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In explanation of the remedial power of these Pellets over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence. Sold by druggists, 25 cents a vial. Manufactured at the Chemical Laboratory of WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

\$500 REWARD is offered by the manufacturers of Dr. Sage's Catarrh Remedy, for a case of Chronic Nasal Catarrh which they cannot cure.

SYMPTOMS OF CATARRH.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with sores from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood by physicians. By its mild, soothing, and healing properties, Dr. Sage's Catarrh Remedy cures the worst cases of Catarrh, "cold in the head," Coryza, and Catarrhal Headache. Sold by druggists everywhere; 50 cents.

"Untold Agony from Catarrh."

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

"Constantly Hawking and Spitting."

THOMAS J. RUSHING, Esq., 2902 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months I could not breathe through the nostrils. I thought nothing could be done for me. Luckily I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh.

ELI ROBBINS, Ruyuan P. O., Columbia Co. Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sage's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

Notes of the Week.

THE New York *Independent* says: The three great Protestant Powers of the world are Germany, England and the United States. These three powers are represented at the Mohammedan Court of Constantinople by two Roman Catholics and a Jew—Herr von Radowitz, Sir William White and Oscar M. Straus; and never have the interests of the Protestants of Turkey been so well cared for as by these three men.

REFERRING to the resolute endeavour now being made by Mr. J. K. Macdonald, of Toronto, to raise an endowment of \$100,000 for the Aged and Infirm Ministers' Fund, the *Christian Leader* says: This honest laymen points out that the stipends have never, except in very exceptional cases, been more than a mere maintenance, with no margin for saving against a rainy day or old age. It is much to be desired that our Canadian friends were as orthodox in practice as they are in doctrine.

THE Rev. Stanley Rogers, son of the Rev. J. Guinness Rogers, has been speaking some plain words at Liverpool, on "The Classes and the Masses." He declared, in a recent lecture, that our churches are not "human enough," and that many of them are cursed by the spirit of pride and selfishness. Their duty was to make it clear that Christ and Christianity is the enemy of all tyranny, of all injustice, of all pride, and that Christian professors are brethren bound together by common experiences and common wants.

HOSTS of worldly-wise men, says a contemporary have had intelligence enough to see, and candor enough to confess, that the Christian religion is the only defender of the world against anarchy and barbarism. The Christian religion is an exhaustless fountain, from which flow all manner of saving, cleansing and invigorating forces. Yet the very men who acknowledge the world's dependence on these forces have not the sanctified sagacity to see their own personal need of them. They are content to be sharers in the common benefits for the short time they dwell upon the earth, and are strangely indifferent to the awful issues of eternity.

THE retirement of Principal Oswald Dykes from the pulpit of Regent Square closes the seventh pastorate of the congregation. The first pastor was Dr. Boyd, afterward of the Tron Church, Glasgow, father of Dr. A. K. H. Boyd. He was succeeded by Rev. A. M'Naughton, then came Edward Irving, who was succeeded by Mr. Alexander, afterward Dr. Alexander of Kirkcaldy. Then came Mr. Peter M'Morland, and in 1841 Dr. James Hamilton began his ministry of twenty-six years. The ministry of Dr. Dykes has ended over nineteen years, and the *Presbyterian Messenger* remarks that probably he has succeeded better as minister of a congregation than either of his two illustrious predecessors.

THE Rev. Dr. Bryce of Belfast, the distinguished educationist, who was prevented by the tests from succeeding Sir Daniel Sandford in the Greek chair at Glasgow University in 1838, died lately in his ninetieth year. A son of Rev. James Bryce of Wick, he was the uncle of Professor Bryce, M.P. Ordained in 1824 he was the father of the Synod. In addition to being principal of the academy at Belfast, where he had for one of his pupils Lord Cairns, he was pastor of the United Presbyterian congregation in the capital of Ulster till 1875. Unlike his distinguished nephew he was a strong opponent of Mr. Gladstone's Irish policy against which he wrote anonymously with great power in the *Scotsman*.

THE combined missionary income of the three great Presbyterian Churches of Scotland is this year \$997,710. The Free Church contributes \$501,780; the United Presbyterian, \$282,670; the Established, \$152,640. The Free Church has sixty-four ordained missionaries of whom eight hold medical diplomas,

and the United Presbyterian eighty-four ordained missionaries, of whom four hold medical diplomas. The missionary congregations of the United Presbyterian Church have a membership of 13,497; the Free Church congregations of 5,835. But it is needful to bear in mind that 9,000 of the United Presbyterian Church communicants are in the islands of Jamaica and Trinidad, which can now hardly be spoken of as parts of heathendom.

THE French have actually retired from the new Hebrides, in accordance with the promise made to the British Government. Sometime since, a vessel arrived at New Caledonia from Havannah Harbour, Port Sandwich, bringing with her the materials of which the houses had been built, and also the soldiers located at the New Hebrides. All sorts of prophecies are indulged in by some of the French on the ill effects that are sure to follow the withdrawal of the troops; but everyone knows the New Hebrides will get on quite as well, and possibly much better, without the French than with them. The evacuation is regarded with great favour by all missionaries and friends of missions. It would have been a dire calamity for the New Hebrides to become a convict settlement.

"Go to bed for a day," is the simple prescription given for overwork, says a level-headed contemporary. This specific is said to be more effective than a trip to the sea-side or a spin on a bicycle. The nervous system seems akin to the finest steel; for it is said that the fibres of a Swedish razor become reversed by constant use making the edge blunt, but that the fibres resume their normal direction if the razor is laid aside for a few weeks. Probably the reason why "change of air" and similar remedies fail to cure is because the rest is neither long enough nor absolute enough. We know a busy man whose hours are necessarily irregular and whose work is very exhaustive; he can never leave home, but give him a few extra hours in bed, and he gets up as bright as a bee. The rest-cure is not quack medicine. Let the overworked clergyman dare to lie cosily in his own manse-sheets, and he need not hanker for a voyage, with its "wet sheet and a flowing sea."

UNDER the auspices of the Protestant Alliance a series of meetings have been held at Exeter Hall to commemorate the tercentenary of the defeat of the Spanish Armada, and the bicentenary of the Revolution of 1688. The view taken by most of the speakers has been a gloomy one, and the absence of the English bishops was very severely commented on by speakers and hearers. The Bishop of London came in for several outbursts of hisses in connection with the St. Paul's reredos matter, while Dr. Manning was indignantly denied the title of either Archbishop or Cardinal. Dr. Wylie, on Tuesday evening, the 29th ult., took up the question of the recent Papal Rescript against the Plan of Campaign and boycotting, declaring it to be an assumption of the moral direction of the people of the United Kingdom. But he believed morality had nothing to do with the motive of the rescript. It was a cunning move to acquire fresh vantage ground from which to grasp the British Crown for a Popish wearer.

THE discussion on Disestablishment in the two Scottish Assemblies, says the *British Weekly*, may be read with great satisfaction. The spirit of bitterness has notably decreased. It is recognized that the question is one of justice, and that railing accusations help neither side. What is more remarkable still, the inevitableness of the end is recognized much more clearly than in days when the controversy was keener and the Liberal ascendancy beside it. The Church of Scotland committee say that the danger is that the leading advocates of Disestablishment have obtained the management of one of the great political parties in this country, and Lord Balfour goes so far as to offer to submit the matter to a plebiscite. But trickery never yet succeeded in getting the great Liberal party to take up a movement with the heart and energy

necessary to carry it through. The eternal principles of justice in the long run vindicate themselves, and in proportion as Disestablishment becomes less of an agitation, it becomes more of a movement.

WHY do even otherwise liberal minded and educated Episcopal ministers, cling to the delusion that only they, and those who hold with them on the matter of Episcopacy, are the exclusively true Church? If any of the "sects," were to prefer such arrogant claims, would we not hear much of their bigotry and intolerance. At the Episcopal Synod, the distinguished preacher expressed himself thus: We want to be rid of the fear of man, which bringeth a snare. We want to learn to deal faithfully, with holy care and holy courage, with the souls of men—with the richest and strongest, as well as with the poorest and weakest. We want to get over the fear of everything human. We want courage when confronting with human societies which, calling themselves churches, may have much in them worthy of esteem, but which, denying a divine apostolical ministry, may be full of the leprosy of schism before the very altar of God. Be not afraid of them. We have to be witnesses for God and for the whole of His truth. We must lay the foundation deep in this growing country of Canada. These societies are of men. They will perish and their history will be forgotten.

THE *Christian Leader* in favourably noticing Professor Murray's recent literary achievement remarks: The Professor of Mental and Moral Philosophy in McGill College, Montreal, is one of several Paisley men of the younger generation the list includes Sir D. Mackenzie Wallace and William Sharp—who are sustaining the literary reputation of the town which is so intimately associated with the names of Tannahill and Christopher North, Wilson the poet and ornithologist, Motherwell and David Gilmour, the author of "The Pen Folk." The versatility of Professor Murray receives a new illustration in this copy of the curious autobiography of the Polish Jew, Solomon Maimon. Milman, in his "History of the Jews," speaks of it as a rare book, but it is pretty plain that he himself had never seen it; and it is a rather odd circumstance that Mr. Murray should have accidentally lighted upon the work in a second-hand bookshop in Toronto. Of this discovery he gave an account at the time in the *British Quarterly*; but the thought struck him that a complete translation would probably be welcomed by a considerable circle of British readers, the more especially as it alluded to in laudatory terms in George Eliot's story of "Daniel Deronda."

THE venerable Dr. McCosh having retired from the presidency of Princeton College, preached the baccalaureate sermon. These are its closing words: In the instructions we give by lectures and recitations we do not subject religion to science. But we are equally careful not to subject science to religion. We give to each its own independent place, supported by its own evidence. We give to science the things that belong to science, and to God the things that are God's. When a scientific theory is brought before us our first inquiry is not whether it is consistent with religion, but whether it is true. If it is found to be true, on the principle of the inductions of Bacon, it will be found that it is consistent with religion, on the principle of the unity of truth. We do not reject a scientific truth because at first sight it seems opposed to revelation. It will be remembered that the late Dr. Alexander defended Kant and Laplace's theory of the formation of the earth (substantially true, though it is now shown that it has overlooked some agencies of work, which was supposed to be inconsistent with religion. I have been defending evolution, but in doing so have given the proper account of it as the method of God's procedure, and find that when so understood it is in no way inconsistent with the Scriptures. I have been thanked by my pupils, who see evolution everywhere in nature, because I have so explained it that they can believe both in it and in Scripture.

Our Contributors.

THE SIX MONTHS' LIMIT.

BY KNOXIAN

The proposal to fix the time during which a congregation should call a minister at six months is said by some to be an interference with congregational rights. The *Globe* says the proposal comes "dangerously near" an encroachment upon the rights of the people. This objection seems somewhat serious at first blush, but when closely examined has not much in it that might not be urged with equal force against any arrangement that might be made regulating the call of a minister.

An Irish member of the British House of Commons once made a speech on that time-worn topic, the rights of the British subject. His peroration was something like this, "I say, Mr. Speaker, that every British subject has an inalienable right to do as he pleases, and if he does not do as he pleases he should be compelled to do so."

Every Presbyterian congregation has a right to call whoever it pleases, but it is proposed to ask congregations to exercise that right within a reasonable time. The grounds on which the proposal is made is that it would be better for the congregation itself, better for the ministry, better for the Church at large and, more than all, better for the cause of Christ that vacancies should not be long. Surely it is not a serious interference with a congregation to ask it to do, or earnestly try to do, that which is better for itself, for the whole Church and for the cause of Christ. If the Church cannot do that much, Presbyterian Church government is a myth.

If a congregation has an absolute right to do just as it pleases in calling a minister, then any Presbyterian regulations whatever are an interference with the rights of the people. The Presbytery should not send a minister to declare the congregation vacant if the congregation has absolute control of everything. The Presbytery should not make any arrangements for supply if they should not interfere at all. Nor should they send a member to moderate in a call, nor should they pass upon the call, nor send the call to the person called, nor have anything to do with the vacancy if there is to be no interference whatever in congregational affairs. The bottom question is, have we the Presbyterian form of government found in the books? Are we Presbyterians or Congregationalists? It comes to that in the end.

One answer to the objection that the six months' limit interferes with congregations is that all regulations interfere with congregations to a greater or less extent.

What are congregational rights? Has a congregation the right to injure itself? Has it a right to lessen its own members, decrease its own revenue, destroy, to a great extent, the devotional element in its worship, turn the worship of God into a mere preaching match, and divide itself into rings and cliques formed around preachers who have supplied the pulpit. To say that a congregation has a right to do all this is simply to say that it has a right to do wrong. If that right be admitted, we have nothing more to say.

It might be urged with considerable force that the ills sought to be remedied by the six months limit are inseparable from the system. Then the question arises—may not the entire system be wrong. The comparative failure of the system in the United States, the demoralization of many congregations by prolonged vacancies, the injury done to the ministry by what are called "preaching matches," and the lack of work from which many suffer, the means too often used to force certain ministers upon congregations and to keep others out, all point to an early examination of the whole system. The enormous strides made by Methodism within the past few years and the marvellous ease with which Methodists adapt their machinery to the ever changing wants of the times, show at least that a system may do splendid work and be very unlike the Presbyterian. There is nothing to be gained by sticking your head in the sand and ignoring danger because you refuse to see it.

The argument about the individual rights of congregations vanishes into something like thin air when you remember that all law is a curtailment of individual rights. Each man surrenders a portion of his individual rights for the good of society. The

law, which in this country means the will of the majority, says to individual men, you must not do certain things because it is better for the people as a whole that you should not.

There are many men who would at this season of the year like very well to exercise the right of overloading steamers with cracked boilers. The law says, "No, gentlemen, you cannot do that; your boilers must be inspected and you must not carry more than a certain number on your boats." That is a direct but very wholesome interference with individual rights.

