United States, the Lower Provinces or even Great Britain to induce emigrants to come to the country, believing, as they do, that people will discover where is the best place to settle. Victoria is the wholesale centre for the Province, and does a large business in Vancouver and throughout the interior. The merchants are all in good circumstances, and their credit in the Old Country and eastern cities is A 1.

Many of them occupy handsome residences and live on a scale equal, if not superior, to the merchant princes of the East.

Presbyterianism here is prosperous, the two churches now being well manned, having in Pandora Street Church the Rev. D. Fraser, and in St. Andrew's Church Rev. P. McF. McLeod, who is doing good work. The church is filled at every service and many of the old members of the congregation who had strayed to other fields have returned and joined the Church at the communion lately held. The entire number, I think, who joined was about forty. The congregation have purchased a handsome residence for the pastor on James Bay, and the outlook for all parties is unusually bright. Mr. McLeod will be a decided strength to Presbyterianism in British Columbia. The membership of St. Andrew's Church include such names as the Hon. John Robson, Provincial Secretary, and the Hon. Robert Dunsmuir, who is probably the wealthiest man in the Province.

#### NANAIMO,

now connected with Victoria by railway, can be reached in about four hours, and has a population of about 5,000, principally miners, many of whom earn large wages. There is here a good congregation which is still in close connection with the Church of Scotland, and is ministered to by the Rev. James Millar who was appointed by the Church of Scotland. Mr. Millar is a young man of much promise, and has already made proof of his ministry. The present edifice being too small, the congregation at a meeting recently held decided to build a new church. It is evidently a disadvantage to this congregation to be separated from the Canadian Church, and it is difficult to see what object can be served by remaining isolated in a sparsely settled district of country such as Vancouver Island is, and what it must remain for years to come. The pastor, Mr. Millar, is a graduate of Glasgow University, and was ordained by the Presbytery of Glasgow. He only arrived last year, he is an able preacher and much esteemed by his people, and I have no doubt that with a fair field he will do excellent work. There is a good manse to the church which is well looked after by Mrs. Millar.

The return trip was taken by the Pacific Railway to which the western country is so much indebted.

#### VANCOUVER

the "Terminal City," is seven hours from Victoria by boat across Puget Sound, the finest inland sea in the world. The Pacific express leaves Vancouver every day except Monday and is distant from Montreal about 2,900 miles. The site chosen for a city could not be excelled, and considering that two years ago it was in ashes, its growth is simply phenomenal. It has good streets and sidewalks, the streets laid with cedar planks, making an excellent roadway. It has extensive warehouses, a number of good public buildings and a splendid hotel, claimed to be second to none in the Dominion. The city is lighted with gas and electric light; a good system of water works is being laid and a charter for a street railway has been obtained. The population is about 5,000 with a great many more places to hear from into which emigrants are going. Real estate was changing hands at a good profit to sellers, and a still greater boom is expected in the near future. There are three banks all doing a good business, but the Bank of British Columbia having been first established is in a very prosperous condition. This corporation having its head office in London, England, has helped largely to develop the industries of the Province in the past, and Vancouver now having been made a separate agency, with Mr. J. C. Keith as manager, a still further impetus to its prosperity will be given. Plans have been made out

and excavation commenced for the erection of a new building on Hastings Street which will not only better accommodate the increasing business of the bank, but will be an ornament to that part of the city.

The various denominations have found a habitation here, and just at present a second Presbyterian Church is talked of. Indeed, Brother Thomson has made a beginning and an encouraging service is being held in the west end. Subscriptions have been obtained and a site secured so that some progress has been made.

As in every new city, hotels abound here and outsiders are sure of accommodation, there being sixty-six hotels and saloons; which considering the size of the place, would seem to be out of all reasonable proportion.

The run to Kamloops was very pleasant and the scenery fine. At some points we get a view of the Thompson River which comes from the mountains northward. There is a population of about 1,000, and the principal industries are lumbering and cattle ranching. The town is beautifully situated in the shade of the mountains, which stand as the faithful sentinels of the citizens' dwellings. As in many other places the Presbyterian Church is the best Church in the place; it would put to blush some of the best in much larger places, and as it should be, the minister's manse is among the best houses in the "Interior City." The pastor is the Rev. Mr. Chisholm, a native of Nova Scotia and a graduate of Queen's University. It is not too much to say that Mr. Chisholm has done good work for the Church since his arrival in British Columbia, and the outlook for continued success is bright.

The remainder of the trip across the Rockies was of the usual exciting nature, but as so much has been written, and so many lectures descriptive of the scenery have been given, I will defer this to another occasion. K.

June, 1888.

MISSION TO NORTH SEA FISHERMEN, AND ITS RESULTS.

In the North Sea, off the coast of Holland and North Germany, between latitude fifty-four and fifty-six degrees, lies the great Dogger Bank, which extends 170 miles from north to south, and sixty-five miles from east to west, and from this bank are taken yearly more than 400,000 tons of fish to feed the inhabitants of London alone. Mr. E. J. Mather, director of a mission to the English trawlers, visited Nice this winter and gave an account of the work in the Scotch Church, and from him and others I received the information which I now communicate to the readers of THE CANADA PRESBYTERIAN, and which they will doubtless find as interesting as I did.

In 1881 Mr. Mather first heard of the existence of these "deep sea" fishermen, who are compelled, summer and winter, to brave the dangers of the deep and to ride out the heaviest gales, or founder, being too far from land to run for shelter. A great desire took possession of him to visit the fleet and see for himself the condition of its "floating population." He chose one of the steamers which ply daily, carrying the fish to market, between London and the fleet known as the "Short Blue," which lies about 300 miles from the Thames.

On his arrival he found that this fleet formed one of nineteen fleets similarly occupied, and in which are some 12,000 trawlers. The "Short Blue" consists of 230 smacks, each from fifty to sixty tons burden, having on board 1,500 hands. On reaching the fleet, 400 wild fellows were soon on board the steamer to get possession of the empty fish boxes to take to the smacks.

To the skill, endurance and daring of these men, London owes a large proportion of its constant supply of fish, of which Lady Nairne wrote:

They're no brought here without brave darin',  
Wives and mithers, maist despairin',  
Ca' them lives o' men.

Of these 1,500 smacksmen in the "Short Blue" fleet, Mr. Mather found there were only twenty-five or thirty who professed to be Christian men, the majority being utterly careless and godless. Still they are all, like sailors generally, unselfish, manly in their bearing, frank and outspoken. They are distinguished by tenacity of purpose, unflinching courage and coolness in face of danger.

Let us now consider the special dangers to which these men have long been exposed in addition to

those incident to all life at sea. They may perhaps be reduced to two, one arising from the process of ferrying the fish to the London steamer, and the other, the greater danger, arising from drinking poisonous stuff supplied by Dutchmen and others. The trawl is hauled, let us suppose, and as the net comes over the side of the smack, it empties on deck its finny treasures. Then commences the packing of the fish in boxes and lastly the

FERRYING THE BOXES

to the London steamer, to be carried to market. This, it seems, is the most perilous part of the smacksmen's duties. In one fleet alone, as many as thirty-five men lose their lives annually. When you bear in mind that there are nineteen fleets constantly at work you will get some idea of the price in the "lives of men" paid for deep sea fish. One trifling slip, one instant's inattention, one slight error of judgment, a hawser fouls, a sea is shipped and instantly the little boat and its crew are engulfed. One wild cry and all is over, help is vain. And yet this process is unavoidable if the fish are to be sent to market.

Of course incessant exposure to cold and wet induces many diseases. Bodily injuries, through accidents, are frequent, and formerly no help was near. The wounded had, therefore, to be carried on board the steamer and taken to London to be placed in an hospital, thereby having to endure two days' discomfort and pain before medical or surgical aid could be procured. How this has been obviated will be seen as we proceed. But a still more serious danger was encountered by these smacksmen for many a year from what was called

THE COPERS

which I will let a fisherman define. "It is," he said, "a floating hell, or little short of it; she's the public house, which we calls the 'coper,' out from Holland with grog and bacca." These Dutch traders for more than fifty years had infested the fleets, ostensibly to sell tobacco, but in reality to sell grog. Tobacco costs four shillings a pound on shore, but at sea only one shilling and sixpence. When the men went on board these boats to purchase tobacco, they were asked to "take von leetle drop o' drink," in order to induce a taste for it. This generally had the desired effect, and afterwards have it they must. If they had money to pay for it, all right; if not, they would take spare ropes, sails, nets, etc., robbing the owners of the smacks, as in the other case they robbed their wives and families, depriving themselves, at the same time of health and of a good conscience. Through these floating grogshops, therefore, inevitably resulted drunkenness, fraud, theft, suicide, loss of smacks, loss of life, ruined homes and broken hearts on shore.

An old weather-beaten fisherman who had spent twenty years at trawling declared "them copers to be the curse of the fleets. Many, many's the widow and orphan through the copers' stuff. It's bad enough when a man gets drunk on shore, but here where it takes us all we know to keep from goin' overboard, its a bad look out for a man as gets muddled. Lots of 'em gets knocked overboard." The stuff sold was a compound of aniseed and the vilest brandy, the effects of which was simply maddening.

Such then was the condition of affairs, prior to the action taken by Mr. Mather and others on his return to London, as stated by another smacksmen: "In the whole fleet there won't be no church, no Gospel, no book read, not a bit of help no way for the poor fellows. Nothin' but the coper, leastways not unless one of the mission ships has joined the fleet. And if any of the lads get hurt or fall sick, there'll be neither doctor nor physic for him. If you'd been as long among trawlers as I've been, and know their life as well, you'd wonder they weren't coarser nor they be. No home, no church, no preacher, no Bible, leastways not save the Christian men, and there are some good 'uns. No anythin' but the coper. When they're home for a day or two refittin', they're so glad o' the rest they don't take no heed; if you want to help the trawlers, you must do it at the fleets."

It seems that each voyage occupies eight weeks through all the year, from the time these fishermen first ship as boys, until age incapacitates them for work. Occasionally between these voyages they may spend a few days ashore.

ON RETURN TO LONDON

Mr. Mather gave an account of what he had seen and heard in the fleet, at a meeting called for the purpose and his tale, the substance of which has been given

above, came as a great surprise to all. He asked that a smack should be fitted up for fishing and missionary purposes—that a Christian skipper and crew be put on board, and a cabin be provided for any clergyman who might volunteer his services. A friend at once lent £1,000 to purchase a smack as a trawler and mission vessel combined. The religious societies presented Bibles, books, tracts, etc., ladies gave woollen mufflers, mittens, etc., for the men; and a medicine chest and surgical instruments were also presented. The skipper received instructions how to treat ordinary cases of sickness and accidents. For a time the *Ensign* proved its utility not only as a floating hospital and surgery but as a centre of spiritual blessing. Such was the humble beginning of the mission to these hardy sons of toil who reap a perennial harvest among the finny tribes of the North Sea, a mission which has since grown immensely, and which is proving one of the greatest blessings of the age.

It was soon found that it was a mistake to combine trawling with mission work, for the fishing business did not pay. To carry on the mission on a sounder basis than before, Mr. Mather gave up his other occupations and devoted himself wholly to directing work. Eight gentlemen

FORMED A BOARD

and became registered owners first of four vessels, to which several others were afterwards added. The skippers and crews underwent training for the work they had to do. It was felt that the first thing they should aim at was to stop the occupation of the coper, and this was accomplished in the following manner. Fishing vessels not being permitted to carry tobacco under any circumstances, they began by removing all trawling gear from one vessel, thus converting her into an ordinary trader under the Shipping Act. They then took on board a cargo of tobacco in the Thames and cleared for Ostend. Here the German Consul received the consignment, and superintended the formalities necessary to pass it through the Belgian Customs.

The cargo was then transferred to a mission boat ready to receive it and carry it to the fleet. Including all charges of transit, harbour dues and the manufacturer's price, the tobacco had cost just one shilling a pound, and at this price they determined to sell it to the men. In this way they undersold the copers, and therefore stopped to a large extent their occupation in several of the North Sea fleets. In 1884, after the mission smacks had been about two years in existence, the copers began to say: "Those cursed mission ships are ruining our trade, and if many more of them come, there'll soon be no copers." They began to realize that their occupation was drawing to a close. An English gentleman passing soon after through Flushing was interviewed by a local smack-owner who offered him a handsome yawl-rigged craft at a price so low as to awaken a suspicion of trickery. "Oh," replied the owner, "Zhe fact is she was ver goot coper, but these horrid mission ships have knocked our trade on zhe head, and she is of little use to us now."

THE INTERNATIONAL CONVENTION

of the six fishing powers—England, France, Germany, Holland, Belgium and Norway—which met at the Hague in November, 1887, and signed a treaty to prohibit the liquor traffic in the North Sea, has driven the last nail in the coffin of these "floating hells." If this receives the legislative sanction of the several countries represented, this great evil will be for ever ended in all the fishing fleets.

THE MISSION SMACKS

scattered amongst the fleets are open twice each Sunday, and often during the week, when services are held and the Gospel plainly preached. The men muster well; they like the singing and listen eagerly to a talk they can understand. The mission is affiliated to the Church of England Temperance Society, with what effect the following story will show. A smacksmen on going home drew £30 from the smack-owner, and in a week spent every penny of it in drink. At the end of the week he was off again to sea, leaving his wife and family in most grievous circumstances. Through the influence of the mission he was induced to join the Temperance Society, and became afterwards an earnest Christian man, standing firm against the coper and all his works. His once wretched wife and children are now well-dressed and happy: his home, once desolate and miserable, is now bright and comfortable.

Eleven clergymen accompanied the mission boats in 1886, and twelve in 1887, and their services were of the greatest value. One of these gentlemen who had been all around the globe in big steamers, said one day he would prefer to make the tour again rather than spend an hour on a smack with such a chopping sea as he had experienced in one day. This statement caused great amusement to the men, and a big brawny fellow said: "Well, sir, anyhow, if you broke to bits, the skipper 'ud be able to put you together again down below, he's so clever at chemistry. Why I seed him only last week mendin' a fellow up as had got his arm broke. It's a fine thing is that chemistry, an' we're right proud of our fisherman doctor, I can tell you." "Surgery you mean—not chemistry,"

quietly interposed the skipper. "All right, old chap," replied the giant, "Call it what yer likes, so long as you go ahead on the same tack as you've begun; for I reckon its the biggest blessin' out is that ere dispensary as you call it." "Aye, that it is," was the loudly expressed response from the crowd on the fish trunks.