There are a good many people in this country who would like to turn an honest penny by drawing teeth. The law respects the molars of citizens, and says to these people that none but a trained dentist must operate on molars.

There are several thousand people who would like to make a living by pouring drugs into their neighbours. The law protects the human frame by restraining these people and enacting that none but trained doctors shall dispense physic to Canadian citizens.

There are many people in this country—alas too many—who want to sell whiskey. The law prohibits in some countries and restricts in all.

The law says that none but licensed druggists shall sell drugs; that none but lawyers shall practise law; that none but licensed engineers shall run steamboats; in fact, laws of one kind or another meet us at every point and most of them are very good laws.

Now, if people submit without a murmur to hundreds of laws every day, is it not carrying the theory of individual rights a little too far to say that the Church should not say to a vacant congregation, You ought to do your best to call a pastor in six months.

SCRIPTURE TEMPERANCE.

MR. EDITOR,—In reading THE CANADA PRESBYTERIAN of last week (June 6), I observed an article by one who styles himself "Scripture Temperance," in which he takes the ground that prohibition is unscriptural. He seems to go on the assumption that our numerous intoxicating drinks were in existence when the Word of God was written, whereas the art of distilling was not discovered till 600 years after the ascension of Christ and over 500 years after the close of the New Testament canon. Hence the question is narrowed down to the two articles of wine and strong drink. Even the strong drink mentioned in the Scripture seems to be nothing but drugged wine.

He tells us wine is mentioned 242 times and drink 413 times in the Work of God. Does he not know that in the Hebrew there are at least eight terms translated by our English word wine? He does not tell us how often it means fermented wine, how often unfermented, and how often drugged wine?

We are told that though wine is so frequently mentioned, it is only prohibited on three occasions. If it were a good thing would it be prohibited even on these occasions? Our friend seems to go on the assumption that what is wrong in the Tabernacle and at the altar is perfectly right on other occasions, as for example the adultery of the sons of Eli! Does not the fact of their being prohibited during the ministrations at the altar indicate that they were highly dangerous; that there was danger of the minds of the priests being clouded during the period of their ministrations if allowed to use wine or strong drink, so that the fearful judgment executed on Nadab and Abihu might not be repeated. It seems to comfort our friend very much that neither Noah nor Lot was commanded not to drink again. Does he mean to say that for the rest of their lives they had the full permission of God to drink as much wine as they chose provided they did not get drunk. I rather think that having once fallen they would be very careful not to even take the first step toward falling again. I fancy they would be like the Irishman when asked how near to a certain precipice he could drive, answered: "Troth, I would drive as far away from it as possible." But, it is said wine is a good creature of God, and to be used with thanksgiving. I answer, Satan is a creature of God in the same sense that wine is a perverted creature of God. A man may eat grapes all his life time and never get drunk, so we might associate all our lives with an angel of light, and no harm but good result. The Jews were a great barley eating people and they never suspected what to them was good and palatable food would in after

ages by the invention of the still be perverted into a soul-and-body-destroying drink.

The principle of prohibition I believe to be embodied in the Word of God. We may not be able perhaps to deduce it from any one passage or to find a "thus saith the Lord," for it, but such a passage as "abhor that which is evil, cleave to that which is good." (Rom. xii. 9). "Abstain from all appearance of evil." (1 Thess. v. 22) Other passages could be quoted but those will suffice. Who will not say that intoxicating drinks are evil? A man never can get drunk on milk or water, no matter how much he drinks of them. That is not the case with intoxicating wine or any other intoxicant. They must be handled as carefully as dynamite.

But it might be asked why do you not give us a text from the Old Testament in favour of prohibition. Turn to Exodus xx. 13, "Thou shalt not kill." You may not strike your neighbour, but if you do anything that leads to his death you are guilty of a breach of this commandment. Does not the licensing of houses for the sale of intoxicating liquor lead to the death of anyone? I read a statement which was widely circulated in Ontario, and so far as I know, never contradicted, that 7,000 individuals died yearly in the Dominion of Canada through the direct or indirect influence of intoxicating liquors. Has it not robbed our Churches of their members and not the most close-fisted either? Has it not deprived our Sessions of useful elders? Has it not reached into our pulpits and dragged our ministers into the mire? I remember seeing one of the most disgusting sights I ever saw, about twenty-seven years ago; it was one of our ministers who had been keeping company with what our friend would call "a good creature of God," and taking it as he himself would say in moderation, staggering up Yonge Street clad in his clerical habiliments, having just been deposed from the office of the ministry by the Presbytery of Toronto. So long as we support and legalize the sale of intoxicating drinks, can we like Pilate wash our hands and say, I am not responsible for the death of my neighbour. It is very easy for "Scripture Temperance" to call those opposed to himself Pharisees, but I would just say in reply that such arguments prove nothing but the spleen of the individual who uses them. C.

PROHIBITION AT PRINCETON.

MR. EDITOR,—Not only the Church in the States but in Canada as well feels an interest in what concerns the welfare of Princeton College, and will be glad to read the following extracts from a circular letter received by me recently from ex-President McCosh, and learn that no student can any longer find a place in Princeton to buy spirituous liquors.

Toronto, June 6, 1888.

S. H. KELLOR.

On March 30 the students of the college in mass meeting assembled passed a resolution against granting license any saloon for the sale of intoxicating drinks in Princeton. This they did of their own motion but with my knowledge and thorough approval. They knew well the evils that have arisen from some of their number being allurements of temptation. On April 2 there was an election for mayor and four members of council in the town, and the no license ticket was carried by a majority of nearly 100. On and after May 1 there will be no place licensed for the sale of spirituous liquors in this college town. Many are rejoicing that so healthy a spirit has been shown by the students. Parents are proud because their sons have acted so noble a part.

But we are sure to meet with determined opposition from the liquor sellers and those who feel it inkome to live without intoxicating stimulants. It is now necessary to secure the enforcement of the law. It were better that such a law had never been passed than that it should issue in a number of places being started for the illicit sale of intoxicating drink. An Anti-Liquor League has been formed in Princeton to take effective steps for the execution of the law. An excellent mayor and council have been elected. We mean to appoint a competent agent to observe and report the transgressions of the law, and when necessary, to call to a detective from New York. Our aim is to remove the temptations presented in this place where between 700 and 800 young men are being educated for high spheres of usefulness, and to have Princeton known as a safe place to which fathers and mothers may send their sons.

To secure these good ends a considerable expenditure of money will be required annually. A number of persons at Princeton are subscribing liberally; but the bulk of the measures to be adopted will extend to every part of the country from which our students come, and to which they go, and we feel justified in inviting the parents and guardians and the friends of the college generally to aid us. It is also proposed to erect a building, which in furnishing an attractive place of resort without injurious stimulants, may take the place of saloons, and will remove the only plausible argument for their existence.—JAMES MCCOSH, *President of the College.*

GENERAL ASSEMBLY.

(Continued from last issue)

PRESBYTERIAL OVERSIGHT OF ART STUDENTS.

An overture from the Synod of Hamilton and London was considered, asking the Assembly that no arts student should be employed in a work without the imprimatur of the Presbytery and to take oversight of such students before their entrance on theology. Dr. Cochrane and the Moderator were heard in support of the overture. Judge Sevens, in speaking to the question, spoke strongly against the employment of arts students at all in the mission field. Rev. D. J. Mardonnell felt that, in view of the large number of students now unable to find employment in the summer months, the time had come when only theological students should be employed in mission work. Rev. Dr. Cochrane felt that the time had long since come when theological students should have precedence over arts students in the appointments to the Home Mission fields. Finally it was resolved to send the whole down to the Home Mission Committee, East and West, for their consideration, to report to the next General Assembly.

APPOINTMENT OF EVANGELISTS.

An overture from the Synod of Montreal and Ottawa was taken up, recommending the official appointment of evangelists. Mr. G. M. Clark spoke in its behalf. A lengthy discussion took place, in which considerable diversity of opinion was expressed. The Assembly was a unit on behalf of evangelistic efforts, but many were decidedly opposed to any class apart from the regular ministry being singled out for this work. Dr. McCrae moved substantially that the Assembly's resolution of last year be reaffirmed. Mr. Selgwick moved that while reaffirming that resolution, a committee be appointed to consider in what respects the last clause of said report may best be carried out so as to meet the views of such as desire help in evangelistic work. On the vote being taken the motion of Mr. Selgwick was carried by a large majority, 111 voting for it and thirty-six for Dr. McCrae's.

FOREIGN MISSIONS.

At the Friday evening Session the Foreign Mission reports, east and west, were presented by the joint Conveners, Dr. Wardrope and Rev. A. McLein. These contained interesting and detailed reports of all the mission fields under the charge of the committee—in the New Hebrides, in Trinidad, in Manitoba and the North-West among the Indians, in China and India. In the Eastern section of the committee the year commenced with a debt of \$2,206.03 against the funds. The Women's Foreign Mission Society resolved to raise a jubilee offering of \$1,000 to liquidate that debt. They raised \$1,023.59 and congregational ladies' societies sent in \$1,004.11, which may be credited to the same purpose. The Women's Foreign Missionary Society also paid the amount required for the salaries of the lady teachers in Trinidad, viz., \$1,624. The receipts, including these amounts, were \$21,848.48. Of this sum \$973.32 was sent by Dr. Reid towards the payment of Mr. Galt's salary, \$1,200 by the Women's Foreign Missionary Society of the West, \$1,247.27 by congregations, Sabbath schools and others in the West, and \$485 by the Free Church of Scotland, the second instalment of the price of the mission premises at Anelcinhat, leaving \$17,942.89. In the east the expenditure was: For the New Hebrides Mission, \$6,495.34; for West Indian and South American missionaries, \$11,475.52 and for specials to other places and expenses, \$1,313.14; making a total of \$19,194. This shows that the receipts exceeded the expenditure by \$2,654.88, or a sum sufficient to wipe out the debt of last year and leave a balance of \$448.45 in fund at the present time. The Women's Foreign Missionary Society (Eastern section) and the Congregational Women's Societies are entitled to special praise for their respective donations. Their efforts have called forth the thoughts and exertions of hundreds that would otherwise have possibly taken little interest in the cause. This educational work, carried on through auxiliaries and Presbyterian societies, is more in value than the money contributed at present, and will result, year by year, in a deepening interest, the outgrowth of intelligent observation and conviction in the advancement of the Redeemer's kingdom.

The financial statement of the western section is as follows: Total receipts for the year, \$65,018.70; balance at debtor at the close of the year, \$5,552.87; total, \$70,571.57. The gross receipts of the year have been \$65,018.70, being an increase of \$15,210.97 over the amount received last year. There is, however, a balance at debtor at the end of the year of \$5,552.87, but against this there is a special fund in reserve of \$5,000. The adverse balance is greater than that of last year by \$2,647.43, but a debt due by the mission in Formosa, to the financial agents there, is now entirely removed, so that our position may be regarded as better than last year. While it would be unwise to incur any greatly increased liabilities in the meantime, it is hoped that the receipts for the year may enable the committee to continue the work in the different centres without impairing the efficiency of the service. With regard to the Women's Foreign Missionary Society, the report says: In 1876 the society was organized, and with fifty members. For some years prior to 1887 the average increase was at the rate of 800 members per year. The increase in 1887 was 2,000. The report for this year shows an increase of 4,294. The report for 1887 showed contributions to the amount of \$18,581; the report for 1888 shows contributions to the amount of \$25,657.54. Of this amount the Mission Bands have contributed \$5,273,255. The total membership is 12,854. The number of life members last year was 161; this year it is 251. The work of the society tells upon the life of the whole Church, and without its efficient aid the result, for which we have to thank God, in the way of support to the mission cause would be very different from what it is to-day.

After presentation of the reports, interesting and stirring addresses were delivered by Rev. Dr. Smith, missionary-elect to China, and Rev. J. Wilkie, returned missionary on furlough from Central India. It was then moved by Dr. Cochrane in a brief but thrilling address, seconded by Mr. James Crill, that the General Assembly adopt the report and tender thanks to the Committee East and West, and especially to the Conveners, for the zeal and diligence manifested during the past year in carrying on their most blessed but, at the same time, arduous labours. The General Assembly records its gratitude to Almighty God for the marked success that has attended the teaching and preaching of the Word among the heathen, and the increased and pressing demands that are made for the glorious Gospel of the grace of God in other regions that are still in moral darkness and under the thralldom of superstition. They recognize the noble efforts and splendid contributions of the women of our Church, East and West, in order to give to their degraded sisters the blessings of a Christianized civilization. They recognize the large measure of the liberality that has characterized the Church during the present year, including the gratifying gifts of our students, and express the fond hope that the contributions of the present year may be greatly increased in order to accept of the many missionaries that are offering for service in the heathen world. In regard to entering upon missionary work among the Chinese in British Columbia, urged upon the Church by the Presbytery of British Columbia, the Assembly remits the whole matter to the Committee of the Western section to take such action in the premises as they deem warranted by the state of the funds. Finally, the Assembly bends with submission to the will of God, who has during the year removed from our ranks Mr. and Mrs. Murray, Miss Archibald and other native workers and pray that these mysterious bereavements may but stimulate the Church to press forward in that work in which they cheerfully laid down their lives. The motion was carried unanimously, after which the Assembly adjourned.

COLLEGES.

At the Session on Saturday morning the reports of the various colleges were presented. The Rev. A. T. Love presented the report of Mariposa College, indicating progress through the year. Twenty-eight students had been in attendance, fifteen of whom were studying for the ministry. The revenue for the year was \$4,600. Mr. Love stated that the Assembly would be asked to commend to the Church the effort being made to raise an endowment of \$150,000 to found new professorships. Dr. McCrae, of St. John, moved and Mr. D. Wey seconded the reception of the report, and that the Assembly commend the college to the interest and liberality of the Church in further efforts to extend its usefulness. Mariposa College had given to the Church at little cost many able ministers, and its continuance in Quebec was an absolute necessity in that part of our land.

The Rev. Dr. Burns presented the report for Halifax College, and indicated the very prosperous condition of the institution, not only as regards attendance and efficiency, but as regards the funds. The revenue for the year was \$1,000 in excess of the expenditure. On motion of Dr. Cochrane, seconded by Principal Forest, the Assembly expressed its gratification at the prosperous state of the institution. The report was received and adopted.

Professor Scrimger presented the Montreal College report, which stated among other things that the class that graduated in April was the largest that had ever passed out of the institution, and that all but one of the graduates had received the degree of B.A. Professor Scrimger moved, seconded by Rev. A. H. Scott, as follows, which was adopted: That the Assembly receive the report, express its satisfaction at the prosperity and success of its work during the year, commending anew the further endowment of the institution to the liberality of members of the Church, and adopt the recommendation to continue the Rev. L. H. Jordan as lecturer in Church government.

Professor Ross, in the absence of Principal Grant, presented the report of Queen's College. He stated that in 1869, Queen's College had a revenue of only \$7,783 and ninety three students. In 1888 the revenue was \$32,000 and the students in attendance 420. Dr. Smith had been appointed to take charge of the Jubilee Fund of \$250,000 which had been subscribed mainly through the indomitable perseverance of Dr. Grant, whose efforts had greatly impaired his health. An additional professor was required for the Faculty of Theology. Dr. Proudfoot moved a resolution, seconded by Mr. Cumberland, which was adopted, rejoicing in the growing prosperity and efficiency of the college, and the grand success of the Endowment Fund, and expressing its gratitude to the citizens of Kingston for their great liberality, and also expressing sympathy with Principal Grant in his serious illness, by which he had been laid aside for a time from his duties. The Assembly recognized the necessity of appointing another professor at an early date.

Principal Caven submitted the report for Knox College. Fifty-two theological students had attended the classes last year, and thirteen had graduated. The receipts from all sources during the past year have amounted to \$16,659.99, while the expenditure has been \$16,207.53, leaving an apparent surplus of \$452.46, as at the 1st May, 1888. The endowment had now reached the sum of \$205,000 of which \$176,000 had been paid. He emphasized the need of a still larger endowment, which was small compared with Princeton with its \$1,300,000, and Union Seminary, New York, with its million and a half. He spoke of another professor being added as soon as possible, but in the meantime they would continue as best they could with the three professors and two lecturers. Speaking of the Common College Fund, he felt that it did not meet the desire of the Church from various reasons and might as well be abolished. Dr. Bryce moved the adoption of the report, seconded by Dr. Burns. The resolution contained an expression of gratification at the growing prosperity and improved financial condition of the college and asked the Assembly to appoint as permanent

lecturer the Rev. R. Y. Thompson, M.A., B.D. The resolution was adopted.

The Rev. Dr. Bryce presented the Manitoba College report. The college had been in a highly satisfactory state during the year. They were to-day \$3,000 better off than they were a year ago. The salary of the theological chair was provided for by the congregations in the North-West. Over 2,000 had been received from college fees. There were eight students in theology. The total number of students enrolled was 104, as compared with ninety-one last year. The number engaged in the study of theology was smaller than in the former year; on the other hand the number ready to enter the Theological classes is much larger than at any previous period in the history of the college. The admission of ladies to the privileges of the college has been attended by no unjust consequences. They have thus far shown themselves able to keep their own in their competitions with the students of the other sex. The revenue of the college was \$22,785, as compared with \$17,084 last year. The congregations of Ontario and Quebec have contributed \$5,506. Sixty-one of the 104 students in the University of Manitoba were from Manitoba College and a very large number of the honours of the University had been taken by our students. Dr. Bryce referred to the sad bereavements that had befallen Dr. King during the past and other years, but was glad to say that his health, which had been so sadly undermined, was now in a fair way for restoration. Rev. D. M. Gordon, seconded by Dr. Caven, moved the adoption of the report, and spoke of the exceedingly gratifying results now attained compared with earlier years, the debt on the building having now been completely extinguished. The salaries of Rev. Dr. Bryce and Rev. Professor Hart were increased from \$2,000 to \$2,250. Rev. Dr. Burns reminded those of his brethren who had subscribed in Winnipeg for the reduction of Manitoba College debt that it was most desirable to have these amounts paid at once. Out of the \$10,000 subscribed only \$11,000 had been paid in.

COMMON COLLEGE FUND.

The Rev. Dr. Reid, the agent of the Church, presented a statement of the amounts paid into the College Fund during the year, and the amounts paid to the several colleges. On motion of Dr. Bryce, seconded by Rev. William Burns, the report was received and it was agreed to abolish the Common College Fund in the future, leaving it to congregations to give to whatever college or colleges they see fit. A committee was appointed to send an explanatory circular to congregations in regard to this change and enforce the claims of these institutions.

DISTRIBUTION OF PROBATIONERS.

On Monday morning the report of the committee was read by the Rev. Dr. Torrance. It stated that sixty-four vacancies had been reported during the year for partial supply. Thirty-three of these had been settled and three others placed under ordained missionaries. Forty-six names of probationers had been upon the list. Of these only nineteen remain and four have withdrawn, one from ill-health, two from going to other fields and one from dissatisfaction with the scheme. The recommendations were: (1) That the committee be not required to accept applicants for service under their direction, except from Presbyteries regularly reporting in full. (2) That the committee be authorized to drop from the roll of probationers any name that has been on it for two years. These were agreed to.

STATISTICS.

Dr. Torrance presented the report of the Committee on Statistics. The statistics of the Church are first dealt with, and it is shown that there are now forty-three Presbyteries on the roll of the Assembly, one of which is in India and not reported upon save under the head of Foreign Missions. The number of pastoral charges is 783, being eight more than for the preceding year. Of these, 184 are in the Synod of the Maritime Provinces, 151 in that of Montreal and Ottawa, 210 in that of Toronto and Kingston, 197 in that of Hamilton and London, and forty-eight in that of Manitoba and the North-West Territories. The number of mission stations reported is 429, of which eighty-two are in the Presbytery of Barrie, fifty-four in Bruce, forty-six in Calgary, eleven in Rock Lake, nine in Orangeville, twenty-five in Regina, twenty in Brandon, seventeen in St. John, fifteen each in Winnipeg and Owen Sound. The number of vacant charges is reported at ninety-one as compared with ninety-four for the previous year. During the year forty-six ministers have demitted their charges, ten were translated to other charges in the same Presbytery, and twenty-four to charges in other bounds during the year. The number of students licensed was forty-three. Thirteen ministers were removed by death in the course of the year. The total number of churches and stations supplied by ministers is 1,831, being fifty-eight more than the number given in last report. In the last report to the General Assembly it was stated that there was seating accommodation provided for 1,410,975 persons. This report gives that accommodation as for 426,717, being an increase of 15,742. The number of families reported last year as being connected with congregations was 76,226, this year 78,649, an increase of 2,423. The number of single persons not connected with families of congregations has been reported as 13,261, an increase of 2,564 on last year's report. In the last report the increase in the number of communicants was stated to be nearly 9,000. Your committee give it in this report as being 9,042, or an aggregate of say 18,000 for the two years. To these numbers 605 have to be added, brought from delayed returns, and from the increases reported 2,129 require to be deducted, the decrease on their returns for 1887 compared with 1886, thus reducing the aggregate of the increase as given for each Synod from 11,171 to 9,042, as showing the net increase for the year. Those admitted to the fellowship of the Church on the personal profession of their faith numbered 12,471, as against 12,564 the previous year. In all the Synods there has been an increase,

with the exception of the Synod of the Maritime Provinces. Those admitted on certificate numbered 6,130, not all gain, however, as in most instances the change was merely one of ecclesiastical connexion. The number of persons removed during the year, through discipline, change of locality or death was 9,917. There is a decrease of persons baptised of twenty-three. The number of infants to whom the ordinance was administered was 10,144, a decrease of 120 on that of the preceding year, and of adults, 1,148, an increase of ninety-seven. There is an increase of 274 in the number of elders reported, the figures being 5,153. Other office-bearers of the Church, deacons or managers are 8,310, an increase of 513. The number of those attending the weekly prayer meetings was 46,193, an increase of 2,485. In the last report it was mentioned that there was an increase of 7,364 of those attending Sabbath schools and Bible classes on those attending in 1885. The returns for this report show a farther increase of 4,656 on those attending in 1886, or an increase for the two years of about 12,000. The total number in these classes was 112,940. The number engaged in Sabbath school work, including superintendents, teachers and other officers, are returned as 12,976, an increase of almost 1,000. Volumes in libraries, congregational and Sabbath school, aggregate 183,471, being a decrease of 210. The Church has, throughout her bounds, 349 missionary associations, with one Ladies' Aid, and 396 Woman's Foreign Missionary Societies, giving a total of 746 organisations for procuring contributions for the spread of the gospel on the wide and needy fields of the Dominion. There are in all 385 mission stations. In these there is sitting accommodation for 25,421 persons, which, added to those formerly given, make an aggregate for the Church of 452,138. The number of families connected with these stations is 4,897, or an aggregate for the Church of 83,546. Number of single persons 406, aggregate 13,667. Number of communicants 6,555, aggregate 152,195. Added on profession 744, aggregate 13,215; on certificate 284, aggregate 6,414. Removed 312, aggregate 10,230. Number of baptisms, infants 574, aggregate 10,718; adults sixty-three, aggregate 1,211. Number of elders 272, aggregate 5,425, and of other office bearers 535, aggregate 8,845. Number attending weekly prayer meetings 2,832, aggregate 49,025. In Sabbath school and Bible class 4,914, aggregate 117,854. Engaged in Sabbath school work 557, aggregate 13,533. Volumes in Sabbath school and congregational libraries 8,142, aggregate 191,613. Number of missionary associations nineteen, aggregate 368, and of Woman's Foreign Missionary Societies six, aggregate 402. Number of manses ten, aggregate, including rented houses, 577. Churches and manses built during the year fourteen aggregate 85, including one church repaired.

FINANCES.

Referring to the financial statements sent in, the committee says that \$738,086 has been reported as stipend received from all sources, an increase of \$70,868 on the same item as reported the preceding year, and an average of about \$820 to the 900 ministers whose names are on the rolls of the Presbyteries, and of nearly \$943 for each of the pastoral charges reporting. The stipend promised by congregations alone sums up to \$662,884, an increase on the previous year of \$33,245, and giving an average of nearly \$847 to each charge reported. The stipend paid by congregations alone was \$679,297, or \$16,413 in excess of that promised, and \$50,758 more than the amount paid according to the report of 1886, and giving an average of nearly \$868 to each of the number of charges reported. In the last report the arrears actually due on stipend aggregated the large sum of \$14,920; in this report they aggregate the larger sum of \$15,880, an increase of \$960. There are only three Presbyteries throughout the Church in which arrears do not appear, namely, Wallace, Newfoundland and Lindsay. The amount expended on church or manse during the year was \$393,330, an increase of \$77,933. Other strictly congregational purposes have called forth the liberality of the people to the extent of \$313,672, an increase on the previous year of \$21,275. The expenditure for these two purposes has been \$712,002, an increase of \$98,308 on the year 1886. For strictly congregational purposes, including stipend, church or manse and incidental demands, the total expenditure has been \$1,393,226, an increase of \$150,316, whereas last year showed a decrease on 1885 of \$17,796. In strict correctness, the increase should be \$196,616, made up of the sum of the increases. The total amount contributed for the Schemes of the Church was \$226,499, several items being included in this which are not credited to the particular scheme to which they were allotted. This amount shows an increase of \$33,037 on the contributions to the same objects in 1886. Of the entire sum \$10,832, a decrease of \$1,647, were paid for the colleges' ordinary fund; \$21,999 for the special fund, a decrease of \$2,248; and \$8,050 to Manitoba College, an increase of \$1,916, or a net decrease on the three of \$1,979. There were raised for Home Missions \$43,073, against \$32,204 the preceding year, being an increase of \$10,869. To the Augmentation Fund there has been an increase of payments to the extent of \$1,306, the figures for this report being \$32,562, and those in last year's \$31,256. For the purposes of French Evangelization \$22,752 have been raised, being an increase of \$2,868. A decided and large increase has been made in the amount contributed to Foreign Missions, the amount for this report swelling up to \$69,606, against \$50,001 in 1886, showing an increase of \$19,605. For the Aged and Infirm Ministers' Fund \$7,926 were contributed in 1886, and \$8,060 in 1887, an increase of only \$134—far short, it is understood, of the necessities and importance of the case. The payments to the Widows' and Orphans' Fund show a decrease of \$333, the actual sum being \$5,449. There is also a decrease to the extent of \$30 in the contributions to the Assembly Expense Fund, the sum raised by the different congregations being \$3,487. Of the total amount collected for the Schemes of the Church, \$21,456 came from Sabbath schools and Bible classes. Last report the sum was \$18,154 so that there is an increase of \$3,302. Dividing this by the numbers in attendance, an average is given to each of not

quite 20 cents. Of the entire amount raised for Foreign Missions, \$23,908 were received through Woman's Foreign Missionary Societies. There are only five Presbyteries all in the Synod of Manitoba and the North-West Territories, not reporting contributions by this agency; that the Presbytery of Toronto returns \$5,039; Lanark and Renfrew, \$1,713; Hamilton, \$1,583; London, \$1,348; Paris, \$1,149; Peterborough, \$1,179; Halifax, \$1,085. All the others come short of \$1,000, Quebec being the lowest with \$7. The amount raised for Synod and Presbytery Funds was \$7,622, an increase of \$37; and for all other religious and benevolent purposes \$95,927, an increase of \$13,547. The total contributions by pastoral charges was \$1,730,252, or an increase on 1886 of \$196,735, larger by more than \$30,000 than the income of 1881-82, which shows the largest increase since 1875-76, the year in which the Churches were united.