M. D. S. F.

A skipper on one of the fleets had been away from his wife and family whom he had been in the habit of treating badly. One young girl had often heard her father being scolded by his wife for his selfishness, and bad treatment of her and the children. But through the mission, he had been brought to a sense of his sins and by the grace of God became a new man. One day he appeared arrayed in a blue guernsey bearing the letters above, on seeing which the sharp little girl said, "I know what that means." "What does it mean," said the father, but "mission to deep sea fishermen?" "No, it does not father," replied the girl, "it means mother doesn't scold father." There are scores of cottage homes to-day on the east coast, where mothers have ceased to scold fathers through the influence of these missions. When this story was told in the fleet, one of the men said: "I think I can beat that, it means 'Mother's doctor saved Frank.' My name is Frank and I am a living monument of what the mission has done."

#### THE MISSION VESSEL.

being thus at once church, chapel, hospital, dispensary, library, club, temperance hall and school, it is seen how important it is that each of the fleets should be provided with one or more of these vessels by means of which so much is being done for the moral, spiritual and physical well-being of men exposed, as these trawlers are, to every kind of danger. How stranger too, that so many years had passed before Christian men were led to think of and to

Pity these toilers of the deep  
And teach them where, when angry tempests lower,  
And thunders crash, and lightnings round them sweep,  
They may for safety turn in each dark hour.

Tell them of Him, who, on the stormy night  
Came treading down the Galilean wave,  
Who to surpassing love adds boundless might—  
A heart to pity, and an arm to save.

Since the above was written I have seen an extract from the report of the Fishmongers' Company, in which it is stated that £7,700,000 worth of fish were landed last year in the United Kingdom; that 250,000 persons and 45,254 boats were engaged in fisheries; that 154,090 tons of fish were delivered at Billingsgate Market alone. T. H..

Nice, France, March, 1888.

#### SCRIPTURE TEMPERANCE.

MR. EDITOR,—“Scripture Temperance” is surely a moderate drinker, perhaps some times gets “full,” or he would not write about pulpits being desecrated by preaching prohibition, after quoting from the Old Testament three different instances of prohibition by God Himself. If he is not fond of his “wee drappie” let him announce his name that all may know who is the man so well versed in the Scriptures that fails, to quote 1 Cor. viii. 8, commencing, “Meat commendeth us not to God.” Does drink? And ending, “If meat make my brother to offend I will eat no flesh while the world standeth.” Would the apostle drink wine?

If he, as I suspect, likes his toddy, there is no use reasoning with him, his idol is as a beam in his eye and nothing will pluck it out but God's hand. Then he will see clearly that he who, for love to his mother, abstains from the gratification of his palate, and the exhilaration of his spirits is Christlike. But as it may be that “Scripture Temperance” is only a stickler for law and not abuse of drink, let me tell him a little story which will show him the kind of stuff he is arguing for the right to use. A Frenchman of illustrious descent, came to this land some ten years since. His family had been in uninterupted possession of a famous chateau and estate for 300 years. It was peculiarly suited and adapted to grape cultivation, and its wines were and are famous. This is what this gentleman told the writer after being on this side the Atlantic for five years. All my family and friends and acquaintances used wine. I cannot remember the time when I did not use it daily as much as I chose. When I came here I naturally wished wine; bought and drank what was called wine over and over again at my place, when I have travelled over this broad continent. But out of all the drink I bought there was not one glassful of wine; and now I never touch the stuff, being convinced there is no wine in America. I like wine, I consider wine good, I would drink it if I could get it, but what is sold here is poison.

What is the use of “Scripture Temperance” quoting texts of Scripture in favour of wine where what is sold as wine is poison. when its name is a lie?

D. G.

## Pastor and People.

### THE CHURCH BUILDERS.

Build up with brick, or with boards, if you please;  
Build on and upwards as fast as you please;  
But, build your own temples  
With thought and with care.  
Lay sure the foundations;  
Better lay them with prayer.

Building slowly day by day,  
One by one the stones we lay;  
Building temples for our King  
By the offerings we bring.

Building by our love, are we;  
And some day our eyes shall see,  
In a glad eternity,  
“Living stones” we helped to bring  
For the palace of our King.

FOR THE CANADA PRESBYTERIAN.

### GOLDEN GRAIN BIBLE READINGS.

BY HAZEL.

#### FORGIVENESS OF SINS.

How obtained? Through the blood of Christ, Rev. i. 5; Eph. i. 6, 7; Matt. xxvi. 28.

Is free to all. Isa. li. 1; 1 Tim. ii. 4; Rev. xxii. 17.  
Our need, Isa. liii. 6; John iii. 18-36; 1 John i. 8, 10; John xiii. 2.

The result of accepting—We have found Peace,

Joy, Rom. v. 1.  
Prosperity, Isa. lv. 12.  
Protection, Psa. i. 3.  
Victory over the world, James i. 5.  
And we shall reign with Christ forever, 1 John v. 4, 5.  
Rev. xxii. 5.  
Seek ye the Lord while He may be found, call ye upon Him while He is near.

#### PREPARATION FOR EMERGENCIES.

Unlooked for emergencies are the severest tests of character. A man's true self comes to the front in a moment of surprise. Nothing so reveals the character of our inward strength as the coming of some sudden, crushing crisis, such as defeat, disappointment or disaster. It is the truest wisdom to prepare for such emergencies.

Our preparation and readiness to meet such times of trial depend upon the character of the work we are doing when there is no such emergency upon us. The previous life and conduct of a man determine the character of his deportment in the hour of temptation. Reserve force accumulates through the faithful discharge of daily duty. The blacksmith is busy with his daily tasks, repairing or making the articles that properly belong to his line of business. But if he does his work faithfully, each hour of toil will leave its deposit of strength in his arm and of skill in the brain which are his preparation for some higher position and better work.

So by living a quiet life of love, trust and obedience, we are armed and equipped for the sudden surprises of life. Each day of faithful service will leave its deposits of reserve force which will prove our tower of strength in future emergencies.

We can not successfully resist a temptation, endure a trial, bear a cross, or even be faithful in these services which are the very least, without some acquirement of spiritual strength which will be our reserve force in that day of trial. It is in this way that we are enabled to rise each day to a moral plane, and to look down upon and battle with our foes from a continually increasing height of vantage.—Associate Reformed Presbyterian.

#### CHRIST AND YOUTH.

How deeply Christ sympathized with the tempted yet glorious years of opening life! Young men were among His chosen companions. He understood them; and they felt it. The sympathetic eye of the divinely human heart discerned the radiant possibilities which glow upon the threshold of man's estate. Christ knew what is in young people; their strong and beautiful powers; their warm and generous instincts; their grand and lofty impulses; their chivalry; their prowess; their tender faculty of for-

giveness; their wondrous power of self-forgetting love.

But He knew also their darker and more dangerous side; their heat of blood; their weakness for pleasure; their fondness for pursuing the rainbow. He saw them skipping through the wide gate, and gambolling along the broad road, and lounging in the delightful meadows. And He wept over their danger, because He yearned for their safety.

The greater their peril the greater the intenseness of His love. For He saw what they did not see. He saw that flowers of delight oftentimes distil poisons of misery; that at the end of the broad road destruction lies in hiding; that the wide gate of self-pleasing opens upon the dark pit of remorseful torrent.

And to open their eyes to the inevitable ruin of self-pleasing, the Son of God sacrificed Himself. For their sakes He shrank from neither pain nor shame. He drained the dregs of agony, that young people might know what lies at the bottom of the sweet cups of sin. The cross tears of the glittering raiment from the hypocrisy of sin, and exhibits it in vile and hideous nakedness. And that awful cross the young Christ endured, to save the young Christian from the deceitfulness and hypocrisy of sin.

Christ is, indeed, a chivalrous Saviour. And should not young hearts be stirred toward Him with impulses of a responsive chivalry? Can young and generous souls be so cruel as to deny to the agonizing Christ the one joy of His cross—the divinely unselfish joy of naming them and rescuing them? If not for the profit of its own advantage, yet surely for the pleasure of pleasing Christ, grateful, tender youth will let Him be its Hero, its Model, its Saviour, its Friend.—Rev. J. W. Diggle.

#### FAITHFUL SOLDIERS.

It was the fortune of that ambitious general, Napoleon, to be greatly beloved by his soldiers. Though he led them into fearful battles, in which they perished by thousands, yet they loved him with the most devoted affection. Indeed, most of them were ready to die for him at any time.

At the battle of Arcola, a sabre gleamed over Napoleon's head. An officer, named Murion, saw his danger, threw himself upon his person, and received the blow intended for him.

At another time, a shell, with its fuse fiercely burning, fell at his feet. Two grenadiers seeing his exposed condition, rushed to the spot, and encircling him in their arms, completely shielded his body with their own. When the shell exploded, it blew a hole in the earth large enough to bury a cart and two horses. Napoleon and the two grenadiers tumbled into the hole, and were almost covered with stones and sand, and pretty well bruised, though neither of them was killed.

On another occasion, a pioneer seeing Napoleon in great peril, stepped up to him, and in a tone of great authority said:

“Stand aside!”

The general gazed on the soldier with a penetrating glance. But the undaunted pioneer raised his strong arm, and pushed his commander aside, saying:

“If thou art killed, who is to rescue us from this jeopardy?”


He then placed his body so as to cover Napoleon from danger. This rough display of love in the rude pioneer pleased him. When the battle was over he sent for the man, and placing his hand upon his shoulder, said:

“My friend, your noble boldness claims my esteem. Your bravery demands a recompence. From this hour an epaulet instead of a hatchet shall grace your shoulder.” He then raised the hero to the rank of an officer.

Now all these acts of self-devotion were very noble. I know you admire those faithful and heroic soldiers. Perhaps you find a wish in your heart to do something noble and heroic yourself. This is a good wish. I will tell you how to gratify it. Devote yourself to the happiness of your sick mother. Be gentle to that feeble, timid sister. Be kind to that helpless brother. Deny yourself, that you may increase the joy of others. The boy who does these things is a true hero. He does not need to go to cruel battle-fields to be a hero. He can be a hero at his own fireside. Depend upon it, fireside heroism is better than the heroism of battle-fields.

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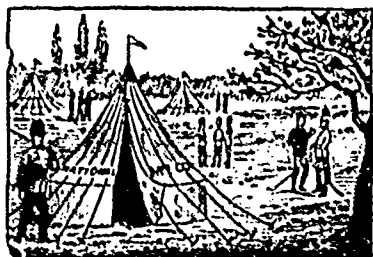
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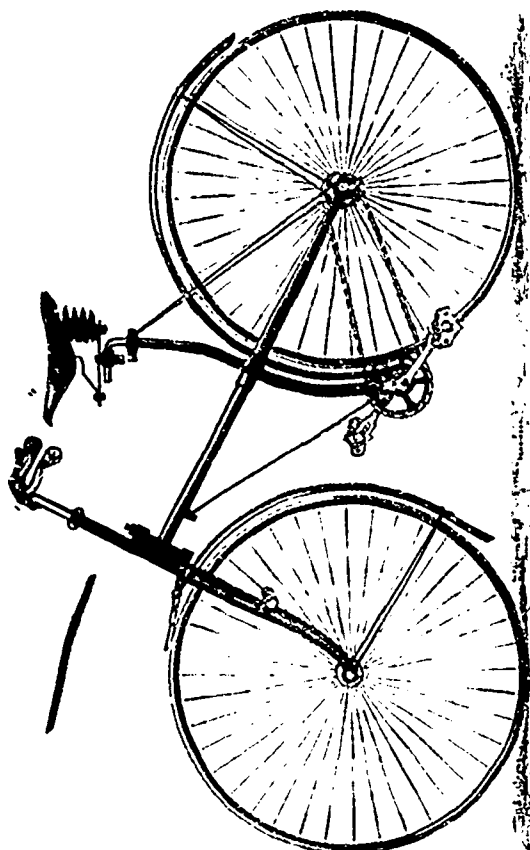
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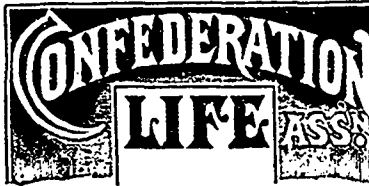
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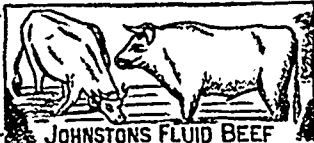
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TORONTO, WEDNESDAY, JULY 4th, 1888.

MINISTER'S sons seem to do well in politics on the other side of the line. President Cleveland is, as most people know, the son of a Presbyterian pastor and the brother of a foreign missionary's wife. When a mere lad young Cleveland lost his father and rather than have his mother supported by the funds of the Church, he gave up his studies and earned money to keep her comfortable. He brings his sister's children home from the foreign mission field and educates them at his own expense. Harrison, the Republican candidate, is also a minister's son and comes from fine old Puritan stock. The *Interior* grows quite ecstatic over the candidates and gives vent to its feelings by shouting, "Hurrah for the Shorter Catechism."

THE anxiety felt about the coming harvest might teach Canadians a most important lesson. It is admitted on all hands that the financial prosperity of the country depends mainly on the next few weeks. We might stand another harvest below the average yield, but it would strain most people very severely to do so. All has been done to secure an abundant crop that human power can do. We must now wait and see what God will do. And waiting is often the hardest kind of work. A thousand men can work for one that can patiently wait. During these waiting days it is well to reflect on the limitations of human power. If one shower of rain could make every acre under crop give an abundant yield, no power on earth could bring down that shower. In these days when there is a growing tendency to magnify the power of man and to ignore the power of God, it is good for us to be occasionally reminded in a practical way of our weakness. The present anxiety about the coming crop is a good sermon. The people ought make the application themselves.

DR. LAVELL, warden of the Kingston Penitentiary, is reported to have said in a Sabbath school address a few days ago that thirteen convicts, under twenty years of age, have been taken into the penitentiary since the 1st of January. He added that the causes which brought them to prison were bad company, disobedience to parents and Sabbath desecration. Anybody accustomed to watch the downfall of young men could have given these causes without asking. They follow each other in a natural, and, in a world like ours, a necessary order. Disobedience to parents usually leads to Sabbath breaking, and Sabbath breaking invariably leads to bad company. Quite frequently it happens that the first pronounced act of disobedience to parents is in regard to the Sabbath. The young lad sees no reason why he should not go out for a drive instead of going to church or Bible class as his parents wish. He goes, contrary to their wish. It is almost impossible to break the Sabbath without getting into bad company, because the companions met are Sabbath-breakers. These are the three steps that usually lead to the penitentiary and the gallows. Disobedience to parents, Sabbath-breaking and bad companionships. They form the downward grade over which many a lad has gone to ruin. Many young people think little of them when they hear about them in sermons. Surely the hard figures as stated by the warden of the penitentiary should have some effect.

ACCORDING to the statistical report submitted to the Assembly, there are 13,261 single persons in the Church not connected with families. Undoubtedly a number of these are lost to the Church every year. It is comparatively easy for a pastor in a town or city

to look after families, but very difficult to keep an eye on single persons. Many of them change their residence frequently, and change their place of business and boarding house as quite often. They go into a town or city total strangers, and if the Church does not look after them they are liable to drift away from all Church connection and perhaps fall into temptation. The Statistical Committee think that more attention should be given to these single persons.

They are of opinion, however, that a distinct place should be given to those who have been called away from their homes and taken up their abode elsewhere in the pursuits of business, or for other reasons, that a kindly interest should be taken in them, and inquiry made after them by ministers and ruling elders to whom they have rights to look for such, and that even the higher courts of the Church may yet feel themselves called, if they are not called already, to adopt measures for the welfare of such persons, and not leave them to drift away upon the currents of temptation with which they may be beset, to the grief of parents and the injury of the Body of Christ.

The higher courts may adopt measures, and no doubt should do so, but the *real work* must be done by individual men and women. When a young person leaves home to reside in a town or city, he should invariably be followed up by a letter of introduction to a minister or elder in his new place of residence. If a kindly interest is taken in him *at the start*, there is not much danger; but if he forms bad associations *first*, then the Church may not be able to do much for him. A little attention and kindness go a long way with a young man when he leaves home for the first time, but if the attention come from Satan's side, how can we wonder if he goes over to that side.

REFERRING to the increase in membership for the past year, the Committee on Statistics say

In all the Synods there has been an increase, with the exception of the Synod of the Maritime Provinces, in which there has been the large decrease of 1,113, to be accounted for in all probability to some awakening by the outpouring of the Holy Ghost which took place in the one year and has not been repeated the following one. It may be said that this was to be expected if we are correct in our supposition as to the cause—that this is only similar to what has been experienced or observed in other places after such seasons of special grace. But the fact, if fact it be, is suggestive of many thoughts and questions not falling within the province of your Committee to propose or consider. Yet they may be permitted to ask, Is it not the great work of the Church to make aggression upon the world and reclaim subjects from it to the kingdom of Jesus Christ? Should not the ingathering of strangers to the family of God be the great object of pulpit ministrations and of the labours of both pastors and ruling elders? Ought not these results to be expected as well as prayed for? And should any one interested in the prosperity of Zion give God rest unless He is daily adding to the Church such as shall be saved? The real growth of the Church consists in the conversion of the ungodly and unregenerate.

A decrease of 1,113, if caused by a reaction after special services, may lead many to ask seriously whether after all there is anything gained by such services. Whatever reply may be given to that question, it is a matter of profound regret that in one Synod the additions by profession of faith should fall off more than a thousand in a single year. Most assuredly the great work of the Church is to make aggression upon the world and reclaim subjects from it to the kingdom of Jesus Christ. The great object of pulpit ministrations and of the labours of pastors and ruling elders is the ingathering of strangers to the family of God. Many people are too apt to think that the Church is a kind of moral or spiritual club in which professing Christians are to enjoy themselves. Should that idea become prevalent in the Presbyterian Church its days are numbered. The moment a Church ceases to be aggressive it begins to decay. Real Church growth, as the report says, consists in the conversion of the ungodly. Even as a matter of arithmetic it might be shown that a congregation without conversions must soon come to an end. Members die and move away and if their places are not filled by others the end must soon come.

#### THE MISSIONARY CONFERENCE.

THE first missionary conference was held in India. A number of missionaries there, impressed with the great importance of their work, and feeling the need of mutual sympathy, counsel and encouragement, met together for the interchange of thought and experience, and for prayer. They belonged to different evangelical Churches, but the self-denying lives they led, and far separated as they were from each other, and farther away from home and kindred, they felt that they had grander objects in common than were

the repellant influences of national or denominational differences. The first conference was in the best sense of the term successful. Out of it arose the week of prayer, now steadily observed around the world. These conferences have been held periodically since, and now the largest and most important of them all is in session in London. It is not only the regular decennial conference, but with it is combined the celebration of the first century of Modern Christian Missions.

When the meetings first opened the attendance was not quite so large as was generally expected. It was evident, however, from the reports received, that interest was deepening as the work of the conference proceeded. All sections of the evangelical Churches were well and ably represented. It is becoming apparent that Foreign Missions are exerting a unifying power on the Churches at home. It may be long before the various sections of the Protestant Church see their way to organic unity, should that be altogether either practical or even desirable, but it is cheering to see that the grand underlying unity is every year becoming more apparent as Christians are more clearly realizing their obligation to preach the Gospel to every creature. It is a pleasant and becoming thing to see brethren dwelling together in unity. Churchman and dissenter meet on equal terms in Exeter Hall to discuss missionary problems and listen to the tidings that labourers from far distant fields have to tell. Differences look small in comparison in the presence of the great work in which the Church is engaged, under the animating spirit of love to the Saviour and to the millions for whose salvation He gave His life. Representative men from the various Churches, and from all lands, met together in harmony, animated by the one desire to do all they can for the extension of the Gospel of Jesus Christ in all lands. Though members of various social grades were present and took an active part in the proceedings, class distinctions were for the time lost sight of; the nobleman and the humblest Christian worker met on the common level of a Christian manhood.

The present condition of missionary labour, its difficulties and encouragements in all the principal fields was fully presented and carefully considered. The addresses were not all delivered by clergymen and missionaries. Medical men, and those eminent in their different professions, took an active part in the work of the conference, and were able to shed much light on the actual condition of various parts of the heathen world, as well as to make stirring appeals for greatly enlarged effort, increased liberality, greater earnestness and fuller consecration. Missions in India, China and Japan were very freely considered, and the general tone was hopeful. Cheering as were the reports from the last named country, several of the speakers intimately conversant with the present phase of mission work there, confirmed the idea to which expression had recently been given, that at present Japan is in a critical position in its relation to Christianity. The progress of the Gospel there with in the last few years has been marvellous. Native churches have been greatly multiplied, several of them are self-supporting and the converts are endeavouring to live up to their professions. Mission work there, however, calls for vigorous support, as the Japanese people are in a transition state. The old forms of heathenism have lost their hold and are fast fading out. Men in influential positions, though personally uninfluenced by Christianity, are desirous that the people should embrace it simply because they recognize in it a beneficial power and because it is the religion of western nations. It seems also that there is a persistent effort to disseminate infidel literature among the people just at a time when such an agency might prejudice many against the Gospel.

The great evil wrought in China by the opium trade, and in Africa by the spirit traffic was most vigorously denounced by several speakers. Those who have been eye-witnesses of the awful demoralization wrought by these deadly agencies, and the hindrances they are to the spread of the Gospel, spoke with an earnestness that ought to rouse sleeping consciences and prompt the people of Christian and civilized nations to greater efforts than ever to give the Gospel to the peoples who have been so deeply wronged by an accursed traffic.

Because of recent discussions concerning Mohammedanism, the consideration of this subject by the Conference evoked considerable interest. The hall

in which it was held was crowded. At this meeting Sir W. W. Hunter, K.C.S.I., LL.D., etc., presided. He stated that Islam was progressing in India at about the same rate as the population, but Christianity was advancing much faster. In the last ten years the population had increased 10.5 per cent.; Christianity had increased at the rate of 64 per cent. Several missionaries who had had ample means of observation, spoke of the depressing and demoralizing effects of Mohammedanism, and Dr. Schreiber, from the Dutch East Indies, said that in Java and Sumatra they were coming over to Christianity in thousands, and a Church of England missionary described a movement among Indian Mohammedans, whose adherents denied the inspiration of the Koran and condemned polygamy, concubinage and slavery. Canon Taylor's defence of Islam has been abundantly refuted.

**SPIRITUAL DESPOTISM IN RUSSIA.**

SOME time ago reference was made in these columns to the condition of the Lutheran Church in the Baltic Provinces of Russia. The many disabilities they were under and the intolerable oppression to which the members of that communion were subjected, moved them to address remonstrances to the authorities, praying that they might be granted some degree of toleration and the mitigation of the severe laws directed against them. During the reign of the last Czar their condition was much more favourable than the present autocrat is willing to allow. All remonstrance has, however, been in vain. The harsh and oppressive laws devised to favour the national Greek Church, instead of being relaxed, are applied with greater severity than ever. It seems to be the design of the Russian authorities to convert all dissenters from the Greek Church, not by reason or Scripture, but by the strong arm of the law. That such methods will result disastrously is only too obvious. However despotic a ruler may be, he cannot become lord of the consciences of his people, and this is precisely what Alexander III. is striving to become.

The Interior publishes a letter from a person in Esthonia, to a relative resident in Chicago, which, though fragmentary, gives a very vivid idea of the spiritual despotism under which the Lutherans in the Baltic Provinces are placed. If a Lutheran desires to join the Greek Church, he has every encouragement to do so. The methods of persuasion are numerous and varied. Inducements of temporal benefit are held out, and if these are not sufficient, annoyances are frequent, and the hesitating convert is also spurred on by threats which cannot by any means be regarded as empty. In these circumstances it is not marvellous that some who would prefer it otherwise, find their way into the fold of the national Church. Should a member of the orthodox Greek Church desire to join the Lutheran or any other communion, almost insuperable obstacles impede the change. We are so accustomed to the freedom enjoyed in all Anglo-Saxon communities of adopting the Church connection which conscience counsels, that it is difficult for us to realise the disabilities dissenters from the Greek Church in Russia have to endure. The person desirous of leaving that Church to join another must apply to the authorities, ecclesiastical and civil, for permission to make the change. That permission is usually withheld, and should the individual persist in spite of refusal to follow out his religious convictions, he must be prepared to suffer the consequences, which in due time he will find are quite formidable.

The letter referred to gives several instances of the hardships endured by those who wish earnestly to follow their religious convictions. A Lutheran pastor was accused falsely of speaking disparagingly of the Czar. That was enough. There was no trial, no examination of witnesses. The accused pastor was asked for no explanation, nor was he given any opportunity of defending himself. The decree of banishment was pronounced against him, and he had to go into exile forthwith. A faithful pastor feels it to be his duty to warn his flock against the errors of the Greek Church, and to put his people on their guard against the insidious methods employed to detach them from their own. That forms a ground of accusation against him, and he is at once at the mercy of those who wield the secular power. Another instance may be cited to show the strength of the persecuting

spirit with which Lutherans in western Russia have to contend :

A pastor in Liveland was deposed because he advised two girls, members of the Greek Church by compulsion (their father had them christened in that Church), but who openly confessed to the Evangelical Lutheran Church, and who petitioned said pastor to receive them into his congregation, to petition the Czar. They did so with a heroism seldom found, proclaimed their faith, of which even the Emperor could not rob them. The consequence was the pastor's prosecution and sentence and exile from his congregation. He was sent into the interior of Russia, and as an act of pardon, he was permitted after the lapse of two years to go to the German colonies of Russia, far away from his home, and preach there.

These are but examples of what is going on all the time under Muscovite rule. Is it strange that discontent should largely prevail? The object of this harsh procedure is apparent. It is simply an effort to bring about the entire suppression of the Lutheran Church in Russian territory. The deluded Czar imagines he can become absolute ruler over the temporal and spiritual destinies of his unhappy people. It is certain that in this he cannot succeed. God alone is Lord of the conscience, and His prerogative He will not give to another. In seeking to assume domination over the souls and consciences of men, failure is inevitable. All the dungeons in Russia, all the terrors of Siberia cannot make the people think as the Czar dictates. The rudiments of civil and religious liberty have yet to be learned in the Russian Empire.

**Books and Magazines.**

LITTELL'S LIVING AGE, (Boston : Littell & Co.)—*Littell's Living Age* keeps its lead as the best eclectic published on the continent.

THE HOMILETIC REVIEW. (New York : Funk & Wagnalls ; Toronto : William Briggs.)—The question of "Apologetics in the Pulpit : Are they more Hurtful than Useful in the Present Time?" is ably and thoughtfully discussed by Henry J. Van Dyke, D.D. The other five papers in the Review department are on timely subjects and are written by masters in Israel. The Sermonic Section is this month both rich and full. The other sections are in no way behind either in interest or helpfulness.

THE TREASURY FOR PASTOR AND PEOPLE, (New York : E. B. Treat.)—The man and the institution selected for treatment in the July number of the *Treasury* are Rufus C. Burleson, D.D., LL.D., and the Baylor University, Waco, Texas, of which the learned Doctor is president. He contributes to the number a good sermon on "Family Government," and Dr. Gregg, of Boston, has also an excellent discourse on "Faith's Symbols." The varied contents of the number are instructive, suggestive and helpful in their character.

SCRIBNER'S MAGAZINE. (New York : Charles Scribner's Sons.)—The July number of this most excellent magazine begins a new volume. The attractions are numerous. The interesting series of papers on railroads is continued, and is copiously and finely illustrated. Other admirably illustrated descriptive papers are "Life and Travel in Modern Greece," by Thomas D. Seymour, and "An Astronomer's Summer Trip," by Charles A. Young. Henry James' "A London Life" advances in interest and power, and the same may be said of "First Harvests" by T. J. Stimson. George Parsons Lathrop contributes "Gettysburg, a Battle Ode." There are short stories and poems, and Robert Louis Stevenson's characteristic contribution.

HARPER'S MAGAZINE. (New York : Harper & Brothers.)—*Harper* has been fortunate in securing a short story "Maiwa's Revenge" from the pen of Rider Haggard. In descriptive papers, all of them plentifully and finely illustrated, the present number is rich, comprising the first of a series "A Midsummer Trip to the West Indies"; "The Great American Desert"; "Studies of the Great West," in which Columbus, Indianapolis and Springfield are sketched by C. Dudley Warner. Peter Henderson, no mean authority, writes on "Street Trees of Washington." There is a quaint paper on "The Grand Tour—Three Thousand Years Ago." The serial novels by William Black and William Dean Howells, are continued, losing none of their attractiveness. There are several short stories and poems of decided merit, and the usual departments are up to their best.

**THE MISSIONARY WORLD.**

**THE MISSIONARY CONFERENCE.**

The anticipated Conference to celebrate the Centenary of Modern Missionary Enterprise opened under most favourable auspices.