The average contribution for stipend per family was \$8.64 an increase of 40 cents on the rate of last year, and per communicant \$4.67, an increase of \$1.07; for all strictly congregational purposes, \$17.71 per family, increase \$1.41; and \$9.57 per communicant, an increase of \$0.47; for the Schemes of the Church, \$2.90 per family, an increase of \$0.37; and \$1.56 per communicant, an increase of \$0.15; and for all purposes, \$22 per family, increase \$0.82; and per communicant \$11.23, increase \$0.67.

The total increase for all objects for the year was \$1,730,252, exclusive of mission stations, which so far as reported have raised for the year \$42,862, an increase of \$10,674. The total named is an increase over the contributions of last year of \$196,735, and an increase over the contributions of 1875-76, the first year after union, of \$747,580.

Taking the Schemes of the Church, \$55 were raised in stations for the Colleges' Ordinary Fund, aggregate, \$10,887; \$41 for Special Fund, aggregate, \$22,040; and for Manitoba College, \$118, aggregate, \$8,168. The payments to the Home Mission Fund by stations were, \$1,087, aggregate, \$44,170; to the Augmentation of Stipend Fund, \$232, aggregate, \$32,794; to French Evangelization, \$319, aggregate, \$22,071; to Foreign Missions, \$263, aggregate, \$69,869; to Aged and Infirm Ministers' Fund, \$38, aggregate, \$8,098; to Widows' and Orphans' Fund, \$12, aggregate, \$5,461; and to Assembly Expense Fund, \$40, aggregate, \$3,527. The total contributions to the Schemes of the Church by mission stations were \$2,215, aggregating with those by pastoral charges, \$228,705. Of the amount raised for Schemes, \$246 were by Sabbath school and Bible classes, giving an aggregate from this source of \$21,702; and \$36 by Woman's Foreign Missionary Society, aggregating \$23,944. Stations contributed \$78 to Synod and Presbytery Funds, aggregate, \$7,700; and to other religious and benevolent purposes, \$394, aggregate, \$96,321. They raised for all purposes \$42,862, aggregate, \$1,773,114.

On motion of Principal Caven, the report was received and adopted and ordered to be printed in the minutes. Thanks were given to the committee, and especially to Dr. Torrance, for their diligence and gratitude was expressed for the steady growth of the Church and the large amount of liberality that has characterised the membership. In his address, Dr. Caven referred to the marvellous increase in the membership, contrasted with the Churches of the Old World, and spoke in eulogistic terms of the blessed effects of union, which had enabled united Presbyterianism to take a firmer hold of the country. He spoke also of the good work done by the Woman's Missionary Society, which had increased the spirit of missions throughout the entire Church, and the indebtedness of the Assembly to Dr. Torrance, for his great skill, industry and correctness in this and all his former reports. It was a great boon to the Church to have such a marvellous statistician. Dr. Bryce, Dr. Burns, Mr. James Croil and others spoke in similar terms.

CITY MISSION WORK.

An overture from the Montreal Presbytery regarding city mission work was received. Dr. Campbell, of Montreal, was heard in its support. It asks that missionaries be appointed in the larger towns and cities without any particular locality being designated and to be paid or assisted by the Home Mission Funds of the Church, the same as missionaries in country districts. Dr. Cochrane moved, seconded by Mr. D. J. Macdonnell, that the Assembly receive the overture, recognize the great importance of the matter to which it calls attention, approve of the object at which it aims and remit it to the Home Mission Committees East and West, to suggest regulations under which city mission work might be done, if the principle of the overture were adopted, and reported to next General Assembly.

CHURCH AND MANSE BUILDING.

Dr. Robertson, Superintendent of Missions, presented the report of the Church and Manse Building Fund for the North-West and British Columbia. The board, during the past year, assisted nineteen congregations and stations to erect or complete churches or manses. The building season does not synchronise with the year for which the board reports, and hence in four instances payments are made in part during the past year to congregations reported the previous year. Of the fifteen new congregations assisted, one is in the Presbytery of Rock Lake, one in the Presbytery of Calgary, two in the Presbytery of Regina, and eleven in the Presbytery of Brandon. Since the organization of the board, 109 buildings for church purposes have been erected. Of these buildings, fifteen are manses, four church manses and ninety churches; twenty-one are built of hewn logs, eighty are frame buildings, three are brick and five stone. Fifteen are in the Presbytery of Winnipeg, eleven in that of Rock Lake, thirty-five in Brandon, thirty-seven in Regina and eleven in Calgary. Fifty of the churches are in villages or towns along the railway. At present, the expense of Home Mission work in the North-West falls almost exclu-

sively on the Province of Ontario. Since so many settlers come to the North-West from the Maritime Provinces, surely assistance could be given by the members of the Church there, at least for the work entrusted to this board. The claims of the work need no advocacy and it is hoped that the presence of the General Assembly in Halifax this year will result in securing the co-operation of the Eastern section in the future to a much larger degree than in the past. Dr. Robertson, in presenting the report, gave an admirable address, showing the large increase in the Presbyterian settlers in the North-West, which demanded not only the supply of gospel ordinances, but Church buildings where they may be gathered in through these churches. Visibility and permanence had been given to the churches.

On motion of Rev. D. M. Gordon, the report was adopted. He made special mention of the valuable services rendered this fund by Dr. Robertson and Mr. J. B. McKillingan, of Winnipeg, and urged upon the people of the Maritime Provinces the privilege as well as the duty of assisting the Home Mission and Church Building funds of the West.

UNION WITH THE ANGLICAN CHURCH.

Dr. Burns reported on behalf of the Committee on Union with the Anglican Church. The committee met in Halifax on Thursday, June 14. It was then reported that correspondence had been carried on with members of the committee and with the Rev. J. Langtry, the Convener of the Anglican Committee, and that a joint meeting had been arranged for October 18 in Toronto. The report was received and Dr. Caven appointed Convener.

THE MARRIAGE QUESTION IN INDIA.

An overture from the Presbytery of Indore anent the rule now in force in India preventing our Presbyterian missionaries from solemnizing the marriage rite, was read, and Dr. Moore heard in its support. It was agreed that the Foreign Mission Committee, through the Moderator, should memorialize the British Secretary of State that this grievance should be removed.

AGED MINISTERS' FUND.

Mr. Chase presented the report of the Aged and Infirm Ministers' Fund for the east and Mr. McCoy for the west. Both reports were accepted. Mr. McCoy, in the absence of Mr. J. K. Macdonald, stated the present state of the fund and its urgent wants, and intimated that an effort would be made this fall to raise an endowment for the fund of \$100,000. Dr. Reid made a detailed statement of important matters connected with the work of the committee.

STANDING COMMITTEES.

Dr. Cochrane presented the report on Standing Committees, which, with certain changes, was adopted. The Conveners are as follows: Board of Management, Knox College, Mr. William M. Clark; Senate, Principal Caven; Queen's College Bursary Committee, Mr. S. Houston; Board of Management, Montreal College, Mr. D. Morrice; Senate, Principal MacVicar; Halifax College, Board of Management, Dr. Burns; Senate, Principal McKnight; Manitoba College, Board of Management, Hon. A. G. B. Bannatyne and Chief Justice Taylor; Home Missions, Western Section, Dr. Cochrane; Eastern Section, Mr. S. McMillian; Augmentation, Eastern Section, Mr. E. A. McCurdy; Distribution of Probationers, Dr. R. J. Laidlaw; Foreign Missions, Dr. Wardrope and Mr. Alexander McLean; French Evangelization, Principal MacVicar; State of Religion, Dr. Moore; Sabbath Schools, Mr. Fleck; Sabbath Observance, Dr. Armstrong; Temperance, Mr. P. Wright; Widows' and Orphans' Fund, West, Mr. J. S. Blaikie; East, Mr. R. Laing; Aged and Infirm Ministers' Fund, West, Mr. J. K. Macdonald; East, Mr. E. Grant; Finance, West, Mr. J. S. Blaikie; East, Dr. Warden; Halifax Section, Mr. John S. McLean; Statistics, Dr. Torrance; Protection of Church Property, Mr. J. McLennan; Church and Manse Building Fund, Chief Justice Taylor; Hymnal Committee, Dr. Gregg; *Presbyterian Record*, Dr. Campbell.

FRENCH EVANGELIZATION.

At Monday evening's sederunt of the General Assembly Professor Scrimger presented the report of the French Evangelization Board, in the absence of Principal MacVicar, the chairman, and gave encouraging statements as to the different branches of work under the care of the committee. He referred to the new proposition before the Board to obtain the building in Ottawa now known as the Ladies' College for the purpose of higher French Protestant training. In April last the Board of Management of the Ladies' College opened negotiations with a view to the transfer of the institution to the Board. After lengthened consideration and after a thorough inspection of the property by Mr. A. C. Hutchison, architect, who estimated the value of the grounds and building at about \$64,000, the Executive agreed to recommend the General Assembly to authorize the Board to purchase the grounds and buildings of the college, with their contents, for the sum of \$20,000, the amount to be paid, and the property, free from all encumbrances, transferred to the Board of French Evangelization on July 1, 1889, the college to be maintained as an educational institution under the control of the Board from that date. The Board of Management have signified their willingness to sell the property on the above conditions, subject to the consent of the shareholders, and will call a meeting for this purpose so soon as the sanction of the General Assembly is given to the recommendation of the Executive. Dr. Armstrong, in moving the adoption of the report, spoke strongly on the aggressions of Rome. Mr. Doudiet seconded the motion in eloquent terms, and it was afterward adopted. The Assembly also gave instructions to the French Evangelization Board to purchase the Ottawa Ladies College for the purposes indicated in the report.

THE REVOLUTION OF 1688.

Dr. Burns, from the committee appointed to report on the bi centenary of 1688, presented a report recommending that Sabbath, November 4, be set apart as a day when special reference shall be made to this memorable occasion in British history, and also that, if practicable, meetings should be held on the Monday evening following. The doctor made an elegant speech in submitting the report, recounting the principal acts of the killing time when persecution and bloodshed were the fate of God's saints. The treachery and baseness of the Charleses and the heroic endurance of the Scottish Covenanters were portrayed in vivid language. Mr. R. Murray, of Halifax, then moved, and Dr. Cochrane seconded, the adoption of the following resolution, which was carried: The General Assembly avails itself of the fact that this is the bi centenary of the revolution of 1688 to record its admiration of the heroic endurance manifested by our martyred forefathers who were tortured not accepting deliverance and loved not their lives unto the death. The Assembly records devout gratitude to Almighty God for the great deliverance wrought for our beloved fatherland by the accession of William and Mary to the throne, and its unabated and unqualified adherence to those fundamental principles of civil and religious liberty, of which the revolution 200 years ago was the expression and embodiment. The General Assembly approves of the recommendations of the report, and would instruct ministers and Sessions to take order that effect be given to those in such manner as they deem best, to the end that our ancient testimony for truth and righteousness be maintained, the safeguard around the throne, as well as our altars and hearths, be preserved, and that freedom, civil and religious, which we have obtained for so great a sum, be transmitted in its entirety to the generations that are yet to come.

On Tuesday morning after devotional exercises the Assembly was duly constituted.

THE DECEASED WIFE'S SISTER.

Dr. Moore, from the committee to examine and report on the remit sent down to Presbyteries anent marriage with a deceased wife's sister, gave in the report stating that of the forty-three Presbyteries in the Church, twenty-seven had sent in replies. Of these eighteen approved *simpliciter*, five disapproved, and four while disapproving, desire to give Sessions certain disciplinary power.

Dr. Cochrane, in rising to move a resolution, said that he did not intend to go into any theological discussion on the question. That had been done so often by abler men that it seemed to him unprofitable to engage in it. For some twenty years this had been discussed and re-discussed in Presbyteries, Synods and Assemblies. And not only so, a committee composed of our theological professors and most scholarly men have had the matter before them for years and reported their views to the Assembly. He sympathized very deeply with beloved brethren in the Church who held different views from the majority, who were exceedingly sensitive as to the Confession of Faith. These brethren would observe, when he read his motion, that he did not propose to touch the Confession of Faith in any shape or form, but simply to send down to the Presbyteries a remit as to whether liberty of opinion should be allowed in respect of the proposition to amend the Confession of Faith. This had been done already at the reunion of the Churches in the matter of the chapter referring to the civil magistrate; why not do so in this instance, and thus guard the conscientious convictions of all parties in the Church? The motion is as follows: Whilst a large majority of the Presbyteries which report on the remit on marriage signify approval of it, yet the number reporting is not sufficient to enable the Assembly adequately to ascertain the mind of the Church and finally to dispose of the question involved. The General Assembly therefore resolves that the *ad interim* act of last year be re-enacted and a remit sent down again to the Presbyteries to report upon to the next General Assembly, viz., "The discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister or deceased wife's niece." The Assembly is authorized in this by the fact that a large majority of the Presbyteries approved under the Barrier Act of the remit of the Assembly of 1886, touching the exercise of discipline in the cases referred to. Further, in this line of the deliverance of several Presbyteries on the remit of last year, the General Assembly does hereby resolve to send down under the Barrier Act the following remit:—Subscriptions to the formula in which the office-bearers of the Church accept the Confession of Faith shall be so understood as to allow liberty of opinion in respect of the proposition that "The man may not marry any of his wife's kindred nearer in blood than he may of his own." The Presbyteries of the Church are therefore required to report on the above remit to the next General Assembly.

The Rev. D. M. Gordon, of Halifax, seconded the motion in a concise, logical and able speech. Mr. Sedgwick rose to a point of order, namely, that before Dr. Cochrane's motion could be entertained the Assembly should record that the remit had been rejected by the Presbyteries. Dr. Caven, Dr. Cochrane, Hon. D. S. Fraser and others, held that the remit had not been rejected. The Assembly was not in a position to ascertain the mind of the Church. At the close of this long preliminary discussion, in order to save the time of the court, Dr. Cochrane withdrew his motion until this was settled. The remit, so far as relating to changing the Confession of Faith, was then declared to be rejected, on the ground that it had not received the approval of a majority of the Presbyteries of the Church. Dr. Cochrane then renewed his motion, seconded by Rev. D. M. Gordon. Mr. Sedgwick again arose to another point of order as to the competency of Dr. Cochrane's motion, but the Moderator decided that it was perfectly competent. Dr. Moore moved in amendment as follows: That the Assembly receive the report of the committee; that, in view of the action of the Presbyteries, the remit is rejected; but from the number of replies received to the remit on the marriage question, it is clear that, though the Church at large does not lack favour on any proposition to change or amend the

Confession of Faith, there is a serious difference of opinion regarding these marriages, and it is desirable to relieve the consciences of those who seek liberty and to guard the interest and peace of those who adhere to the Confession in its integrity. Therefore, resolved, that it be left to Sessions to deal with cases as in their judgment may be most conducive to righteousness and peace. Mr. Sedgwick seconded the amendment. A very long and breezy discussion followed. Dr. Fraser submitted two motions, one to lay the whole matter upon the table and another to pass on to the next item of business. The Moderator ruled the one out of order and the other was voted down by 119 to twenty-seven. The discussion then took a fresh start, and Dr. Caven, in a singularly clear and telling speech, supported Dr. Cochrane's motion. He traced the history of this question of marriage with a deceased wife's sister, through canon law, putting little value on the edicts of Popes who forbade other marriage relations besides that in question. He held that our appeal must be to Scripture and that alone, and because he did not find it forbidden in Scripture, he approved of liberty being given the Church in the matter. The discussion was continued by Drs. Proudfoot and McCrae in favour of Dr. Cochrane's motion, and by Drs. Reid and Murray in behalf of Dr. Moore's. Drs. Cochrane's motion was carried over Dr. Moore's by a vote of 139 to twenty-four. A number of dissents were entered by permission of the Court.

STATE OF RELIGION.

The Assembly heard in the evening the reports of the committees on the State of Religion and Temperance. The report on the State of Religion was given in by the Rev. G. M. Clark, in the absence of Rev. J. A. R. Dickson, the Convener. The recommendations of the committee as adopted by the Assembly are as follows:

1. That elders have districts assigned to them in all our congregations of which they shall have oversight, for their furtherance in the divine life.
2. That it be an instruction to Sessions to take greater pains to ascertain what proportion of families within their bounds observe family worship.
3. That inasmuch as it is evident that the memorizing of Scripture by the young in our homes and in our Sabbath schools, is not as general as could be desired, Sessions be asked to bring the subject to the attention of parents and superintendents and teachers.
4. That Presbyteries be recommended to prepare a Scheme of evangelistic services adapted to reach all congregations; ministers, elders and members to assist in conducting them.
5. That Sessions be asked to consider whether more might not be done to inculcate Temperance principles on the young by a more general institution of Bands of Hope, and the circulation of Temperance pledges.
6. That special care be taken by ministers and Sessions to instruct the young people of the congregation in the standards of the Church.
7. That in connection with the sixth recommendation, in order to encourage our young people to study the standards of the Church and the Word of God, a committee of three be appointed to issue examination papers on the Shorter Catechism and the Confession of Faith, and any portion of Scripture that may be selected; each of which shall entitle the successful candidates to a diploma (card, lithographed, issued by authority of General Assembly, as in Scotland, signed by Moderator and examiners).

TEMPERANCE.

The report on Temperance was presented by Rev. A. F. Tully, in the absence of the Convener, Rev. P. Wright, Mr. Tully made a telling speech, which was received by the Assembly with repeated manifestations of applause. At the close of Mr. Tully's speech Rev. W. A. McKay moved its reception, and among other things said deep interest was taken in this subject from one end of the Dominion to the other. He dwelt on the importance of education and law going hand in hand. In doing this great work we should know no name but the name of Jesus, but laws are necessary on this as on Sabbath observance and other matters to give expression and force to Christian conviction. To preach total abstinence and then set up temptation to drunkenness at every street corner is a manifest absurdity. As well pray Almighty God to stay the scourge of the pestilence when it appears in the land and then go to work and distribute as wisely as possible infested clothing over all the country as to pray to the same righteous God to save our country from the terrible curse of intemperance and then vote for a law that protects and fosters a traffic that is a chief source of intemperance. We believe in moral suasion and we believe also in prohibition. We should pull the poor drunkard out of the river, but we should also fight the crowd who are throwing the people into the river. He strongly denounced the license system as a framing of mischief by a law, and showed its political failure to restrict the traffic in England, the United States and Canada. Prohibition, not license, was the remedy demanded. As Dr. Guthrie said, "The knife must be plunged into the heart of the cruel monster." He dealt with specific legislation on this matter as required by the Word of God. He drew a most hopeful picture of the future of our country, and made an earnest appeal to the fathers and brethren to go forward in the cause of God and humanity. Rev. Mr. McKay seconded the motion for the reception of the report, which was agreed to.

TEMPERANCE RESOLUTIONS.

The recommendation of the Temperance Committee after slight alterations by the Assembly were adopted as follows: (1). That since Christ alone can uplift and bless the race, purify and save society, and make us a temperate and peaceable people, we give ourselves, in promoting the Temperance cause, with renewed consecration to the preaching of the Gospel; and that we hold up Christ in our pulpits, prayer meetings, Sabbath schools, Bible classes and families as the only Saviour from sin, and the only guide to true character. (2). That the Assembly declares that the general traffic in intoxicating liquors is contrary to the

Word of God and to the spirit of the Christian religion; that total Prohibition would be the most effective form of Temperance legislation; that it is in the highest degree expedient that the State should pass an efficient Prohibitory law, and therefore the Assembly urge upon all the members to use all legitimate means to secure such legislation. (3). That this Assembly, with renewed earnestness and emphasis again expresses the hope that electors, in their choice of representatives, will elect only able and good men, who are well known to be in sympathy with Prohibitory legislation. (4). That this Assembly calls on all its pastors, elders, teachers and members to use their utmost influence against the deadly power of the saloon, by their public utterances and private life, by personal effort and example on behalf of Temperance, and by a watchful care of the young gathered in our Sabbath schools and homes, so as to awaken the conscience of the indifferent, and save those who are tempted or fallen. (5). That the Assembly's Temperance Committee be instructed to take all proper measures to secure the co-operation of the other Churches of the Dominion with a view of petitioning the Dominion Government in favour of entire Prohibition at the earliest possible date; and, co-operation being secured, to prepare a form of petition to be signed by our people. (6). That this Assembly expresses its cordial approval of the provision which has been made in the Provinces of Ontario and Quebec for scientific Temperance instruction in the Public schools, and trust that the other Provinces of the Dominion the same blessing may speedily be conferred on our children and youth. (7). That this Assembly gratefully recognizes the noble service rendered to the cause of Temperance and Prohibition not only by the religious press, but also and equally by the leading secular journals of our Dominion, and would hail this fact both as an element of great power in the conflict with evil and as an evidence of an advanced and healthy public sentiment.

There was an animated discussion over several of the recommendations of the report participated in by Rev. D. J. Macdonnell, W. T. Herridge, Hon. D. C. Fraser, Dr. McCrae, Mr. Paul, Rev. G. Bruce, Dr. Campbell, Montreal, Mr. Davis, Rev. C. Tanner, Dr. James, Rev. D. M. Gordon and others.

The report on Systematic Benevolence was received and adopted, and Dr. Caven was re-appointed Convener for next year.

CONFERENCE IN MONTREAL.

In reference to the Conference in Montreal next September, Dr. Cochrane moved and Dr. Reid seconded the following resolution: The General Assembly of the Presbyterian Church in Canada express their gratification at the proposed Christian conference to be held in Montreal next October under the auspices of the Montreal Evangelical Alliance, and express the hope that by the blessing of God this conference may result in advancing the cause of truth and afford a basis for co-operation in such departments of Christian work as are common to the evangelical Churches of this land.

BRANTFORD LADIES' COLLEGE.

Dr. Laing read the report of the Brantford Young Ladies' College, after which the following motion by Dr. Cochrane, seconded by Mr. R. Murray, Halifax, was unanimously adopted: That the report be received, and that the General Assembly express gratification at the continued success of the college and the efforts of the Board of Directors to maintain a high standard of education in the institution, and commend the college to the confidence of the Church, inviting parents and guardians to avail themselves of the privileges offered for the care of the moral and spiritual welfare of the youth of the Church, while their intellectual training is carefully attended to. Further, the Assembly would suggest that in future the Board of Directors should give a short statement of the financial condition of the college, so as to satisfy such as are interested in it and give additional ground for confidence. The Assembly also nominates the following gentlemen, from among whom six shall be elected at the next annual meeting to act on the Board of Directors for the ensuing year: Rev. W. Cochrane, D.D.; W. Watt, R. Henry, W. Nichol, M.D.; A. Robertson, William Grant, C. B. Heid, Thomas McLean, R. Russell, A. Spence, J. Sutherland, Alexander Turner, and appoint as visitor of the college for the ensuing year the Rev. H. McQuarrie, of Wingham, Ont.

THE BOOK OF FORMS.

Rev. Dr. Laing submitted the report on the Book of Forms. On motion of Mr. Johnston, of Fredericton, N. B., the following deliverance was adopted: That the whole report of the committee, with the interlineations adopted by the committee, be printed and sent down to the Presbyteries to be considered and reported upon by the same committee, which is hereby re-appointed by this Assembly, and they to report to the next Assembly. It was agreed that Rev. Dr. Laing be presented with \$100 for the great labour bestowed on the Book of Forms. That gentleman, however, declined to accept anything more than his expenses in the matter.

SABBATH SCHOOLS.

Rev. James Fleck, of Montreal, presented the report from the committee on Sabbath Schools. This report shows the following statistics: In the Synod of Hamilton and London there are 3,201 teachers and officers, an increase of 236; 28,667 scholars on roll, an increase of 1,380; \$15,374 has been collected in the schools for all purposes, an increase of \$1,332. In the Synod of Toronto and Kingston, 3,764 teachers and officers are on the roll; 33,730 scholars on the roll, being an increase of 3,067; collections during the year, \$17,077. In the Synod of Manitoba and the North-West Territories, 774 teachers and officers; 6,353 scholars, an increase of 1,993; total collections, \$1,040. In the Synod of Montreal and Ottawa, 2,124 officers and teachers; 19,232

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TORONTO, WEDNESDAY, JUNE 27th, 1888.

A CLERGYMAN who supplied a Baptist pulpit in Philadelphia during the late meeting of the Assembly gives the readers of the *Interior* the following bit of experience:

People think that the minister gets more than his share of taffy; but sometimes he, too, has to take his "medicine." The first Sunday of the Assembly's session I was appointed to preach in the pulpit of a Baptist clergyman, who took this occasion to give himself an outing. Before the service a good deacon came into the study of the church, where I was looking over the hymns, and began in a deprecatory way to apologize for the prospective paucity of the congregation. I assured him that if he could stand it I could. "You see," he continued, in his kindly efforts to soothe my feelings, "we can't expect much of a congregation to-day, because there is so much talent in the city to-day." I don't think I ever had a better preparation for a service than that.

Once upon a time an Ontario minister preached for several Sabbaths in one of our city churches during the hot season. Many of the people were out of the city, and some of those who were at home did not attend church regularly. Each time the strange minister started for the pulpit stairs the beadle whispered to him in confidential tones, "There's terrible few here the day." Unlike the Philadelphia supply, our friend thought this was very poor preparation for the pulpit.

THERE is a clerical exodus at the present time. Presbyterian ministers are going across the Atlantic in shoals. This is a fine kind of diversion for them, but it is rather trying on those who have to remain at home and work hard these hot days. To sit in one's study with the mercury at ninety and read a list of the ministers who are able to cross the Atlantic every two or three years is somewhat perplexing to a minister who has never crossed, who never expects any such treat, and who knows that he works as hard and does as much for his Church as many of his brethren who are favoured with trans-Atlantic trips. In a couple of months these brethren will return thoroughly toned up in body and mind. Some of them may perhaps preach in the pulpits of their less fortunate brethren. The toning-up will show itself in the production of a well-delivered sermon, and some of the good people will kindly say, "If our minister could preach like that!" The statistics just published will show that many a weary, worried toiler had as many additions to his membership by profession of faith last year as the majority of his more highly-favoured brethren. That, after all, is the main thing. Thank heaven there is a rest and a reward which cannot be disturbed by the inequalities of this life. The harder the work the sweeter will that rest be when it comes.

It is a singular fact, that under the itinerancy the pastoral term continually lengthens, while under every other system it continually shortens. Originally the term in the Methodist Church of the United States, was one year. In 1804, it was extended to two years; in 1864 to three years, and a few weeks ago to five years. The *Christian-at-Work*, from whose columns we take these figures, says that the pastoral term is now longer than that of any other Evangelical denomination. It is a remarkable thing that the only Church that fixes its pastoral term at what seems a very short period of service, should have longer average pastorates than the denominations that fix no term and assume that their ministers will remain many years in their pastorates. A Metho-

dist minister is placed on a circuit for three years. That seems a short time. A Presbyterian, Baptist or Congregationist minister is inducted and is supposed to remain in his charge for a long time, perhaps for life. That is the theory. The facts are that the average Methodist minister remains a longer time than any of the three. Doubtless, one reason why the Methodists strike a higher average is because the time serves as a safety valve. A minister will put up with many things in a congregation if he knows he is going away in a year or two, that he could not think of enduring for an indefinite period of time. A congregation will put up with almost anything in a minister if they know he is going away in a few months.