The appearance of Exeter Hall on Saturday evening, when the Earl of Aberdeen gave a reception to the delegates, was of a character to raise the highest expectations as to the success of the International Missionary Conference in celebration of the centenary of Protestant Missions. The large hall, which was carpeted and decorated with flowers, was entirely filled, and a spirit of enthusiasm in the undertaking seemed to pervade all present. The United States have sent over 140 delegates, representing fifty-one societies; Canada, twenty-seven, representing six societies; the Continent of Europe, twenty-two, representing thirteen societies; while the various missionary societies in Great Britain, to the number of fifty-two, will be represented by 1,060 delegates, including many of the missionaries from all parts of the world sustained by those associations.

Among those personally presented to Lord Aberdeen were the representatives of various societies, missionaries from foreign fields and distinguished men who are prominent in the advocacy of Foreign Missions. Professor McLaren was among the number. After devotional exercises, Lord Aberdeen, in concise and appropriate terms, offered, on behalf of the committee, a cordial welcome to the delegates generally. The attendance had far exceeded expectations, and it was not too much to look forward to this gathering forming an epoch in mission work. His lordship expressed the regret of Lady Aberdeen at being unable to be present, but they hoped to have the pleasure of receiving all the delegates, before the close of the conference, at their own residence near London. Several brief addresses followed. Dr. Underhill, chairman of the Executive Committee, sketched the history of missionary conferences from that held by Dr. Duff in New York in 1854. Rev. F. E. Wigram, of the Church Missionary Society, testified to the value of the work done by other societies and nationalities in the various mission fields. He had been round the world, and was able to speak from experience. Rev. Dr. Thompson, of Boston, as representative of the American Board of Foreign Missions, expressed his gratification at meeting so many who were engaged in the same great object, and especially referred to the work of the Women's Boards, of which there are thirty-five in the United States, with thousands of auxiliaries. Dr. Schreiber, on behalf of the German missionary societies, and Pasteur Dumas of Paris, reciprocated expressions of brotherly feeling—the latter mentioned that a mission house had been erected in Paris at a cost of \$45,000, and is free of debt. Rev. J. Hudson Taylor offered prayer, and the meeting was closed by Rev. Nevile Sherbrooke pronouncing the benediction.

**CHINA MUST BE DEALT WITH.**

When the Conference settled down to regular systematic work the first subject taken up was "Christianizing China." Sir J. Kennoway, chairman, Dr. Judson Smith and others spoke.

The Rev. W. S. Swanson, of the English Presbyterian Mission, Amoy, said there was nothing more remarkable than the way in which this Chinese question had of late years forced itself on public attention. Of all the countries passed in a voyage from the Red Sea to China, no country was stirring contemporary history so much as China. They had got to deal with the ubiquitous Chinaman. China existed as a united empire more than 2,000 years ago, and still stands today, the only surviving nation of antiquity. Now China is heathen, and heathenism is a living factor. He was in China to Christianize it, and he would tell them that, if they did not Christianize China she might heathenize the rest of the world; for the Chinaman, docile under control, was truculent when he got power. Yet, after all, big as this question of questions was, they were only trifling with it. He declared that to be a Chinese missionary was to wear the blue ribbon of the order. They should seek to plant native churches there. Already the Presbyterians had 106 native churches there, and several native pastors. They had proved there that the Church could be self-supporting and self-propagating. He did not wish to do anything for the Chinese which they could do for themselves. Knowing the difficulties and dangers of the situation, he never felt more hopeful about it than at this moment.

## Choice Literature.

## THE SPELL OF ASHTAROTH.

BY DUFFIELD OSBORNE.

## CHAPTER XII.—Continued.

They had marched confidently out. They had threaded their difficult and wearisome way through the rugged passes of the mountains, guided by the spies of the day before. Safely and unattacked they had emerged from the lower defiles, and had, without rest, pressed on to where they saw rampart and roof that awaited them for a prey.

Thus hastening forward eager and triumphant, they defiled upon a small, level tableland, which trended gently up to the very gates of the city; where, of a sudden, they beheld an army drawn up to dispute all farther advance. There was no time for rest, nor had the fierce warriors asked or desired it; but, confident in their line of unbroken victories, they shouted with one voice to be led against the foe, and rushed forward, a tumultuous mass of waving spears, while the men of Canaan, from their side, came on as boldly. In front of the hostile line of battle, twenty war-chariots of iron drove on to break the Israelite ranks; on each wing overlapping clouds of horsemen swept around the invaders' flanks; while in the centre the dense mass of spearmen pushed forward to take advantage of, and render irremediable such confusion as chariot and horsemen should produce.

In an instant the ponderous iron wheels, armed with their projecting knives, were hustling through the Israelitish ranks. The horse closed in upon the wings, until the shattered and disordered remnant offered but a sorry front to the bristling lines that swept down upon them in orderly array.

For a few brief moments the hand-to-hand struggle continued, and then, seeing themselves steadily forced backward, a panic sudden and unreasoning came upon the invaders. God had darkened His face! and, breaking such semblance of order as yet remained, they fled madly in all directions, pursued and cut down, until they reached the sheltering refuge of the mountain defiles.

Ozias had been seen at the last moment, like a lion at bay in the midst of a closing circle of Canaanitish spears, with his short sword hewing and hacking at the dense forest around him. Now he went down on one knee before a clever thrust; then up again, only to sink exhausted with wounds and overpowered by numbers. The next instant his head had appeared on a spear-point, and then the route became general and irretrievable.

Such was the sad story, and, amid the voice of weeping and despair that filled the camp, rose the sullen murmur against the leaders, and even against the God who led the people to destruction. As they had deemed themselves irresistible, so the shock of defeat fell upon them the more severely, and more voices than one arose amid the general clamour and exclaimed, "Let us see what God presides over the safety of Ai, for he is mightier than ours, and it were well to make sacrifice unto him."

Joshua had first, like a wary captain, listened closely and with searching questions to the tale of the fugitives, had learned that the pursuit had stopped at the mountain passes, and had given orders that flying detachments should go forth and scour the country, to bring in the scattered remnant and succour such as might have fainted from their wounds among the mountains.

This done, he passed with downcast head into the great tabernacle, that stood central amid the tents, and there, standing before the gorgeous curtain, rich with embroidered cherubim—that curtain which shut out what lay beyond, save to the naked feet of the priests—he tore open the garment over his broad chest, and sprinkled dust upon his forehead, and fell upon his face before the entrance in an agony of grief and shame, invoking the God that pervaded heaven and earth, and yet condescended to dwell among them in the habitation they had built for Him even as He had commanded.

And Joshua cried out, "Alas! O Lord God, wherefore hast thou at all brought this people over Jordan to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content and dwelt on the other side Jordan! O Lord! What shall I say when Israel turn their backs before their enemies? For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round and cut off our name from the earth, and what wilt Thou do unto Thy great name?"

## CHAPTER XIII.—THE ANSWER.

Pale and trembling, overcome with sorrow, shame and despair, yet silent after the first great outbreak of feeling, the people had followed Joshua up to where he had entered into the enclosure of the tabernacle, and now they waited in terror and awe as the thunder rolled from out of the darkened sky and seemed to find an echo within the sombre coverings of azure-dyed skins that hid the more delicate textures and fine gold from profane eyes.

The enclosure itself, shut in by brazen pillars with hangings of twined white-linen yarn, was thronged with priests and princes lying prone on the ground with rent robes and dust sprinkled upon their temples; while the cherubim, embroidered in blue, purple and scarlet upon the linen curtain that hung over the mysterious entrance, seemed to gaze with sad and pitying eyes upon the sorrowing multitude.

Hours had passed, and still they waited until perchance some sign should be given; until their eternal sentence should be pronounced; while from time to time the low, rumbling voice of the thunder seemed to carry menace in its hollow tones, and struck the fangs of superstitious terror deep down into their very souls. So the day wore on until the going down of the sun, and then the earth seemed to rock and shudder, while the low, deep thunders gathered volume and broke with terrific crashes upon the startled ears of those who waited. The sacred tent seemed to tremble as though a mighty wind passed through it with a

murmur like the sound of voices in some language unknown on earth. The tension of human nerves had been strained to its limit during the horrors of the long afternoon, and now a panic of wild, blind terror seized upon all, driving them well nigh to madness in its furious embrace.

It is impossible to say to what headlong folly a few brief moments of ungoverned fear might have driven the mass of human beings surging and swaying like an imprisoned and stormy ocean which, when it finds an opening in the barriers that oppose it, bursts forth to desolate the land.

Those moments never came. The weakened and fast-vanishing barriers of self-control found the needed support in a clear voice that rose distinct above the tumult and bade the loosened ocean of human passions back into its channels. It was not the deep, mysterious, unknown voice that they had seemed to hear, and which had now ceased. It was the voice of Joshua, who stood erect and faced them, and the words he spake were these:

"Let the people be silent and listen!"

The storm subsided more rapidly even than it arose. He stood on the rising ground at the entrance of the tabernacle, and his face was pale, but he trod as though the fire of heaven had been infused into his veins.

"Men of Israel!" he began. "In times of trouble it has been granted unto those whom Jehovah hath chosen to lead his people, to hear and understand that voice whereat the mountains tremble and the heaven hides its face. While I lay prostrate before the Ark, I communed with the God of Israel, and he hath spoken out to me from the great curtains, from the holy of holies, yea, even from the Ark of the covenant. Listen, now, and give heed to the words which Jehovah hath said unto his servant in the voice ye heard, but understood not."

"Get thee up!" it spake. "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have transgressed my covenant which I commanded them; for they have taken of the accursed thing, and have stolen and dissembled also, and they have put it even among their own goods. Therefore the children of Israel could not stand before their enemies but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you. Up! and sanctify the people, and say, Sanctify yourselves against to-morrow, for thus said the Lord God of Israel: "

"There is an accursed thing in the midst of thee, O Israel! Thou canst not stand before thine enemies until ye take away the accursed thing from you." So spake the voice of Jehovah.

"In the morning therefore, ye shall be brought according to your tribes, and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take, shall come man by man. And it shall be that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel."

He ceased speaking, and a silence almost audible in its intensity fell upon the hundreds of thousands who thronged around, even to the uttermost borders of the listening multitude where human voice might strive in vain to reach, and yet where every word he had uttered was deep graven on their hearts though their ears heard not. Men looked into each other's faces pale with terror—a nameless, superstitious dread of something they knew not what. Some man of Israel had sinned against the great Jehovah. He had taken of the accursed thing. Their God spoke in a language the meaning of which their minds strove in vain to gather. Only this was clear. That whatever the mysterious nature of the act thus vaguely shadowed forth, whoever the daring criminal who strove with impious presumption to overreach Him whose seat was between the cherubim, there was a judgment to come—a judgment in which the heavenly power was to be once more manifested in all its terrors saving only the last. The condemnation came from the lips of God, but the punishment was left to men. The awful scene when the rebellious sons of Aaron and their company had disappeared into the gaping earth—that fearful day which many of them remembered so well—that day and scene were not to be repeated.

When they raised their eyes and gazed again upon the tabernacle, he who had spoken to them stood no longer by its entrance. Unnoticed and unseen he had passed down through the dense ranks of the people and gone into his own tent.

Then slowly and still in silence, the great crowd melted away until the broad space that surrounded the sacred enclosure was bare of the multitude that but a short time before had made it rock and waver with their trampling, and had joined their voices, raised in terror, to the vengeful thunder of the Almighty. Only the priests remained to pray and offer sacrifice during the night that Jehovah might take away the curse which lay upon the people.

## CHAPTER XIV.—THE BITTERNESS OF DEATH.

Adriel had been musing in his tent during the long morning while Israel had waited for the news of victory at Ai, and it was Abiathar who first brought him the tidings of defeat, and of the death of the man who had loved him as a son—the father of Miriam and of the boy who stood before him, and who, the first transports of grief now over, bore upon his face a stern, vindictive look that augured ill for his forbearance to such Canaanites as might in after years cross his path.

Roused at the tidings, the old spirit of the soldier for an instant flashed forth in the bosom of Adriel, and his kindling eye sought where his arms had hung useless while their master's mind was troubled about other things. Abiathar marked the glance, and a flash of joy passed over his features.

"Arouse thee, Adriel! We two will go forth with the people and take vengeance on them that slew my father and Miriam's. They shall muster me into the host though I be not of the allotted age."

But even as the boy spoke, the forces of which Abiathar knew not resumed their momentarily relaxed control. Adriel threw himself back upon his couch. The mission which he had taken up forbade all thoughts of waging war against Canaan, even though every man of his family and tribe might have fallen before the scythed chariots.

"What am I, Abiathar?" he said sadly. "What am I, broken and shattered as thou seest me, to take sword and shield against the men of Canaan? Trust that Joshua will not rest until thy father and my friend is well avenged."

A deep shade of disappointment and surprise spread itself over the boy's face, but, before he gathered voice to answer or remonstrate, the tumult without grew louder and more confused, until, carried away in spite of himself, Adriel sprang up, and throwing his mantle over his shoulder, strode out followed by his companion, and, mingling with the excited crowd, was borne swiftly toward the centre of the camp, whither the Captain seemed to have taken his way.

Through all the varied passions that had inspired and swayed that vast multitude while they waited through the long afternoon, Adriel had remained stolid and passionless. His thoughts were far away from what was passing around him. In the paroxysm of terror that at the last convulsed the people, his feelings were scarcely moved from the deep inward contemplation that absorbed them; but when the Captain of Israel had appeared once more and quieted the turmoil that had threatened to overturn all order and government; when his stern, clear voice rose high and silenced the swelling murmur of the on-coming wave, Adriel, impelled by an irresistible impulse, bent his ear and listened, spell-bound, to the words of Jehovah as he spoke by the mouth of His chosen leader.

Those words, which to the wondering multitude seemed strange and enigmatical, to him bore meaning fraught with all that was suggestive and terrible. He saw, or fancied he saw, the Being whose commands he had defied bending from the very heavens to bring punishment swift and awful upon the daring offender, and smiting the whole nation that they might be aroused to execute vengeance.

Not least among these agonized visions was the thought of the sure destruction that must await her for whose sake he had run the risk. Even were her hiding-place not disclosed by the same Power that condemned him, yet what hope was there for her to escape without food and unprotected? He saw her, on the one hand, a helpless victim to the laws of an outraged Israel; on the other, a sure prey to hunger or to the fierce beasts and fiercer men who made their homes in the mountains and descended but to slay and plunder.

Aroused at length from the swarm of hideous nightmares that floated across his vision, he became conscious that he stood alone in the broad plain, with the murmuring camp around him and the monotonous voices of the priests as they rose in a steady swell from the holy ground before.

"God have mercy on Thy chosen people!" they sang, or rather chanted. "God be merciful and disclose him who hath brought confusion upon Israel! May his blood wash away our reproach in the eyes of the people of the land and may their blood be again as water when they gaze upon our advancing standards!"

So the long chant arose together with the smoke and odour of the sacrifices, until, unable to listen to the rain of awful imprecations that devoted him to a shameful death, he turned and strode away into the darkness.

Scarce conscious of where he went, he passed in among the tents, over the rampart, and out into the acacia-studded plain, his head sunk upon his breast, a victim to the dull blight that had settled over him, until he beheld the moon glittering upon the white ruins of the fallen city. Then only did the man gather himself together and become inspired with consciousness and feeling—with the knowledge of what and where he was. He turned, with footsteps no longer wavering, in that direction toward which he had set his face on other nights, and soon reached and entered the hut that sheltered her for whose sake he saw himself as a doomed man.

Without a word, without even an answer to the girl's greeting, he sat down upon the edge of the couch and buried his head in his hands, while his sinewy body swayed and trembled under the excess of his emotion.

For a few moments she gazed upon him in silence. Then she spoke.

"My lord vexes himself to-night. Let him speak freely unto his servant, that she may perchance bring him comfort."

Adriel shuddered at the sound of her evenly modulated voice, but he made no answer.

"Are the evil spirits heavy on my master's heart? Let him look up, and his servant will charm them away. Thou knowest my people are cunning with spells."

Then he arose and stood before her. "Dost thou know, girl," he said, "that we are even as the dead?"

She laughed merrily.

"Is it that which maketh thee heavy of heart? Nay rather rejoice, for death is rest from battles, and sorrows, and all labours."

"Thinkest thou," he asked bitterly, "that the death Jehovah sendeth as a punishment will be a thing of pleasure? Know that defeat has fallen upon our people at the hands of the men of Ai. There is death and wailing in our camp, and Jehovah hath thundered forth from his most holy place and that His people are accursed because of the sin of one; and that His people are accursed because of the sin of one; and He hath bidden them come forth upon the morrow that He deliver him that is guilty into their hands that they may slay him. But know that though death be bitter, and though what cometh after worse, yet that which I now suffer is less tolerable—the thought that thou must fall with me: for thinkest thou that when our God shall punish my defiance, He will yet leave thee undiscovered? It is that, Elissa, that rends my spirit and makes me womanish at the sight of death."

Once again the girl laughed.

"Listen!" she said. "Why shouldst thou mourn?"

**British and Foreign.**

THE Rev. Adam Montgomery, the oldest member of Belfast Presbytery, is dead.

ARCHDEACON FARRAR distributed the prizes on foundation day at Mill-hill school, the Dissenting Eton.

THE Sustentation Fund of the Irish Presbyterian Church, shows an increase of \$3,890 during last year.

AN Irishman, Mr. W. McFaydon Orr, a native of county Down, is the senior wrangler at Cambridge this year.

DR. SOMERVILLE recently laid the memorial stone of the new Free Church, in course of erection at Rafford, Morayshire.

MR. W. E. BRUNATE, son of a Wesleyan minister, is the second wrangler at Cambridge; he was educated at Kingswood school.

IN the recent examinations by the instruction of youth committee of the English Presbyterian Church, the medal-list were all ladies.

THE Rev. C. Trench, M.A., son of the late Archbishop, was one of the speakers at a meeting in Liverpool, against compensation to the publicans.

THE Rev. William L. Robertson, of Brechin, has accepted a call from Free St. Thomas, Greenock, as colleague and successor to Rev. Dr. Laughton.

THE Church of Scotland General Assembly authorised the Foreign Mission Committee to defend the action which Mr. Hastie has raised in the Court of Session.

THE parish minister of Buittle, Scotland, has intimated that funerals will not be permitted in the churchyard on Sundays except in cases of infectious diseases.

MR. GEORGE B. BRUCE, a member of St. John's Wood congregation, the Rev. Dr. Munro Gibsons', and a devoted servant of the Church, is to receive the honour of knighthood.

PROFESSOR LINDSAY, of Glasgow, occupied the vacant pulpit at Regent Square on a recent Sunday. Dr. W. M. Taylor, was to occupy Dr. Dyke's old pulpit on the following Sunday.

THE London correspondent of the Glasgow Herald has heard it whispered that the Archbishop of Canterbury is not altogether out of sympathy with some of the views of Henry George and his school.

OF all the men and women that have sung, says Professor Charteris, none have been to me what Charles Wesley and Dr. Horatius Bonar are. Dr. Bonar is the Charles Wesley of the nineteenth century.

DR. ADAM, Mr. Robertson, of Garturk parish Church, and Mr. Ramsay, of Coatbridge U. P. Church, preached at the opening of the new church in Bank Street, Coatbridge, on a recent Sunday.

THE mission station at Strathbungo, founded and fostered by Queen's Park congregation, was constituted recently into a separate charge; and on a recent Sabbath Rev. David Burns, the pastor, preached to large congregations.

ROBERT M. K. TICKELL, of Dublin, a man of about forty, who was found in a railway carriage at Peterborough shot through the heart, had written on a card: On the road from London to Peterborough, an ill-spent life is fitly terminated by a cowardly act.

IN spite of his Sunday mission work among the Italians at Saffron Hill, the late Professor Leone Levi never missed the morning and evening service at Regent Square. To accomplish this he walked for a long course of years not less than ten miles every Lord's Day.

THE Latin pupils in the Glasgow normal schools presented to the government inspector during the last session all passed without a flaw, as also did the seventy-three presented in the three stages of animal physiology—a result never before attained in this country.

THE largest sum ever collected at a charity dinner is announced. It amounted to \$260,000, and was received at the centenary festival of the Royal Masonic Institution for girls, held at the Albert Hall, and attended by the Prince of Wales and the King of Sweden.

MR. JAMES SALMON, a Glasgow architect, whose skill in Gothic is illustrated in the finely proportioned spire of Free St. Matthew's Church in that city, and who wrote a Scottish pastoral poem entitled "Gowdean," died lately in his eighty-third year. He had been a Free Church elder since the Disruption.

THE Rev. W. Ross, of Cowcaddens Free Church, Glasgow, is engaged on a memoir of the late Dr. MacLauchlan, of Edinburgh. Mr. Ross was one of Dr. MacLauchlan's favourite pupils, and has other qualifications for the work he has been requested to undertake. It is expected the volume will be published in the autumn.

PRINCIPAL CUNNINGHAM preached in Mr. David Macrae's pulpit at Dundee on a recent Sunday, and in the evening the service was conducted by Mr. Cameron of Rosebank Parish Church, Dundee. Dr. A. K. H. Boyd has also consented to be one of the preachers while the effort is being made to liquidate the remaining debt on the Gilflian Memorial Church.

THE Rev. Jackson Wray is never tired of proclaiming his decision regarding the temperance question and he finds that a large number of his friends are becoming abstainers through his influence and example. When he started for America with a sick wife they thought it well to take a flask of brandy with them. They carried it with them 25,000 miles, and brought it home untouched.

THE Ladies' Association for foreign missions held its fiftieth annual meeting last week in the Assembly Hall under the presidency of Dr. Gray, Moderator. The income for last year reached \$29,025, while the expenditure was \$27,015. Rev. George Wilson spoke of medical missions as one of the great forces of the future. It was resolved that efforts be made to promote the formation of Presbyterial and parochial auxiliaries.

regulative principle, the share of the labourer in the product of his labour constantly tends to decrease. If that fact were known to the labourers, would it not tend to produce discontent and discouragement among them, begetting vice and pauperism? And would not this degradation of the labourer in its turn react upon production, lessening its amount and depreciating its quality?—Dr. Washington Gladden, in *New Princeton Review* for May.

**THE AVERAGE MAN'S VERDICT.**

I am of average intelligence, average culture, average income, average prejudices. I hit the *juste milieu*. What prompts me to buy a magazine? I approach the question the more readily because, as the Congregationalists ministers say nowadays, when they approach the discussion of the use of a ritual, "my position on this point is, on the whole, a meliorating one." I buy on impulse.

No doubt the craving for good literature influences me in the long run, and no doubt I am influenced by persistent advertising in a particular purchase; but neither of these motives count for much in swaying my average mind. I open the magazine on the counter of some book store, or as it alights in my lap with a whirl from the deft hand of the train boy. I take it up because I have some pleasant associations with the colour of the cover or with the names. If in the list of writers I see some name which awakens in me reminiscences of a pleasant quarter of an hour, I give my money. 'Tis a little matter decides me.

Do not say that I buy for the sake of amusement, and must be guaranteed beforehand. I enjoy the flavour of delicate viands, but I am shy of new cooks. Nor can anybody predict that a new dish will please me.

Therefore, angry writer, blame no longer the patient editor who rejects your story, which you are sure I would like and buy. I am inscrutable. One can judge of extremes, but not of the average man. Consider well that if any one could predict my likings, such an one would not long remain an editor, nor even a publisher. He who could read a novel in manuscript and say, "The average man will buy this. Print 30,000;" he who could accurately cast the horoscope of a book would be possessed of the "potentiality of wealth beyond the dreams of avarice." He would be daily more valuable than all writers, for he could forecast the literary future. Such a man is not possible, for he would be able to predict my action, which is more than I can do myself. Perhaps his coming would disturb the intellectual economy of the world. He will not come.

The other day you told me wrathfully that an editor told you that he would readily give Browning \$5 a line for a copy of verses which he would not print if he were forced to withhold the poet's name at the bottom, and were certain that the secret of the authorship would not leak out. Blame the editor no longer as "purlind, and sordid and commercial," but recognize that he frankly admits his human fallibility, and say, "Brother, I too am fallible;" for I myself, the arbiter of literary reputation, in the average man, say boldly that I should not read the verses unless the name were appended.—*July Atlantic*.

**THE DANGER BEFORE US.**

We have already alluded to the importance of housekeepers paying more attention to the kind of baking powder used in leavening their bread. This is a matter to which we cannot draw attention too often, because it is something which involves the most serious consequences to the general body of mankind. Temperance apostles tell us—and there is ample foundation for the statement—that there is disease, both moral and physical, in the intoxicating cup; and in the same way there is disease, slow perhaps, but certain, in the lime and alum leavening agents employed in many of the homes on this continent.

No punishment is too severe for those manufacturers who place these poisonous alum and lime baking powders before the public, with the assurance that they are pure and wholesome articles. In the belief of the truth of such statements such baking powders are largely used in the preparation of food, and in this way the poisonous ingredients are taken into the system without a suspicion of their presence. By and by come spells of headache, distress in the stomach, loss of appetite, a fluttering of the heart; the child is seized with an apparently causeless cough. The coating of the stomach is destroyed, perhaps; one of the vital organs is rendered almost useless; the kidney's are attacked with Bright's disease. The health of the child is irreparably broken down; the adult becomes a chronic invalid. These are the doings of the modern cheap baking powders that are composed of lime and alum, or that contains sulphuric or phosphatic acids.

In view of these facts, surely all housewives should exercise the care that is, we know, now exercised by some in the selection of a proper brand of baking powder. She who does not do so, whether the neglect is the result of ignorance or recklessness, cannot free herself from the responsibility for the health, perhaps life, thereby endangered. No housewife need be ignorant of the quality and composition of the article which she uses to leaven her bread, biscuit and cake. The official reports of the government chemists who are certainly unprejudiced, have been published and show very clearly the quality and strength of all the baking powders in the market. The Royal Baking Powder, which is accessible at every hand, is reported absolutely free from lime, alum, phosphatic acid, or any injurious ingredient. It is further stated by the most eminent authorities on food hygiene that food leavened with it is more wholesome than when raised by any other method. Its use is therefore to be commended. It is to be regretted that no other baking powder, when there are so many in the market, some of which will find their way into use, is free from all of these substances. The official analysts assure us, however, that all, except the Royal, contain either lime or alum. The housekeeper who regards the health of her loved ones should not only order the Royal, but make personal examination to be sure that no other brand is sent her in its place.

over me when I tell thee that death cannot shake my spirit? I shall take him in my arms, and kiss his lips as a kisseth the bridegroom on her wedding night. Behold, now I will show thee a way, and all shall yet be well. Take thy sword and slay me as thy God wills it. Then wilt thou send me whither I fear not to journey, and the sacrifice shall win thee favour in the eyes of thy God that He may not destroy thee."

Adriel flushed high at her words, and his answer hissed fiercely from between teeth tight clenched.

"Thou knowest that I sorrow but for thee, and thinkest thou that I will slay thee now to save to myself that which I value not, the curse of life? Thou wouldst not love me; but thou shalt see to-morrow that I will walk to death as blithely for thy sake as though thou hadst been to me all I craved!"

(To be continued.)

**THE SIN OF OMISSION.**

It isn't the thing you do, dear,  
It's the things you leave undone,  
Which gives you a bit of a heart-ache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flowers you might have sent, dear,  
Are your haunting ghost to-night.

The stone you might have lifted  
Out of a brother's way,  
The bit of heartsome counsel  
You were hurried too much to say,  
The loving touch of the hand, dear,  
The gentle and winsome tone  
That you had no time not thought for  
With troubles enough of your own.

These little acts of kindness,  
So easily out of mind,  
These chances to be angels  
Which even mortals find—  
They come in night and silence,  
Each chill, reproachful wraith,  
When hope is faint and flagging,  
And a blight has dropped on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarries until too late,  
And it's not the thing you do, dear,  
It's the thing you leave undone,  
Which gives the bitter heart-ache  
At the setting of the sun.

—Margaret E. Sangster.

**DARING ENGINEERING FEAT.**

**RENEWING THE NIAGARA SUSPENSION BRIDGE.**

The Niagara Falls railway suspension bridge carried successfully a heavy traffic for twenty-six years; it was then found that some repairs to the cable were required at the anchorage. These repairs were made, and the anchorage was substantially reinforced. At the same time it was found that the wooden suspended superstructure was in bad condition, and this was entirely removed and replaced by a structure of iron, built and adjusted in such a manner as to secure the best possible results. For some time it had been noticed that the stone towers which supported the great cables of the bridge showed evidences of disintegration at the surface, and a careful engineering examination in 1885 showed that these towers were in a really dangerous condition. The reason for this was that the saddles over which the cables pass on the top of the towers had not the freedom of motion which was required for the action of the cables, caused by differences of temperature and by passing loads. A most interesting and successful feat was accomplished in the substitution of iron towers for these stone towers, without interrupting the traffic across the bridge. This has been accomplished very recently by building a skeleton iron tower outside of the stone tower, and transferring the cables from the stone to the iron tower by a most ingenious arrangement of hydraulic jacks. The stone towers were then removed. Thus, by the renewal of its suspended structure and the replacing of its towers, the bridge has been given a new lease of life and is in excellent condition to-day.