THERE was a slight collision between the Church and State in the Toronto Conference the other week. The good brother who was fined for the double offence of not "moving on" while waiting for his street car and rebuking the profanity of a policeman, appealed his case. Strictly speaking it is not deemed proper for the press or for public bodies to express opinions or give judgments on cases while they are passing through the courts. That is one side of the question. There is another. The Methodist Conference passes upon the character of each preacher before sending him down to a circuit. They cannot give him work until they have decided that his record is clean. How could they send Mr. Wilson to his circuit without practically giving judgment upon the case pending in the civil courts? Is it to be supposed for a moment that the Toronto Conference would stop any part of its work on account of what the civil authorities did in the case of Mr. Wilson? That would be to put the Methodist Church under the control of a policeman! Those who expect the Methodists to take that course don't know Canadian Methodism. The Conference had a perfect right to pass upon the character of its members; it is part of its discipline so to do; and if it cannot exercise that right without interfering with technical legal restrictions, then so much the worse for the restrictions. The Church has a perfect right to administer its own laws.

ONTARIO was favoured last week with a visit from the association composed of the superintendents of American asylums for the idiotic and feeble-minded. The party met in Toronto, and after holding a preliminary meeting, proceeded with Dr. O'Rielly to Orillia where they were taken in charge by Dr. Beaton, superintendent of the Orillia Asylum. The annual sessions of the association were held in the new asylum buildings, and a splendid reception given to the visitors by the citizens of Orillia. The members of the association were highly pleased with the new buildings and with the management of the institution. When finished, they say, it will be one of the best, if not the very best on the continent. The superintendent they considered "the right man in the right place." Mr. William Thompson took the distinguished party for a sail on Lake Couchiching and they left for Muskoka highly pleased with Orillia, its asylum and its surroundings. It is needless to say that they were charmed with the scenery of Muskoka. Such visits are productive of much good. We can learn a few things from our neighbours and probably they may get a few points from us. Those who had the pleasure of meeting the visitors found them, as might be expected from the position they occupy, a benevolent, kindly and thoroughly accomplished body of officials. Thanks to our common Christianity the unfortunates of Canada and the United States who cannot take care of themselves are well cared for by kindly and accomplished Christian men.

THE MONTREAL CONVENTION.

As the approaching Prohibition Convention at Montreal, is looked forward to with general interest, the following circular issued by the secretary of the Dominion Alliance is submitted to our readers:

The Dominion Prohibition Convention, to be held at Montreal on July 3rd 4th and 5th, will be a gathering of remarkable interest. It will be the first national Canadian conference of delegated Prohibitionists. The great meeting at Montreal in 1875, out of which came the Dominion Alliance and the Scott Act, was simply a mass convention of active Temperance workers. In the coming meeting every delegate will represent a constituency of Prohibitionists anxiously waiting the decision of their leaders and the call to arms for further conflict.

The convention has been called by the Dominion Alliance, but it will be thoroughly independent when it meets, and will organize and control itself. Every Local Temperance organization, every Lodge, Division, Council, Union, Club, Church, Society, or any such institution, is invited to send a delegate for each fifty of its membership, any number not being a complete fifty to count as fifty for the purpose of representation. Every Provincial Temperance organization is invited to send its Executive Committee or an equal number of representatives. Every Provincial branch of the Alliance is to send ten, and every County Alliance or Scott Act Association is entitled to five.

The principal Railway and Steamboat lines are acting very liberally towards the Convention. The Grand Trunk and the Canada Pacific Railways and Richelieu Steamboat Company will issue return tickets to Montreal, for a single fare, to all persons applying. Tickets will be issued on this plan from Saturday June 30th, up to Tuesday, July 3rd, and will be good for return passage up to Saturday, July 7th. The Intercolonial Railway will sell single fare tickets to Montreal at usual rates and will issue at Montreal return tickets free, on presentation of a certificate signed by the Secretary of the Convention. It will be seen that all who attend the Convention (which will be open to the public), whether delegates or not, may avail themselves of these reduced fares.

The meetings of the Convention proper will be held in the Victoria Rifles Armory on Cathcart Street. On Sunday evening, July 1st, there will be held a great Gospel Temperance meeting at some central point; on Monday, 2nd, there will be an excursion to Mystic, and a Prohibition picnic there; on Tuesday evening, 3rd, a monster Prohibition mass meeting will be held. All these gatherings will be addressed by the foremost moral reform workers of Canada.

Already there is being manifested everywhere a deep interest in this Convention. Its doings and sayings will be carefully studied by the Temperance party, the liquor party and the politicians. It will make history. The Prohibitionists are in earnest. The policy they are advocating must speedily receive the careful attention of statesmen and voters. It is being pressed into active politics with a persistence that will not be daunted. It has behind it some of the best brain power in the land, it has been warmly endorsed by different branches of the Christian Church, and it influences the vote of an important and growing section of the electorate. The Montreal meeting will be a gathering of men conscientiously and determinedly in earnest. We trust that in its deliberations wise counsels will prevail, and that its results will be for the welfare of our country and the advancement of temperance, which every friend of humanity desires to promote.

THE HALIFAX ASSEMBLY.

THE General Assembly at Halifax was eminently a business meeting. There was a strictly economical employment of time, leaving no room for anyone to complain seriously of unnecessary interruption and delay. Neither has there been any disposition to complain of unjust repression, all members of the court experiencing at the hands of the impartial Moderator the measure of courtesy and fair-play to which they were entitled. The attendance not being quite as large as usual, and the number of those who take a leading part in the business of the Assembly being anxious to embark early to reach London in good time for the opening of the Presbyterian Council had an influence in expediting the despatch of business.

The various reports presented, prepared as they were with great intelligence and painstaking effort, are mostly satisfactory in their results, hopeful in tone, and encouraging to the people throughout the Church. The Home Mission Report is full in its statement of what has been accomplished and gives much information in detail showing that the Committee and its indefatigable Convener have attended faithfully to the duties and responsibilities the Church has laid upon them. They are able to report a gratifying increase all along the line. Though in some particulars the advance may be but comparatively slight there is a steady, solid and satisfactory progress which is better fitted to endure than is usually the result of spasmodic and fitful spurts usually followed by disheartening reaction. The committee steadily and systematically aim at evoking the latent working power and resources of the Church, that they be profitably and efficiently engaged in sustained action. But for these well-directed and energetic endeavours the work of the last few years would not have been so encouraging as it is. In the older settled districts almost all possible fields for the prosecution of Home Mission work have been fully occupied. In the newer and more remote settlements excellent work has been done, with the most gratifying results, while up to the full extent of the means at their disposal Manitoba, the North-West Territories and British Columbia have been supplied with ordinances to an extent that languid effort could never have accomplished. The work represented by the Home Mission Committee is eminently deserving of all the support the Church can give.

In the great Foreign Missionary enterprise the committee has maintained the important place it has hitherto been able to take. Within the last few years there has been a marked increase in interest and liberality throughout the Church generally. In the production of this encouraging state of affairs much credit is unquestionably due to the enthusiastic and self-denying efforts of the women whose missionary associations, increasing in number every year, now extend from one end of the Dominion to the other. The generous contribution of over \$23,000, which their agency alone has placed this year in the Foreign Mission treasury, is more than the entire Church was in the habit of raising only a few years ago. The reports of missionaries indicate the gradual progress of the Gospel at all points where they are engaged. Well-directed and steady work is being maintained in the various fields, and in numerous ways much good is being accomplished. The year has witnessed the death of two most devoted and promising labourers in the Foreign Mission field, and others have been compelled by enfeebled health to avail themselves of temporary respite from their arduous and trying labours.

French Evangelization has made steady and appreciable progress during the year. The work of colportage has been ably sustained as far as the means at the disposal of the Board would permit, and it is plain that splendid work might be accomplished were this department of effort much more liberally sustained than it is at present. Point-aux-Trembles Institute is doing admirable work and the effort to add to its capacity has been fairly well supported. In engaging Mr. Doudiet to present its claims to the various congregations, the Board has done well, as he is admirably fitted for the special work in which he is at present engaged.

Two questions of general interest only evoked anything like animated and well-sustained discussion. One of these was the time-worn question of marriage with a deceased wife's sister. While the returns to the remits show that a majority of Presbyteries are in accord with general public opinion on the subject, there is still a large minority of most respectable and conscientious opponents to any change on this question. The discussion was conducted in an excellent spirit. There was no disposition to deal cavalierly with those of tender scruples, and the manifest purpose to avoid undue haste will afford ample time and opportunity for the satisfactory adjustment of what has for years been a much vexed question.

The other subject which elicited a keen and interesting discussion was the report and its recommendations presented by the Committee on Temperance. Though the able Convener of this Committee was absent, the duty devolving on him was efficiently discharged by a co-presbyter of his. Mr. McKay, of Woodstock, fully sustained his reputation as one of the most earnest and effective advocates of Temperance, and its accomplishment by means of prohibition. The deliverance reached is in the line of that of previous years, and will no doubt be generally considered as satisfactory. The Church bears full testimony to the evils wrought by the saloon, the need for personal abstinence, and the employment of all legitimate educational and legislative efforts for the suppression of so gigantic an evil. The Assembly wisely avoided all approach to the dictation of political action.

The Halifax meeting was thoroughly enjoyable. The good people were unceasing in their efforts to make their ecclesiastical guests comfortable and to render their brief stay by the sea as pleasant as possible. In this they were most successful. Delightful memories of the trip to Halifax will be cherished by those who attended the General Assembly of 1888.

EVERY day school teacher, says the *Interior*, who takes an interest in his or her work, is pleased when the parents or pupils show a sympathetic interest. A parent who visits a schoolroom in a proper spirit is almost certain to be welcome; and a brief conference on the conduct, the acquirements and the requirements of a child is a help and encouragement to the instructor. We commend the same course in respect to Sabbath school work. Parents and teachers can and ought to help each other in the spiritual training of the young. Home instruction and Bible study should be brought into conformity with the Sabbath school system. Friendly conference between teachers and parents will effect it.

Books and Magazines.

A MAN'S WILL. A Temperance Novel. By Edgar Fawcett. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Those who have been following with eagerness the career of Edgar Fawcett since he first entered the arena of literature as an American novelist, will welcome this new production. It seems that with every new book the author manifests greater power. "A Man's Will" in nowise lessens this opinion. This is a powerfully written temperance story, but is wholly out of the line of the ordinary stories of this class. It is void of all dullness, while every page is replete with sparkling witticisms, striking situations, and beautiful expressions. The conception is excellent, the portrayal beautiful, and the effect most pleasing.

MY SERMON NOTES. A Selection from Outlines of Discourses Delivered at the Metropolitan Tabernacle, with Anecdotes and Illustrations. By C. H. Spurgeon. Volume IV.: from Romans to Revelation—cxv. to cclxiv. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is the last volume of Spurgeon's Sermon Notes, and it is only necessary to say that it is equal if not superior to his three previous volumes, which have had such a large sale, and which have met with so hearty a reception and with so many kind words from both the ministry and laity, to insure for it a much larger sale than any of the other volumes. Others besides ministers will derive great good and much pleasure from the perusal of these Notes and the filling of them out from their own experience and beliefs.

ETHICS OF MARRIAGE. By H. S. Pomeroy, M.D. With an Introduction by Rev. Joseph T. Durvea, D.D., Boston, and Prefatory Note by Thomas Addis Emmet, M.D., LL.D., New York. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Dr. Pomeroy, of Boston, a physician of long practice, has handled, without gloves, a long-neglected subject. While it is a very delicate topic, he yet treats it with the utmost propriety. A marked feature of the book is the intense earnestness which the author manifests on every page, and it appears that he has written the book because he could not help writing it. He has become imbued with an eagerness to do something to check the stride of a dreadful evil and to rid the American nation of the terrible charge made against it by foreign countries. The book has an appendix showing the laws of most of the States and Territories as to certain crimes connected with the subject discussed.

HOURS WITH ST. PAUL AND THE EXPOSITORS OF HIS FIRST EPISTLE TO THE CORINTHIANS, More particularly chapters iii. ix. xiii. By Rev. William Scott. (Ottawa: John Durie & Son.)—The apostle of the Gentiles was a profound as well as an inspired thinker. He has exercised a powerful influence on the thinkers of every age succeeding his own. Many interesting and instructive works have been written on the life, times and writings of St. Paul. The themes on which the inspired apostle writes are exhaustless and afford fresh and interesting subjects of study to thoughtful minds in every age. The author of this goodly volume finds congenial thoughts in the Epistle to the Corinthians, and has brought earnest and sanctified thought as well as extensive scholarship to his investigation. He possesses excellent critical acumen, and has given much time to the careful perusal of several of the more eminent commentators, of diverse views, and clearly states the conclusions he has reached. The nature of the work may be gleaned from its contents: Introductory, The Trial by Fire, Proportionate Rewards, Supremacy of Love, Arise from Sleep, Review of Rev. J. A. Beet's Commentary, Principal Edwards on 1 Corinthians, Notes on Dean Alford, Olshausen on Corinthians, Bishop Elliott on 1 Corinthians, Supplementary Notes, Index to Texts, and Index to Authors Quoted. The book deserves a cordial welcome and a wide circulation.

RECEIVED.—THE CALENDAR OF THE PRESBYTERIAN COLLEGE, MONTREAL, (Montreal: W. Drysdale & Co.) THE DAIRYMAID'S SUPPER. A Cantata for Church and Charity Festivals. By Mrs. A. G. Lewis and Leo R. Lewis. (Brattleboro', Vt.: E. P. Carter & Co.)

THE MISSIONARY WORLD.

PROGRESS IN COREA.

A Corean missionary writes: In reporting news from Corea the object is to show the change toward progress that we see continually. We have been here less than three years, but in that time three has grown up a decided sentiment in favour of the religion of the Lord Jesus.

We observed the week of prayer at the beginning of their New Year; the suggestion was made by the native brethren. Last Sunday I preached to fourteen believers and seekers; this does not include women. These are taught by a lady missionary in the Ladies Home, nor does it include all of our own followers, as we have quite a work in the country.