This Niagara railway suspension bridge has been so long in successful operation that it is difficult, now to appreciate the general disbelief in the possibility of its success as a railway bridge, when it was undertaken. It was projected and executed by the late John A. Roebling. Before it was finished, Robert Stephenson said to him, "If your bridge succeeds, mine [the Victoria tubular bridge at Montreal] is a magnificent blunder." The Niagara bridge did succeed.—*Scribner's Magazine* for July.

**ETHICS AND ECONOMICS.**

It is quite as easy to show how ethical causes produce economical effects, and *vice versa*, as it is to show the causal relation between the bodily and the mental experiences of men. Do not the vices of the labouring classes affect the productive industries of the nation? Is not the deterioration of the labour force, through poverty and insufficient nutrition, almost always accompanied by moral degradation? Is not the loss of stamina often suffered by masses of labourer during seasons of industrial depression a tremendous fact of the moral as well as of the economic realm? Suppose that the deduction of Cairns be true (I do not assume it), that under a wage system, with unrestricted competition as the

## Ministers and Churches.

BROOKLIN and Columbus Presbyterian Sabbath schools held a picnic at Corbett's Point recently.

THE congregation of Erskine Church at a meeting last week decided to extend a call to Rev. W. A. Hunter, M. A., of Orangeville.

THE Rev. Arpad Givan, a graduate of Queen's University, was inducted into the charge last week of the Presbyterian Church, Williamstown.

THE Presbyterian Sabbath schools of Tottenham and Beeton, held a picnic in a bush on the banks of the Nottawa river last week, and spent a pleasant time.

THE ladies of St. Andrew's Church, Lancaster, called on Miss Maggie Stickler, on Monday evening week, and presented her with a purse of \$70, as a recognition of her services as organist for many years past.

THE Presbyterians of Bond Head, held their annual social on the grounds of Mr. A. Farquhar, last week. A good brass band and choice selections by the choir and addresses were among the attractions provided.

THE Board of Managers of the Central Presbyterian Church, Galt, made their pastor, Rev. J. A. R. Dickson, a present of \$100 on the eve of his departure for Great Britain last week. He will be absent about six weeks.

THE Rev. Dr. T. G. Smith, general secretary of Queen's University, purposes to raise \$60,000 with which to endow a chair in honour of Principal Grant. The principal is now in Australia. When last heard from he was recovering his health.

MR. D. M. ROSS, late of Oliver, is assistant to Rev. Mr. Bryden, of Selkirk. A new station has been opened at Cladeboye, making the fourth station in the Selkirk field. The ladies of West Selkirk held a social on May 24 and cleared \$100.

MRS. COCKBURN, of Uxbridge, has been busy for some days past in visiting sister Women's Foreign Missionary Societies, and in organizing and addressing new ones. Mrs. Cockburn is the president of the society this year, and is doing a very good work.

THE Rev. Dr. MacNish laid the corner stone of a new Presbyterian church in Cornwall, on Monday week. It is to cost \$22,000 without the land. Rev. Dr. MacNish has been pastor since 1873, previous to which Rev. Dr. Urquhart filled the pulpit for forty-four years.

THE Rev. Mr. Mackintosh, of Unionville, preached in the Presbyterian Church, Brantford, on a recent Sabbath evening. In discoursing on the parable of the talents he made his remarks most practical, much to the delight of the congregation, and to their edification also.

IN the absence of the Rev. Mr. Bennett, says the *Peterborough Reformer*, Mr. Orr Bennett, has been occupying the pulpit of the Springfield and Bethany Presbyterian churches. Mr. Bennett promises to be a good doctrinal and an eloquent preacher at no distant date.

A CONTEMPORARY states that the Rev. A. Macgillivray, of Brockville, was last week called away to the bedside of his mother, who is very ill at Collingwood. Mrs. Macgillivray is in Kingston with her mother, who met with an accident some time ago, from which she is not likely to recover.

THE members of the Mystic Tie Port Hope, with a number of visiting brethren from Cobourg, attended divine service in the Mill Street Church on Sunday evening week. The pastor, Rev. William McWilliam, preached a most instructive and practical sermon, taken from the parable of the Good Samaritan: "Go thou and do likewise."

THE Halifax *Witness* says: On Sabbath, June 20, the Rev. Mr. McClelland of Ashburne, Ont., preached at Summerside, P. E. I. At the "Eucænia," of Kings College, Windsor, held on 28th inst., Mr. McLelland received the degrees of B.B.L. and D.C.L. During the first two Sabbaths of July, he preaches in Springfield, Pictou. After that he returns to Ontario.

THE Central Church, Hamilton, Young People's Society of Christian Endeavour, had an excursion last week on the *Macassa*, and notwithstanding the unfavourable state of the weather, a large number were present. With the singing of familiar hymns, conversation and social intercourse, an enjoyable time was spent by the young people. Rev. Mr. Lyle the pastor, accompanied the party.

A BEAUTIFUL collection of plants and flowers adorned Newmarket Presbyterian Church on Sunday morning week and the service was a little out of the ordinary. The Sunday school pupils occupied the centre seats and were led in concert reading by the superintendent, Mr. J. E. Dickson. Mr. W. C. Oliver took charge of the singing, assisted by the church choir, and Rev. Mr. Bell addressed the pupils on "Our Possibilities."

MR. MEIKLE, the evangelist, commenced his week's service in Knox Church, Ottawa, last week, and the building was well filled to hear him. There was a good choir present, and on the platform with the evangelist were Rev. Dr. Farries, pastor of the Church, Mr. Wood, Dr. Armstrong and other clergymen. After singing several hymns prayer was offered by the pastor and Rev. W. A. Carson, after which Mr. Meikle addressed the meeting.

THE Ladies' Aid of Melville Church, Fergus, entertained in the drill shed last week. The hospitality of the hostesses was remarkably kind, careful and thoughtful, and displayed itself by asking guests to partake of anything and everything, for which, of course, the guests were most attentively required to pay. The entertainment and the evening were very pleasant. The attendance was good and the hall looked very nice. Proceeds about \$80.

THE regular weekly prayer meeting in St. Paul's Church, Peterborough, was on Wednesday night week supplemented by a specially prepared service of praise in the church. A number of sacred anthems were beautifully rendered by the choir, Mr. Parker accompanying on the organ. A solo by Miss Fair, and quartettes in which Misses Vair and Came-

rom and Messrs. Jones, Crane and Dundas were also rendered. The attendance was fair, and those present greatly enjoyed the meeting.

A VERY interesting affair took place at the manse, Shakespeare, on Friday, 15th inst., when the members of Mrs. McClung's Sabbath school class met there and presented her with a beautifully framed and well executed picture of the class and herself in a group. This token of the girls' kindness was all the more appreciated, as it was not the first time they had shown their appreciation of her services as a teacher. After spending a pleasant evening they separated in happy spirits.

ONE of the most charming residences and grounds in Halifax is that of Mr. James Thompson, situated on the north-west arm. Mr. and Mrs. Thompson on Tuesday evening, 19th ult., entertained a number of the Assembly commissioners and their friends. The visitors were delighted with the grounds, which are washed by the waters of the Atlantic. Among the invited guests were Rev. Drs. Burns, Cochrane, Reid and wife, Rev. Messrs. D. J. Macdonnell, Heine, John Robbins, W. Meikle, W. W. Perceival, Andrew Love, Donald Fletcher, Hon. Messrs. Laird, Jones and others.

THE three Presbyterian Sunday schools of Guelph held a reunion review service in Knox Church on Sunday afternoon. The body of the church was filled with the children, while a number of their friends took seats in the gallery. Mr. J. A. McCrae, superintendent of Knox Church, conducted the services, which consisted of singing and addresses by the three superintendents, Messrs. D. McCrae, St. Andrews; J. A. McCrae, Knox; and W. H. Wardrope, Chalmers, who reviewed the three months of the last quarter, respectively, the children answering the questions on the various lessons.

A VERY attractive service, especially for the scholars of Wentworth Presbyterian Church Sunday school, Hamilton, was held in the church on the forenoon of Sabbath week. Rev. James Murray, the pastor, spoke to them from the words, Prov. iv. 23, "Keep thy heart with all diligence; for out of it are the issues of life." The service was rendered bright and interesting to the little ones by the frequent singing of hymns, and Mr. Murray's entertaining talk, pleasant anecdotes, wise counsels and cheerful dealing with them generally won their confidence and attention, and made the proceedings both profitable and pleasant to all.

THE new Presbyterian Mission, whose headquarters is at Ignace, C. P. R., is under the charge of Mr. Buchanan, who has conducted service there since April 15 with considerable success. Audiences numbering from thirty to fifty have attended his ministrations. Services are also held at Murillo, in the Council House, with about thirty of an attendance and most of these Presbyterians. At Beaver Mine Mr. Buchanan has also had an attendance of from twenty to thirty. Visitation along the line between Fort William and Rat Portage is conducted during the week. At Ignace Mr. Buchanan has received much help and encouragement from Mr. W. H. Cobb and from Mr. Oscar, the manager of the C. P. R. there.

THE Presbyterians of Kirkton, lately, held their Sabbath school anniversary. The church was crowded at both services on Sabbath, especially in the evening, many remained outside, others returning home unable to find seats. The Rev. Mr. Turnbull, of St. Mary's, conducted both services and was listened to with marked attention. Tea was served in the grove on Monday following. The tables covered with rich edibles only too good. All appeared to have a happy time. After tea, Mr. McCurdy was called to the chair. The singing by the choir of the church was really good. The speeches by Rev. Messrs. Scott, Charlton, Grant and Turnbull were listened to with much pleasure and profit. And, as usual, the services were also a financial success.

ON Sabbath morning week, about eighty members of Sussex and Salem lodges, A. F. & A. M., assembled at the rooms of the former, and from there proceeded in a body to the First Presbyterian Church. The Rev. Dr. Smith, of Montreal, grand chaplain of the grand lodge of Quebec, preached an able and practical sermon to Freemasons in the First Presbyterian Church, Brockville, taking as his text Isaiah xi. 8. During the course of his remarks the reverend gentleman alluded to the fact that Masonry is based upon Bible truths, and that without an open Bible in the lodge room no lodge can be opened, and further that in all the ceremonies and teachings of Masonry the sacred words forms an integral part. Dr. Smyth's sermon was listened to with the closest attention by the large congregation present. The choral services were also very well rendered.

THE *Brockville Recorder* says: Queen's College has adopted a plan for summer classes, which will commend itself to a large class of the community. There are many teachers who would like to obtain university degrees, but cannot afford to give up their schools to attend the classes. In some instances, as in the case of the late and the present principals of the Roman Catholic separate school in this town, teachers having prepared themselves for successful and even brilliant examinations by home study, but such cases are rare. Queen's has therefore arranged for summer classes in mathematics, philosophy and classics, which will be opened if five express an intention to attend. These classes will extend over the summer holidays in the public schools, and will place within the reach of teachers who desire to obtain degrees the facilities for doing so without having to give up their situations.

THE Port Hope *Guide* says: The ladies of the First Presbyterian Church, Port Hope, maintained their reputation for the excellence of their entertainments by the Pro-menade concert and strawberry festival which they gave in the Town Hall last week. The arrangement of the hall for the promenaders was excellent, the music such as only the "Accidentals" can furnish, and the strawberries, ice cream, etc., all that the most fastidious could desire. The hall was decorated with beautiful mottoes, the work of one of the young ladies, and the tables were made bright and fragrant with flowers. The centre table, at which the

young ladies dispensed their bouquets and sweets, were specially attractive and largely patronized. The hall was well filled by a company that manifestly enjoyed themselves. The excellent music furnished by the "Accidentals" was to many the chief source of the evening's enjoyment. The ladies are to be congratulated on the perfection of their arrangements and the complete success with which they carried through their entertainment.

THE induction of the Rev. T. T. Johnston into the charge of Chalmers Church, York Town Line and East Toronto, took place in the latter church on the evening of the 26th. In the absence of the Moderator of Presbytery, Rev. J. M. Cameron, ex-Moderator, presided. Rev. W. J. Bell, of Newmarket, preached an able sermon from Acts ii. 37-47. Rev. R. Monteath, Clerk of Presbytery, narrated the steps that led to their being there that night, after which the usual form of induction was proceeded with. Rev. J. M. Cameron addressed the minister in his usual happy manner, and Rev. W. Frizzell gave the people some very reasonable and important advice. Before the meeting was brought to a close Messrs. R. Monteath and A. Allan, representing the congregation of East Toronto, presented an address and purse of about \$50, to their new pastor as tokens of appreciation of his services during the past eight months that he has laboured among them.

THE Rev. Dr. R. J. Laidlaw, preached by appointment of the Presbytery of Hamilton, in St. Paul's Church, Carleton Place, and Moderated in a call to a pastor. Only one name was proposed, that of Mr. Albert E. Doherty, M. A., a recent graduate of Knox College. The nomination was heartily endorsed by the whole congregation and a hearty call was extended Mr. Doherty, the stipend promised being \$500 per annum, to be paid quarterly in advance, with a new manse, to be ready for occupancy on or before the close of 1889. The congregation—formerly Knox Church, Allen settlement, and Erskine Church, East Ancaster—have chosen the name of St. Paul's, the pastor of St. Paul's, Hamilton, having had oversight of their interests, as Moderator of Session, since their union as one congregation in January, 1887. They are now in a harmonious and flourishing condition, and are about purchasing a new site, midway between the two old churches, on which to erect a manse without delay and a new church at no very distant date. The young pastor-elect is to be congratulated on being called to so desirable a field of usefulness.

ON Wednesday, the 20th of June, 1888, was a grand field day for the Presbyterians of Turin, Township of Orford. Early in the afternoon, some hundreds of people assembled in a beautiful and well shaded spot near the church, where the ladies and their friends ministered in splendid style to the physical wants of all present. The duties of the chair were ably discharged by Mr. R. Ferguson, of Thamesville, M.P.P., for East Kent, who in his opening remarks, referred to the fact of the Rev. J. Becket being their pastor for over twenty years, during which time the utmost harmony prevailed in the entire pastoral charge. Addresses of an interesting and instructive nature, were given by Rev. Messrs. M. Pinkard, of Harwich; J. Currie, of Kintyre; W. Pomeroy, of Highgate, and Mr. Wampum, of Moravian-town. The Moravian Brass Band also enlivened the audience by glowing strains of music. On the following evening there was another meeting, consisting principally of young persons, when local talent, in the form of speech-making and singing, was well developed. The proceeds amounted to over \$70, which will be applied to the erection of additional sheds and the purchase of requisites for the Sabbath school of this flourishing congregation.

THE services at Knox Church, Hamilton, on Sabbath week, were of an unusually interesting nature and were participated in by very large congregations. In the morning Rev. Mungo Fraser, the popular pastor, preached his third anniversary sermon, his text being, "The Lord hath done great things for us, whereof we are glad." Referring to the progress the Church has made he gave the following figures: The number of members added to the Church by certificate were twenty-two in 1885, seventy-one in 1886, and fifty-six in 1887. Added by profession of faith, twenty-two in 1885, ninety-four in 1886, and ninety-seven in 1887. Total membership, 510 in 1885, 642 in 1886, 768 in 1887, and at the present time 803. The growth of the Sunday school has been remarkable. In 1885 there were 440 on the roll, in 1886 there were 606, and in 1887, 729. At the beginning of the year a branch was formed and has since been conducted in Grant's old sail loft, foot of Bay Street. It has about 200 scholars—the actual attendance on Sabbath week being 152—none of whom were taken from Knox Church Sunday school proper. Thus the school consists of two bands, having a total of about 900 pupils enrolled. The short sermon by Rev. Mr. Fraser was a very earnest and appropriate one.

THE Quebec *Morning Chronicle* says: Yesterday morning the Rev. W. T. McMullen, Moderator of the General Assembly of the Presbyterian Church, preached his first sermon as such in St. Andrew's Church. The sermon was characterized by deep thought, fervid eloquence, and a pointedness which impressed the large congregation present, among whom were a number of clerical delegates on their return from the Assembly. The Moderator is a native of Ireland, was educated at Knox College, Toronto, and has been for twenty-seven years, and is one of the most eloquent and successful pastors in Canada. He is still in the prime of life and under the average age of those from whom Moderators are usually chosen, consequently the younger ministers of the Church look upon the election of Mr. McMullen with much favour, and it is hoped that in the future such honours will not be reserved for men until they become grey in the service of the Church. It is likely that other honours are in store for the Moderator. The evening service, which was largely attended, was conducted by the Rev. James Cumberland, of Amherst Island, Ontario. The sermon was a clear exposition of Gospel truth and was attentively listened to. Both services will be long remembered by the congregation of St. Andrew's.

The *Peterborough Advance* says. High Park, North Vaughan, the beautiful residence of Mr. William Ferguson, was the scene of a pleasant gathering Friday evening week. A social, under the auspices of the Ladies' Aid Society of St. Paul's Church, had been gotten up, and, assisted by the perfect weather, it was a grand success. Buses, phaetons and carriages poured in from the town and surrounding country, even bicycles were impressed into service, bearing scores of happy people whose expectancy of enjoyment was fully realized. The soft glow of the colored lanterns, the laughter and chat of merry conversation, the sweet strains of music from the band and the picturesque groups of brightly attired guests, strolling about or reclining idly in the cosy nooks with which the grounds abounded, all bathed in a flood of brilliant moonlight, it was indeed a happy occasion. The house was thrown open, and in the drawing room vocal and instrumental music was rendered by the young people. On the lawn were a number of refreshment tables, presided over by the ladies. It was altogether a highly successful social. It is estimated that about 150 persons were present, all of whom left, refreshingly, full of pleasing recollections of the hospitality of the ladies of St. Paul's Church and the manifold beauties of High Park under such auspicious circumstances. The proceeds netted a handsome sum. It is unnecessary to say that Mr. and Mrs. Ferguson were untiring in their efforts to make all feel at home.

A VERY interesting meeting to bid farewell to Rev. Dr. and Mrs. Smith who go as missionaries to Honan, China, was held last week in St. Paul's Church, Hamilton, the congregation with which both were connected. They are soon to leave via Vancouver for their destination. Miss Sutherland, a trained nurse, is to accompany them. The chair was occupied by Rev. Dr. Laidlaw. After the singing of the missionary hymn and prayer offered by Rev. Mr. Webster, "Hark, Hark! My Soul," was beautifully sung by members of St. Paul's choir. Mr. Stead sang, "No Crown Without the Cross" very acceptably, and Rev. Walter Laidlaw, of West Troy, N. Y., delighted the audience with "Palm Branches." Rev. Dr. Laidlaw, after conveying the regrets of Rev. Messrs. Joseph Builder, S. Lyle, B.D., and T. Goldsmith for unavoidable absence, read the resolution and address presented by the Ladies' Foreign Missionary Auxiliary and Mission Band, giving expression of the deep interest in the mission and affectionate well-wishes for the present and usefulness of the departing missionaries. Rev. Dr. Laidlaw, on his own behalf, as Mrs. Smith's pastor, also presented her with an elegant copy of the sacred Scriptures. Rev. Dr. Smith, in an earnest and pleasing address, thanked the pastor, the ladies, the congregation and the audience present for their kind wishes toward Mrs. Smith and himself, and said that they would always be cheered by their remembrance of this evening, and by the consciousness of being remembered by their friends in Hamilton. Appropriate and interesting addresses were then delivered by Rev. Messrs. J. Murray, R. G. Boville, Dr. Fraser, W. J. Dry, Colin Fletcher, Walter Laidlaw and Mr. Webster. The hymn, "Blest be the Tie that Binds" was then sung, and after prayer by Mr. Boville, refreshments were partaken of and a reception was held, during which all present cordially bade Dr. and Mrs. Smith farewell.

The Rev. Joseph Hogg, who is soon to be inducted in the pastoral charge of St. Andrew's, Winnipeg, preached his farewell sermon to the people of Moncton, N. B., on Sabbath week from Rev. xxii. 21. It was an able and impressive discourse. The church was filled to overflowing, not only with Rev. Mr. Hogg's own congregation, but with a large representation of other denominations in Moncton, who were anxious to hear the farewell sermon of the rev. gentleman whose personal qualities have won the respect of all. At the close of the Sunday school, Mr. David Grant read an address to Rev. Mr. Hogg, signed by Messrs. James McAllister, D. Grant and S. W. Irons, the committee on behalf of the teachers and scholars, expressing regret at his departure from Moncton and wishing him increased prosperity in his new field of labour. Rev. Mr. Hogg replied in a very feeling manner to the sentiments conveyed in the address. At the meeting of the Woman's Christian Temperance Union on 16th ult., a resolution expressing appreciation of Mr. Hogg's labour on behalf of Temperance and cordial well-wishes for his future prosperity and usefulness was unanimously passed. On Monday evening the church was again filled, the occasion being a farewell meeting and presentation to Rev. Mr. Hogg. Mr. J. H. Marks presided, and on the platform were Rev. Messrs. Hogg, Hazen and Wiggins, of Moncton, and Rev. Mr. Roberts, of Springhill. The meeting was opened with prayer by Rev. Mr. Wiggins, and singing by the choir. Mr. D. I. Welch then stepped forward and said the duty he had to perform, while one of very great pleasure, was also one of sorrow and pain. It was a matter of great pleasure to be there and present Rev. Mr. Hogg with an address on behalf of the congregation, accompanied by a purse of \$275, but when he opened the address and saw its first words it earned its sorrow and pain to him. Mr. Welch then read the address which was one of considerable length. It voiced the general and deep feeling of appreciation of Mr. Hogg's faithful and self-denying labours, and was an affectionate tribute to the high regard in which he was personally held by all in the congregation. The Temperance Committee and the Sons of Temperance, respectively, also presented addresses. To each of which Mr. Hogg made fitting and feeling replies. A number of short addresses followed, and the people took the opportunity to bid him good by and God speed.

The *Hamilton Times* gives a full account of the proceedings at the celebration of the third anniversary of Rev. Dr. Mungo Fraser's settlement as pastor of Knox Church in that city, from which the following is condensed: The celebration of the third anniversary of the settlement of the popular and highly-esteemed pastor of this congregation, Rev. Mungo Fraser, M.A., D.D., was held on Tuesday evening. From half past six to about a quarter past eight p.m. the basement of the church was a busy and happy scene. The ladies of the congregation were busily engaged

in supplying the wants of the crowds who surrounded the well filled and tastily laid out tables. At about a quarter past eight Alderman David McLellan, Session Clerk, took the chair, supported on his right by the pastor and Rev. Mr. Murray, of Wentworth Church; on his left Hon. A. McKellar, sheriff; Rev. Mr. Dey, of Erskine Church, and the Rev. Mr. Maxwell, of Wesley Church, John Street. The platform and the chairman's table were profusely decorated with plants and choice flowers. The programme opened by the congregation singing the first verse of the 63rd hymn, after which the pastor led in prayer. The chairman then addressed the meeting. He thought the news he was about to communicate would be of a more pleasing nature than anything he could say that evening. He then feelingly referred to the arrival in the city in May, 1885, of the late American consul here, the Rev. Thomas R. Welch, D.D., who had been welcomed to the city by Mr. W. H. McLaren and another member of the congregation, and to the late Rev. gentleman's stay in the city until March, 1886, when he was called to his rest. He was a true friend of the congregation and their pastor, and a most intimate acquaintance was formed between him and the chairman. In conversation with him he knew it was on his mind to recommend the pastor of the congregation for the honorary degree of Doctor of Divinity at the next annual meeting of the Board of Directors of the South-western Presbyterian University of Clarksville, Tenn., of which institution the doctor was such a strong friend. "Man proposes, but God disposes," and the late reverend doctor was not spared to carry out his wishes. In the month of August, 1885, Rev. John N. Waddel, D.D., LL.D., Chancellor of the above university, preached in Knox Church with very great acceptance, he being a guest of the late Dr. Welch at that time. The chairman, knowing the intention of the late doctor, wrote to the Chancellor of the above university, stating the case, and on his last official report to the university he strongly recommended the pastor of this Church for the above honour, and by a unanimous vote of the said Board of directors, on June 4, 1888, he was elected to the honorary degree of Doctor of Divinity. The chairman read a letter of regret from Rev. R. J. Laidlaw, LL.D., for his inability to be present, and tendering his kind congratulations to the pastor on his three years' success in the city. The programme was then carried out, which consisted of choice music, recitations and addresses by Rev. Mr. Murray, Sheriff McKellar, Rev. Messrs. Maxwell, Dey and Dr. Fraser. All the visitors vied with each other in doing honour to Dr. Fraser on his richly-deserved title, and expressed the hope that he might be long spared to wear the honour, and that his ministry in the future might be even more prosperous than it has been in the past.

MONTREAL NOTES.

The Rev. W. T. McMullen, Moderator of the General Assembly, preached with much acceptance in St. Andrew's Church Quebec, Sabbath 24th June, on his way home from Halifax.

Many of the members of Assembly, with their wives, have passed through the city on their way homeward within the past few days. Among others, Rev. Mr. and Mrs. McAlpine, of Chatsworth; Mr. and Mrs. Matheson, of Martintown; Mr. and Mrs. S. J. Taylor, of Moose Jaw, N.W.T.; Mr. Moody, of Stayner; Mr. Cumberland, of Wolfe Island; Dr. James, of Walkertown, and Mr. Tibb, of Sarnia. Others are remaining for a while by the sea.

Now that the public schools have closed and the heated term opened, many of the families in all our churches are making their way to the country and the seaside, leaving much diminished congregations.

Knox and Erskine Churches have arranged to unite during the remainder of July and August. The Rev. Mr. Fleck, of Knox Church, will preach to the united congregations from his own pulpit during July. The Rev. Dr. Fraser, of Hamilton, and Rev. D. McGillivray, of Godrich, will supply Erskine pulpit during August.

The Rev. Mr. Jordan, who is now in London, England, seems to have quite recovered in health, and is availing himself of the opportunity of attending many of the anti-verinary and religious conventions, now being held there.

There seems to be no foundation for the report that the Rev. Dr. Warden has been dangerously ill since leaving Montreal. On the contrary, he seems to have derived much benefit from the voyage across the Atlantic.

The Rev. Mr. Barclay and the Rev. Mr. Mackay, with their families, have gone to the seaside for July and August—the former to Cacouna, the latter to Murray Bay.

The Rev. James McCaul, late of Stanley Street Church is to be inducted as pastor of Broad Street Presbyterian Church, Buckingham, England, on July 15. The field is said to be a good one, and no doubt Mr. McCaul will enter upon it with well-known energy and enthusiasm.

Two of our suburban churches—Chalmers and Cote St. Antoine—are increasing their accommodation this summer at considerable cost. Such evidences of prosperity are gratifying and encouraging.

The great National Temperance Convention which meets here this week, will no doubt bring many of our ministers who are interested in this subject. No doubt action will be taken which will prove of importance in the progress of the great reform.

The Rev. Joseph Hogg, late of Moncton, pastor-elect of St. Andrew's Church, Winnipeg, passed through the city the other day on the way to his new field of labour.

The Rev. G. M. Milligan, of your city, sailed for Scotland by the *Alcidas* on Friday last.

The additions to the boys' school at Pointe-aux-Trembles are being rapidly pushed forward and are likely to be ready in good time for the opening of the classes.

Sabbath School Teacher

INTERNATIONAL LESSONS.

July 16.] GOD'S PRESENCE PROMISED. [Lxx. 33: 1888. GOLDEN TEXT.—Lo, I am with you alway, even unto the end of the world.—MATT. XXVIII. 20.

SHORTER CATECHISM.

*Question 54.*—This question brings out in a striking manner the awful nature of sin. The punishment to which the sinner is justly exposed shows the enormity of his transgression. God is a just and merciful God. How terrible an evil must sin be when it entails His wrath and curse. It is because sin is repugnant to God's nature and government that it merits His righteous indignation. Every sin condemns the sinner, and its just punishment—"the wages of sin is death"—is certain to follow. From sin and its punishment the Son of God came to deliver us. For every one that believes in Him repents of sin and accepts Christ as the Saviour, there is forgiveness of sin and an inheritance among all them that are sanctified.

INTRODUCTORY.