Among those present last Sunday was a young man from Quelpart, who two years ago refused a copy of a religious tract, because he thought he was endangering his life—though I did not think so then—now he is in regular attendance at all our services.

A year ago there came to my house two young men to study the Word. They came at night, and when they heard the least noise outside they talked in a whisper. Last fall I baptized one of these. He is an enthusiast on the subject of religion. I use this word in a good sense.

Being a widower, his friends wanted him to marry and, agreeably to the custom of the land, they found a widow whom they recommended. He listened to them, but before he decided consulted with us missionaries, sent her a copy of St. Mark's Gospel and of the Ten Commandment, with the word that only on the basis of these could he get married, and that he was prepared to receive a "No" in case of non-compliance with these conditions.

The woman, after examining the Gospel and Commandments, sent word back that, though not understanding all, what she did understand was "very good."

The next step was to make arrangements about the marriage ceremony. On my recommendation he translated (from the Chinese) our ritual, and sent a copy with explanations to the woman.

On the evening of March 15 they came to my house and, in the presence of a few select friends, Coreans and missionaries, were married according to the ritual of our Church, with not a vestige of the native ceremony. The self possession of the bride was remarkable and her answers clear and distinct. The man who a year ago was afraid as death almost to be suspected of believing in Christianity, now publicly and boldly proclaims that it is to be the standard of his life.

WOMAN'S WORK IN CALCUTTA.

The work of the evangelization of women in Calcutta, committed to the care of the Free Church Ladies' Society, has various branches, of which the earliest and the inmost is the work of the Christian Home, known usually as the Orphanage or Boarding School. Fifty years ago, when the mass of the Hindu and Mohammedan women were beyond reach, a beginning was made among the orphans and the outcast by gathering them into a Christian home and training them to be Christian women, fitted for the common sacred duties of home life. In course of time the daughters of the first generation come to be trained where their mothers had been, and the orphanage grew into a boarding school, orphans, however, being still received. Further, the pupils have come to be educated not only for home life, but to be Christian workers, specially to teach in the day schools and zenanas. Thus the ordinary school has connected with it a normal department. In Calcutta there were last year fifty-six pupils in the former and thirty-four in the latter—ninety in all. Mrs. K. S. Macdonald is the superintendent. Miss Emily White, a daughter of Rev. Dr. Verner White, will go out in autumn to be mistress of the normal school under Mrs. Macdonald.

The second form of work is the day school for Hindu girls, and this is represented in Calcutta by Dr. Duff's School, as it is called, which has over 100 pupils on the roll, and is under the care of Mrs. Chatterjea.

The third form of work is the zenana mission proper, which is the largest part of the work in Calcutta. It is carried on by our three missionaries, Miss Warrack, Miss Colvin and Miss Brown, and eleven native Christian teachers.

GENERAL ASSEMBLY.

(Continued from page 423.)

scholars; \$10,185 raised during the year. In the Synod of the Maritime Provinces, 3,691 teachers and officers; 30,859 scholars; collections, \$11,221. Total scholars throughout the Church, 118,841; total increase, 14,157; officers and teachers, 13,514, increase, 2,001. The adoption of the report was moved by Rev. Mr. Fotheringham, of St. John, N.B., seconded by Rev. Mr. Gracey, of Gananoque, and was duly carried by the court.

SABBATH OBSERVANCE.

A most exhaustive and able report on Sabbath observance was presented by the able Convener, Rev. Dr. Armstrong, of Ottawa. The recommendations, which cover the entire work undertaken by this committee, are as follows: 1. That Presbyteries be instructed to appoint standing committees on Sabbath Observance, said committees to report to the Conveners of their respective Synods, and that Conveners of Synodical committees, as heretofore, report to the Assembly's committee. 2. That ministers be enjoined to preach, at least once in the year, on the due observance of the Sabbath and report to their respective Presbyteries. 3. That the Assembly approve of the alliance formed at Ottawa for "The protection and preservation of the due observance of the Lord's Day," and appoint as its representatives the members of the Sabbath Observance Committee. In the discussion which followed, it was brought out that amongst all the sinners guilty of Sabbath desecration the railway corporation tower above all the rest. It was stated that through the small town of Smith's Falls, no less than fifty trains passed on one Lord's Day last April. If the temper of the Assembly may be accurately estimated, vigorous steps will be taken by the newly formed Alliance for the protection of the Sabbath, as against the railways and others who employ labour on the Lord's Day. The adoption of the report was ably moved by Rev. Dr. James, of Walkerton, seconded by Rev. Dr. Forest, Principal of Dalhousie College, Halifax.

VARIOUS REPORTS PRESENTED.

At the Thursday morning's sederunt Rev. James Fleck presented the report on the reception of students. The following gentlemen were duly received: Roderick McLeod, Charles Cameron, M.A., Robert Drennan, Norman McKay, A. J. Moore, W. M. Kay, E. R. Hatt, D. C. Hosack, LL.B., F. C. Simpson, Richard Pyke, John Garrioch. To study two years—Robert Atkinson (on condition that his papers are correct), W. K. Muir, D. H. Sutherland.

Rev. Thomas Sedgwick reported on the reception of ministers. The following are the names: Rev. J. M. Wilson, Rev. Mr. Morton, Rev. J. C. Mousseau, Rev. J. L. Mourean, M.A., Rev. L. R. Gloag, Rev. Charles Stephen, Rev. Hugh Rose Rae, Rev. A. E. N. Snelling, Rev. A. E. McGregor. Two applications were withdrawn.

Rev. George Bruce reported from the Committee on the Supply of Vacancies. The recommendations were practically the same as those passed in 1886 on the Committee of Distribution of Probationers.

Rev. Dr. Campbell and Dr. Reid presented the report of the Widows' and Orphans' Fund of the Western section. The assets of this fund amounted to \$114,243.20. Rev. Dr. Patterson presented the report of the Widows' and Orphans' Fund (Eastern section). The assets of this fund amounted to \$72,000.

Rev. D. J. Macdonnell presented the report of the Hymnal Committee. Rev. Dr. Campbell presented the report of the Committee on Lotteries. The same gentleman presented a report on the *Record*. Both reports were adopted. Rev. Dr. Moore presented a report on the expenses of commissioners to the General Assembly. Rev. Dr. Campbell reported the address to her Majesty the Queen. His Honour Judge Stevens reported the address to his Excellency the Governor-General.

RETIRING MINISTERS.

Rev. Dr. Armstrong presented the report on the retirement of ministers, as follows: Rev. Alexander Smith, Rev. J. B. Duncan, Rev. George Brown, Rev. Neil McDiarmid, Rev. Joseph F. Eaken, Rev. J. Fraser, Rev. William Matheson, Rev. Alexander Cameron, Rev. Peter Ferguson, Rev. Dr. McCulloch, Rev. Solomon Mylne, Rev. Dr. Smellie, Rev. Dr. McLeod. The last four named ministers are placed on the roll and received under certain conditions the position of pastor emeritus.

OVERTURES.

Mr. Cumberland presented an overture on Church architecture, which was favourably received. He stated that many churches were being built in rural districts without any well defined plan, and which both, from an artistic and utilitarian standpoint, were failures. We could not have a picture gallery in every locality, but we could have neat and suitable churches, built on the lines of architectural symmetry and harmony, and these would have an educational value to our people. The poet has well said: "A thing of beauty is a joy forever." This most effective speech resulted in a committee being appointed with Mr. Cumberland as Convener, which will doubtless inaugurate a new era in church building, combining economy with beauty.

Rev. D. M. Gordon presented an overture from ministers in the North-West ancient female education in the North-West. The overture contemplates the establishment of schools for higher education to meet the influence of the conventual system of the Church of Rome.

Permission was granted the Presbytery of Montreal to ordain Dr. McClure as a ruling elder. This gentleman goes out as a medical missionary to China. Rev. Dr. Patterson read the report of the Historical Society. Rev. Dr. Reid

presented the report of the Finance Committee, Western section. The total receipts for Church Schemes in 1887-88 were \$175,718. Rev. P. Morrison presented the report of the Finance Committee, Eastern section. There is a balance on hand at the close of the year. Total receipts for 1887-88, \$51,783.49.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The report of the Committee on Religious Instruction in Schools was presented by Rev. Thomas MacAdam, of Strathroy. The report, which was most complete, was adopted, and the Assembly resolved as follows: The Assembly expresses its unabated conviction of the importance of religious instruction as an integral part of Public school education, appoint a committee to watch over legislation on the subject in the different Provinces, and endeavour where practicable, to influence it in the direction of the expressed view of this Church, to co-operate for this end with any similar committee of other branches of the Church, and to report to the next General Assembly. The committee was appointed with Principal Grant and T. MacAdam, joint Conveners.

Rev. Dr. Jardine reported, through Dr. Reid, the progress made towards the Nisbet College at Prince Albert. His efforts have been crowned with success. Upwards of \$80,000 has been freely given to the contemplated object. The report of Rev. Dr. MacVicar agent the Trafalgar Institute was presented and adopted. The report agent the licensing of students was duly received.

On motion of Mr. Hamilton Cassels thanks were tendered to the citizens of Halifax for their hospitality, to the trustees and pastor of St. Matthew's Church, to the railways, to the Lieutenant-Governor, etc., etc., for the kindness shown the Assembly.

At quarter past six p.m. the Assembly adjourned to meet in St. Andrew's Church West, Toronto, the second Wednesday of June, 1889, at half-past seven p.m.

NOTES.

It was agreed unanimously to invite the Pan-Presbyterian Council to meet in Toronto in 1889.

The Halifax friends arranged for a Saturday afternoon excursion on the bay and a visit to the flagship *Bellerophon*.

The Woman's Foreign Missionary Society gave a reception to the delegates in the Ladies' College on Saturday evening.

At the invitation of Mr. James Thompson, a number of ladies and gentlemen attended a reception at Maple Grove on Tuesday afternoon.

It was agreed to hold the next meeting of the Assembly in St. Andrew's Church, King Street West, Toronto, (Mr. Macdonnell's), on the second Wednesday of June, 1889.

Rev. Dr. Lathern, Dr. Alliston and Rev. Mr. Rogers, as a deputation from the Nova Scotia Conference of the Methodist Church, addressed words of fraternal greeting to the Assembly.

Intimation having been made by Dr. Burns of the death of the Emperor of Germany, the Moderator led in prayer, commending the bereaved Imperial Family and the afflicted nation to the God of all comfort and consolation.

The Rev. Professor Scrimger, Rev. D. M. Gordon and Rev. Mr. Murray, ministers, with Hon. D. C. Fraser, Judge Stevens and Mr. Paul, elders, were appointed to convey the greetings of the Assembly to the Methodist Conference in Session in the city of Halifax.

An overture from the Quebec Presbytery was read, desiring that steps should be taken to have the French Evangelization Society conducted on more economical principles. Mr. Tanner was heard in its support, and moved that the overture be transmitted to a committee to confer with the members present of the French Evangelization Board, and bring up a report to the Assembly. After discussion it was agreed by a large majority vote to send the overture to the French Evangelization Board for consideration.

The General Assembly was entertained at Government House on Wednesday evening by his Honour, Lieut.-Governor Ritchie. The Nova Scotia Conference of the Methodist Church was also invited to meet the Assembly, together with a large number of citizens and military. The reception was a fine affair, and one of the social events of the Assembly. It was the closing reception at Government House to be given by Lieut.-Governor Ritchie, who, immediately on the close of his term, goes to Europe.

WHERE TO SPEND YOUR VACATION.—In 1870, the little town of Port Stanley was rendered notable by the erection and opening of the Fraser House. During each succeeding year this resort has grown in general popularity. Port Stanley is situated on the North shore of Lake Erie nine miles from St. Thomas, and can easily be reached by the G.T.R. C.P.R. and M.C.R. R's. The hotel is situated 150 feet above the Lake, commanding a magnificent view of woodland, shore and lake—is surrounded by a lawn of fifty acres. The air is cool, and night delightful. Bathing, boating, driving, Lawn Tennis, Croquet, etc., etc., are always available. The House is in all respects first class and justly popular. Mr. W. A. Fraser, the manager, is deserving of great credit for his untiring zeal in looking after the comforts of his guests.

In France 3,000 criminals have been examined by M. Marembet. He finds that of the vagrant class seventy-nine per cent. were drunkards, of assassins fifty per cent., incendiaries fifty-seven, and robbers seventy-one. Of 100 criminal youths sixty-four were already drunkards.

THE Punjab mission of the Church of Scotland has enjoyed a very prosperous year, no fewer than 680 having been added to the membership by baptism. The total membership is now close on 1,400 and in the schools 1,600 heathen boys and 200 girls are being taught the Scriptures.

Choice Literature.

THE SPELL OF ASHTAROTH.

BY DUFFIELD OSBORNE.

By constant contemplation of his growing passion (for it was vain now to deny to himself that it was such) the shadows of religious fear and race attachments and antipathies had grown fainter; while Miriam, as a sentiment or even a reproach, had vanished utterly. His heart was now firmly set on the path marked out. Though he outraged every feeling, religious and patriotic, though he stripped every foredeemed virtue from his heart, yet the mysterious eyes of the Chaldean, as he now knew her to be, sufficed for all. Her image was seated on the thrones of constancy, virtue, patriotism—aye, and of God—and the former occupants might search for other resting-places.

The questions that now absorbed him and drew the haggard lines of trouble in his face were practical, not moral. He had not as yet spoken directly to Elissa of his passion, though he felt she could hardly be ignorant of the nature of his sentiments. Men do not do such acts as his, so fraught with self-transformation and frightful peril, without stronger motives than mere pity or passing interest. But, on the other hand, of her feelings toward him he knew nothing, nor was he as yet fully settled that, were they the most favourable possible, he would do more than escort her to a place of safety and then return to take his place in the ranks of his people. To take her to a place of safety was his fixed determination in any event, so there was no need at present to conjure up the grim questions of desertion and apostasy. The time, also, for the attempt was settled in his mind. It would not be safe to move until the return of Ozias and his followers, nor would it do to delay flight one moment after the return.