Moses energetic action and the consequences that followed had, in a measure, convinced the Israelites of their sin in distrusting God and betaking themselves to idol worship. They had by their violation of God's covenant with them, ratified with the greatest solemnity, brought upon themselves God's displeasure. He had withdrawn His favour and guidance and it seemed as if the nation would perish. Moses, faithful to God, and deeply concerned for the people, intercedes earnestly on their behalf. He pleads the honour of Jehovah's name, and is willing that his own name should be blotted from God's book, rather than that the nation should perish, and now in the lesson of to day comes God's gracious answer.

I. *Moses' Intercession.* While God had promised that the nation should not be destroyed and that it would be led in its march to the promised land, Moses desires assurances of God's presence. This desire did not spring from weakness of faith on the part of the leader, nor for any merely personal reason, but for the people's sake. His approach to God on this matter is a fine illustration of reverent confidence. He had God's command, "Bring up this people," and the gracious announcement "I know thee by name, and thou hast also found grace in my sight." This gives him encouragement to urge his request. There is a favour that he asks for himself, only that he may the more effectually accomplish the great work to which he was called. "Show me now thy way, that I may know Thee." He wants to know God's way, which is always the right way, and that he might know Him more fully and be yet more conscious of the possession of the divine favour. Only those who live near to God can be thus favoured. Then the reason of his plea is stated last. "Consider that this nation is Thy people." Notwithstanding their rebellion and grievous apostasy, they were still God's chosen heritage. They had been faithless to their covenant engagements, but God is faithful to His promises.

II. *God's Answer to Moses' Prayer.*—The gracious and encouraging answer comes "My presence shall go with thee." The pillar of cloud and fire as the symbol of the divine presence and guidance would be continued, and God's spiritual presence would be specially with His servant to sustain, enlighten and bless him in the position to which he was appointed. To the promise of the divine presence was added, "I will give thee rest." Rest from the anxiety, the waywardness of the people, and the great difficulties this would occasion, and when his work was ended there was a better rest than the earthly Canaan could afford. He rests securely who rests in God. The elevation of religious character reached by Moses is brought out in his response to the divine promise. "If Thy presence go not with me carry us not up hence." It takes great grace and much largeness of soul to give up every way but God's. Nothing else could compensate for the absence of God. Are there not too many who are willing to go their own way even while they know that God's presence cannot go with them? What a test this saying of Moses can supply as to our pursuits and our pleasures. For this visible manifestation of God's presence with the nation Moses pleads earnestly as an evidence that God was with His people and that they are separated from all others as His chosen heritage. The request is granted and God's faithful servant is again personally assured of the divine favour, and an object of God's special care, "I know thee by name."

III. *A Vision of the Divine Glory.*—The revelation of God's goodness and mercy to Moses had made a deep impression upon him, and he now longs for a yet richer and fuller disclosure of the divine perfections, and he prays, "I beseech Thee show my Thy glory." The full answer to this prayer could not be given. No mortal could look on the unveiled splendour of the divine glory and live. An infinitely glorious Spirit cannot be fully revealed to finite sight. The divine goodness and mercy are essential attributes of the divine nature. Of these Moses was, in answer to his request, to have a vivid and impressive view, but coupled with this announcement there is the statement, "I will be gracious to whom I will be gracious and show mercy on whom I will show mercy," thus intimating the inseparable connection and harm of all God's attributes, that He is Sovereign in the exercise of them all. God is here represented as having bodily parts. It should not be forgotten that as God is a Spirit this is the language of accommodation to give us a more definite idea of the divine personality and glory. In the cleft of the rock Moses was sheltered while all that was permissible for mortal to behold was made visible to him. The fullest revelation that we have of God is in Jesus Christ, who is the brightness of the Father's glory and the express image of His person.

PRACTICAL SUGGESTIONS.

For sinful creatures there is no reconciliation to God without a Mediator. It is through Christ only that we can see God.

Sparkles.

"LIBERAL education" often costs a young man's father a great deal of money. THE quickest way to be robbed of your good name: Engrave it on your umbrella. THREE essentials to a false story teller—a good memory, a bold face and fools for an audience.

THERE is usually a grammatical difference between criminals and judges in regard to the length of sentences.

THREE things that are seen in a peacock—the garb of an angel, the walk of a thief and the voice of a devil.

A SMALL boy, required to write a sentence containing the word "hominny," produced the following: "Hominny marbles have you?"

CHICAGO Man: Were the delegates un-instructed? Bis on Man I instructed? Well, I should say so. They were the most ignorant persons I ever saw.

STRANGER: Boy, can you direct me to the nearest bank? Boy: I kin for 25 cents. Stranger: 25 cents! Isn't that high pay? Boy: Yes, sir; but it's bank directors that gits high pay.

He was mumbling about tough steak and cold coffee, and making himself generally disagreeable. "Don't growl so over your breakfast, John," said his wife, "nobody is going to take it away from you.

DUMPSY: Why, man, you're as glum as the grave! Lumpsey: Well, I ought to be. Dumpsey: Family affliction? Lumpsey: Yes. Dumpsey: Death? Lumpsey: No; we're packing for the seashore.

THE Indian who was so much pleased with the first locomotive he had ever seen that he tried to lasso it, afterward told another Indian that he was never so carried away with anything before in all his life.

AN itinerant musician from the Land O' Cakes struck town this afternoon with a set of bagpipes, and is making more money than all the Italians put together. He stays only about half a minute in a place, being liberally feed to move on.

PRINCIPAL Deacon: Now, Brudder Johnsing, does yo' b'lieve in open or close communyun, sah? Candidate (diplomatically, not knowing deac'n's view): Well, some likes it open, an' some closed; but fo' me I says leave it ajar.

A CHURCH in a country town had been erected, and a dinner was given, at the conclusion of which the health of the builder was proposed. Thereupon he rather enigmatically replied that he was "more fitted for the scaffold than for public speaking.

A MAN claims to have picked up a live turtle with the inscription "Adam, year 2," engraved on its back. That might easily happen. It doesn't take a boy much longer to carve "Adam, year 2" on a turtle's back than it does to put on the legend "G. W. 1776."

"DOCTOR, I hear that brigshy has started a new paper," "So I am told, but I haven't seen a copy." "He told me the other day that it would be bold and aggressive. I wonder if it's that kind of a sheet?" "I guess it is. I sewed up a scalp wound for him this morning."

"ARE you going to have your son stay on the farm, or will he follow one of the professions, Mr. Hayman?" "I reckon he'll foller a profession." "Does that seem to be his natural bent?" "Wall, you'd think so if you'd see him foller the district school ma'am around."

SHE had promised to be a sister to him. He thanked her coldly, but said that he already had five sisters. "Why, Mr. Simpson," said the girl, "I thought you were an only child." "I am," he responded; "I mean that I have five sisters such as you offer to be," and he tottered to the door.

"EDWARD, why do I hear that you have disobeyed your grandmother, who told you just now not to jump down these steps?" "Grandma didn't tell me not to, papa. She only came to the door and said, 'I wouldn't jump down these steps, boys, and I shouldn't think she would, an old lady like her.

THEY were young lovers, and as they strolled through the public park, the future looked very bright and pleasant to them. "That is a dogwood-tree, my love," he said, touching it lightly with his stick. "How do you know that is a dogwood tree, George dear?" "I can tell by its bark, my darling," and then a policeman ordered them off the grass, and they were very, very happy.

NATIONAL PILLS are sugar-coated, mild but thorough, and are the best stomach and liver pills in use.

(Assessment System.)

Large Life Insurance Claim.

Fifteen Thousand Dollars Paid by the Mutual Reserve Fund Life Association Letter of Thanks and Endorsement of the Association by Wilmot D. Matthews, Esq., President of the Toronto Board of Trade, etc., etc.

The large number of members of the Mutual Reserve Fund Life Association resident in Canada, will read with satisfaction the following letter from Wilmot D. Matthews, Esq., in referring to the prompt payment of the large amount of life insurance held by his late father, W. D. Matthews, Esq.:-

There is probably no name in Canada more widely known than that of Mr. Matthews - and occupying as he does so many important positions of trust, such as President of the Toronto Board of Trade, Director of the Dominion Bank, and also of the Canada Pacific Railway - his letter to the Canadian Managers of the Mutual Reserve carries with it more than ordinary weight.

The Mutual Reserve, a few years since, started out with the determination of demonstrating to the world that Life Insurance could be afforded with perfect security for less than half the cost charge by old line or high rate companies. While meeting with the most unscrupulous opposition it has pluckily pushed forward, overcoming all obstacles placed in its way, and to-day is pronounced a marvel of success, its system and financial position being endorsed by the best actuaries on this continent. It has paid for death claims over five millions of dollars, and at the same time accumulated nearly two millions of dollars in its Reserve Fund.

Mr. Matthews's insurance is an illustration of the small cost under the Mutual Reserve's System as compared with other companies. The sum total of payment by him on \$15,000 insurance has only been \$1,665. The same amount under the old line system would have cost him \$4,657. It will be seen, therefore, that the actual saving in cost amounts to nearly (\$3,000) three thousand dollars.

W. D. MATTHEWS & Co., Commission Merchants, Pacific Buildings, 26 Front St. East, Toronto, June 16, 1888.

Messrs. WELLS & McMURTRY, General Manager, Mutual Reserve Life Association, 65 King St. East, Toronto.

DEAR SIRS,-In behalf of my mother I beg to express her thanks to the Mutual Reserve Fund Life Association for receipt of cheque (\$15,000) fifteen thousand dollars in full settlement of claim under policies of life insurance held by my late father, W. D. Matthews. Although the claim does not mature for several weeks, the same has been promptly paid without the slightest trouble.

My father always held the Mutual Reserve in the highest estimation, and from his intimate acquaintance with President Harper and the chief executive officers of the Association, never hesitate to recommend it to all who applied to him for information. I, as well as other members of our family, held large policies in the Association and believe it to be one of the best managed institutions represented in this country. The small cost of insurance, together with the precaution taken to protect the trust funds of the Association, in the appointment of a separate corporation as trustee for the policy holders, and the simplicity and success of its system, cannot fail to make the Association deservedly popular with the insuring public.

Yours truly, WILMOT D. MATTHEWS.

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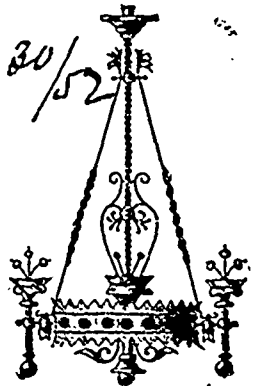
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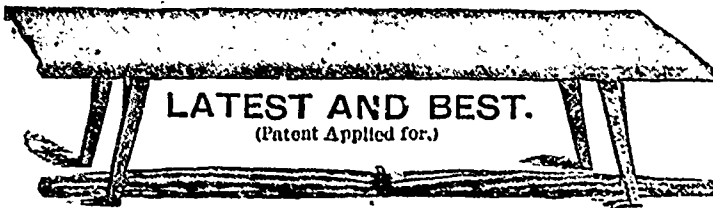
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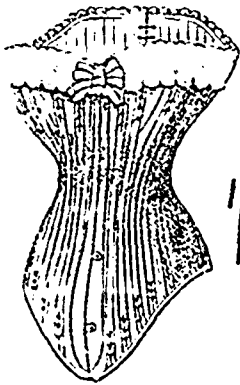
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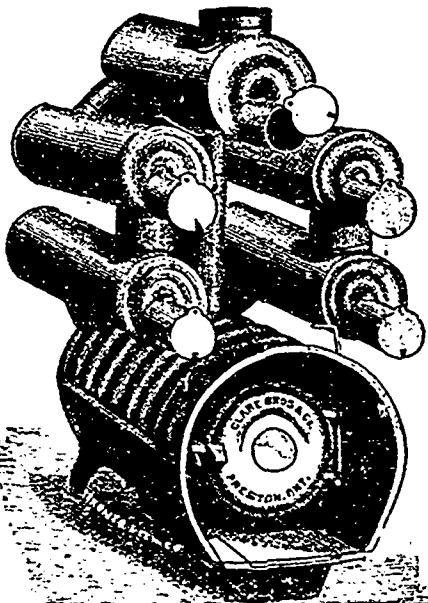
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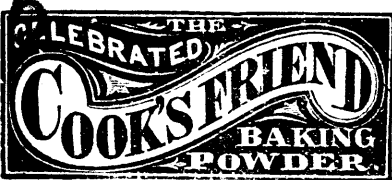
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**MEETINGS OF PRESBYTERY.**

**BARRIE.**—In Barrie, Tuesday, July 31, 1888.  
**ORANGEVILLE.**—July 10, at half-past ten a.m.  
**QUEBEC.**—In Sherbrooke, August 14, at eight p.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.  
**WHITBY.**—In Oshawa, on July 17, at half-past ten a.m.  
**PARIS.**—In St. Andrew's Church, Ingersoll, July 10, at twelve a.m.  
**GLENGARRY.**—At Alexandria, on Tuesday, July 10, at eleven a.m.  
**LINDSAY.**—At Beaverton, on Tuesday, August 28, at half-past eleven a.m.  
**SAUGEEN.**—In Knox Church, Harriston, on Tuesday, July 10, at ten a.m.  
**CHATHAM.**—In St. Andrew's Church, Chatham, on July 10, at half-past ten a.m.  
**STRATFORD.**—In Knox Church, Stratford, on Tuesday, July 10, at half-past ten a.m.  
**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.  
**MAITLAND.**—Next ordinary meeting in Lucknow, on Tuesday, July 10, at half-past one p.m.  
**MONTREAL.**—In the Convocation Hall, Presbyterian College, on Tuesday, July 10, at ten a.m.  
**COLUMBIA.**—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.



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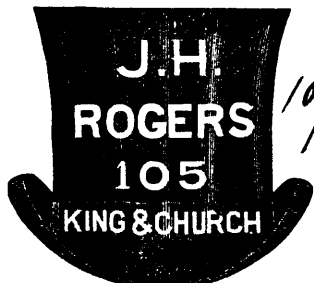
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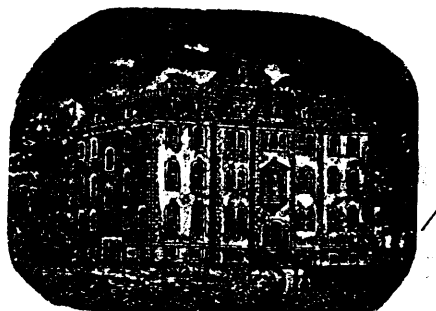
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