So pondering, Adriel hurried on toward the ruins, unconscious that keener eyes were watching him and younger feet were tracking his footsteps. Fortune, however, smiled on his exploit where Caution had failed to do her duty.

Though he had moved with rapid strides across the plain and though his form had been often lost to his pursuer in the thick shadows of the palms, yet, despite his fear of discovery, the boy had, by an occasional short run, managed to keep track of his quarry, while his wonder and sorrow momentarily increased at the, to him, evident signs of the affliction they had all so feared. And now he saw the form of Adriel mounting the ruined wall and then plunging down into the city.

Abiathar ran forward, but when he reached the summit of the fallen masonry he saw no sign of him he sought. Several streets seemed to start from just beyond the point where the man had entered, and there was no sign to disclose which one he had taken. In vain the boy forgot his caution, and, mounting to the highest point of the ruin, sought to gaze over the piles of debris that were scattered beyond. Nothing was visible save the moonlight playing on fallen block and column, nothing audible save the howling of wolf and snarling of dog, as they still struggled over their loathsome feast.

Once Abiathar plunged down into the broadest street and ran at full speed some distance up its encumbered roadway. Then the vainness of his search came back upon him, added to a superstitious dread of his surroundings and a wholesome terror of the beasts of prey, and, turning, he set his face again toward the camp, with downcast eyes and sorrowing heart.

Meanwhile Adriel, unconscious of the fact that he had shaken off his pursuer, as he was unconscious that he had been pursued, moved swiftly on until he reached his point of destination.

Everything seemed as he had left it with the hut and its occupant; the one was apparently as impassive as the other to the horror, danger and solitude that surrounded them.

Adriel entered and seated himself without a word upon a low stone which had evidently served the former owner as a stool. For many moments the silence continued unbroken. At last the girl spoke.

"My lord is weary? Peradventure he would rest? He is welcome to such couch as his servant hath to offer him."

He started at the sound of her voice, and then, coming close to her and taking her hand in his, he said:

"Elissa, I have striven ere this to speak to thee of what is in my heart, and there has been that within me which fought it back. Now the time has come and I can be silent no longer. Thou must have known, girl, that no common motive could have driven one of my race into such a course as I have followed. We are well spoken of as pitiless to our enemies; and now I am come to say unto thee that I am here to go much father in the path I have chosen. I am here to say that when the moment comes, as it must ere long, I am fixed in mind to go forth bearing thee with me, to leave my people, and to defy my God; to draw sword against them if the worst may come. I know well that the God of Israel has marked out this whole land for an heritage to His people, and has commanded them to sweep its inhabitants from the face of the earth; but I know, too, that there are other lands than this. These are cities by the great sea of which I have heard—cities the wealth and power of which it is hard to conceive—and there is, too, that Babylon of which thou hast spoken. Peradventure it will go hard with us if there be not some refuge where the children of the desert shall not come. Thither, then, dearest, shall we journey, and live under the protection of thy gods, that thy Ashtaroth may bless our loves and give us protection against the Jehovah of Israel."

He finished, and, reaching out, strove gently to draw her toward him; but she held back. Slipping her hands from his, she stood drawn up to the height of her slender figure, and made him answer:

"My lord does honour to his servant in that he hath spoken to her as he hath. It is even more than the bene-

British and Foreign.

IN the New Zealand Universities a large proportion of the successful scholars at matriculation are females.

AT Sydney the ministers' union is pressing the police to enforce the law against the sale of newspapers on Sunday.

THE Baird trustees have been unsuccessful in their endeavour to obtain exemption from income tax for the funds they administer.

THE Rev. Dr. Donald MacLeod is to succeed the late Dr. Phin as Convener of the Church of Scotland Home Mission Committee.

MR. MACGREGOR, (Rob Roy), an office bearer in the Blackheath Church, who has been seriously indisposed, has returned home in improved health.

THE Rev. F. E. Clark, of Boston, has explained the objects of the Society of Christian Endeavour in Manchester, Birmingham and other English towns.

DR. J. A. WYLIE was one of the speakers at the meeting held in Exeter Hall, under Lord Kinnaird's presidency, to commemorate the defeat of the Spanish Armada.

UPON the visit of Dr. Fergus Ferguson, of Queen's park, Glasgow, to Mount Pleasant, Liverpool, there was a large audience and the collection amounted to \$1,135.

DR. GEORGE RITCHIE, formerly minister of Jedburgh, and an ex-Moderator of the Church of Scotland General Assembly, died in Edinburgh on 29th ult. in his eighty-first year.

THE Rev. Charles Short, assistant minister of Auchterarder Parish Church, died recently, after a brief illness. He was ordained in 1878, and was a young minister of much promise.

THE summer series of services at Buxton have begun. There is to be excellent supply, Principal Oswald Dykes, Dr. Edmond and Rev. Robert Taylor being on the list of preachers.

THERE is already great promise of success in the pastorate of Rev. Martin Lewis at Gravensend. Many of the Belgrave congregation were anxious that he should succeed Dr. Saphir.

THE Rev. J. Page Hopps, an eminent Unitarian minister, says hundreds of good Unitarians preach from the pulpits, and thousands of good Unitarians listen in the pews of the English Church.

IN Denbighshire the military has been called out to support the collectors of tithe. It is complained that the magistrate failed to read the Riot Act before summoning the Lancers in the field.

MR. J. C. BRODIE, W.S., C.B., who died lately in his seventy-seventh year, was an elder of St. John's, Edinburgh, under Dr. Guthrie. He was a strong supporter of the views advocated by Dr. Begg.

THE Rev. T. Finlayson Darroch, a native of Glasgow, was ordained recently as minister of the church in Pembroke Road, London, where he has been labouring for the past year. Dr. Munro Gibson presided.

DR. GRAY, Moderator of the Church of Scotland, was entertained at luncheon by his former assistants, while minister of Lady Yester's Church, Edinburgh. Of twelve assistants now living nine were present.

THE Rev. George Howson, rector of Overton, Flintshire, a son of the late Dean Howson and a sound Evangelical, is the new vicar of Crewe, a living in the gift of the directors of the London and North-Western Railway.

THE family of the late Rev. William Fraser, formerly minister of Queen's Road Church, Brighton, have presented the congregation with a handsome baptismal font, with silver basin, in memory of their late beloved pastor.

THE Rev. James C. Jack, of Kingoldrum, Kirriemuir, has been fined \$5,000 damages for breach of promise. He had been engaged to a young lady in Dundee for fully ten years and only threw her over after securing a parish.

LORD BALFOUR presided at the annual dinner of the Elders' Union, a remarkably brilliant gathering in the Windsor Hotel, Edinburgh. Mr. Edmund Baxter was appointed Convener of the committee for the ensuing year.

MR. JOHN A. BEITH, a well-known elder of the Church, residing in Manchester, is at present on a visit to China and Japan. He inspected the English Presbyterian Mission at Swatow, and has given his impressions of the admirable work in a letter to a friend.

THE Dowager-Empress Victoria of Germany, through her private secretary, has acknowledged receipt of a copy of "Precious Promises," by Rev. Alexander Thompson, of Millerston, Glasgow, whom she very cordially thanks for his richly consolatory volume.

THE Irish General Assembly has lost another of its oldest ministers. Rev. James Budd, late minister of Clady, in the Presbytery of Strabane, has died at the advanced age of ninety-three. He was ordained in 1827. He was Clerk of the Presbytery for forty years.

THE Rev. C. Duppy, secretary of the Australian Church Defence Association, though refused a license by Bishop Barry, is battling stoutly both in the press and on the platform against the Romanizers in the Anglican Church. The association has started a paper and Mr. Duppy also utilizes the daily press.

MR. CAMPBELL WHITE of Overtoun opened the Victoria Home, a new building which has been added to the Highland Orphanage at Inverness in commemoration of the Queen's Jubilee; it has cost \$6,275, and will accommodate fifty children. Mr. White gave a donation of \$500, besides promising an annual contribution.

THE six Free Church Assembly evangelistic denoties who will be ready to go forth this season are Dr. Black, of Inverness, Mr. Johnson, of Marnoch, Mr. J. J. Mackay, of Trinity Church, Glasgow, Mr. R. Hill, of St. Luke's, Glasgow, Mr. J. McNeill, of McCreik-Roxburgh Church, Edinburgh, and Mr. G. Wallace, of Hamilton.

headlong gait to a walk and, without a word, without a question asked, stalked on with downcast head between the ranks of awe-struck men and women that closed again behind him and thronged in his wake, until at length he stood before the chiefs assembled at the western rampart.

Not a word had yet been spoken. He stood amid the crowd—a young man, naked, as the term goes; that is, clad only in his tunic, and without arms or armour of any kind. As was to be expected, he was weary and travel-stained from the distance covered and the speed with which he had come. It was his face and his silence which told a story of which none durst question him further.

Joshua himself at last broke the grim stillness.

"Speak! What tidings doest thou bring to the Princes of Israel? Art thou from Ozias, the son of Zadok?"

"Ozias is not," replied the man in hollow tones, while the multitude pressed close around him with horror and dismay in every face.

"And his followers?" asked Joshua, bending eagerly forward to catch, as it were, the very movements of the runner's lips ere yet the words should leave them.

"Are fallen or scattered unto the four winds;" was the gloomy answer. "Verily, they smote us with the edge of the sword even back unto the passes."

A long, low groan went up from those who heard the words of the messenger, and then of a sudden a wailing arose over the whole camp; so swiftly fled the news from mouth to mouth, supplemented as it was by other and still more certain intelligence; for now the swiftest or most timid of those who had gone forth with Ozias began to straggle in with haggard, weary faces and battered arms, or none at all; while here and there red, gaping gashes half closed and choked with dust gave ghastlier testimony to the story of defeat. Slowly and from many tongues the tale at length took shape.

(To be continued.)

ST. MICHAEL THE WEIGHER.

Stood the tall Archangel weighing
All man's dreaming, doing, saying,
All the failure and the pain,
All the triumph and the gain,
In the unimagined years,
Full of hopes, more full of tears,
Since old Adam's conscious eyes
Backward searched for Paradise,
And, instead, the flame-blade saw
Of inexorable Law.

In a dream I marked him there,
With his fire-gold, flickering hair,
In his blinding armor stand,
And the scales were in his hand.
Mighty were they and full well
They could poise both heaven and hell.
"Angel," asked I humbly then,
"Weighest thou the souls of men?
That thine office is, I know,"
"Nay," he answered me, "not so:
But I weigh the hope of man
Since the power of choice began
In the world of good or ill."
Then I waited and was still.

In one scale I saw him place
All the glories of our race,
Cups that lit Belshazzar's feast,
Gems, the wonder of the East,
Kublai's sceptre, Cæsar's sword,
Many a poet's golden word,
Many a skill of science, vain
To make men as gods again.

In the other scale he threw
Things regardless, outcast few,
Martyr-ash, arena sand,
Of St Francis' cord a strand,
Beechen cups of men whose need
Fasted that the poor might feed,
Disillusions and despairs
Of young saints with grief-grayed hairs,
Broken hearts that brake for man.

Marvel through my pulses ran
Seeing that the beam divine
Swiftly on this hand decline,
While Earth's splendor and renown
Mounted light as thistle-down

—James Russell Lowell in America..

WHY BAKING POWDERS ARE BEST.

(From Hall's Journal of Health.)

Baking powders properly compounded, and containing pure cream of tartar, are more convenient than yeast; and bread and pastry made with them are just as wholesome, and far more palatable.

We are in entire sympathy with the manufacturers of the Royal Baking Powders—who commenced and are vigorously conducting the war against the use of adulterated baking powders.

Before committing ourselves, however, we made tests of a sufficient number of baking powders to satisfy ourselves that the substitution of alum for cream of tartar in their composition has not been over-estimated, while a careful examination of the Royal Baking Powder confirms our belief that Dr. Mott, the Government Chemist, when he singled out and commended this powder for its wholesomeness, did it wholly in the interests of the public.

We do not hesitate to say that the Royal Baking Powder people deserve the gratitude of the community whom they are endeavouring to protect.

she hath heaped upon her in the past; for was she not the captive of his sword and spear? and did it not seem to him that he might do with her as he would? That she had both power and will to escape from such a fate he knew not, though it were true. Hear me, then, son of Israel! It may not be that I should be thy wife. The laws of my country and my gods forbid it, even as do thine; for I saw not my father fallen before thy people, and is not thine sword wet with the blood of my brother, my kindred and my servants? Grateful I may feel; but to be thy wife!

I see all the powers of heaven and earth leagued to punish thee a union. Nay, now, have reason! There may yet be time for thee to make peace with thy God. Bury thy sword in my bosom, as I bade thee once before, and think no more in behalf of one who cannot give thee the reward thou earnest.
"By my God and by thine! By all the powers of every heaven!" Adriel cried out, "I have sworn that thou shalt live, and thou shalt, whether thou rewardest me or no."
There was that in his voice which admitted of no argument, and she saw it and held her peace; but in the mind of Adriel was tumult and confusion. Never for a moment had he imagined that she who, by all the laws of warfare, was his slave, would not bound with joy at such an offer as he made. Young, handsome, active and courageous, he had known himself to be the petted favourite of the maidens of Israel, until his affections for Miriam had bade them despair; and now that this girl, over whom he held the power of life or death, for whom he ran such risks, should gaze upon him calmly and deny his impassioned appeal!

When he had recovered from his surprise and came to think over the reasons which had guided her, his judgment could not but acknowledge their strength according to Eastern prejudice. Reason as he might, however, two facts shone clear and unmistakable before him; first, that his suit, which he had considered sure, if he had considered it at all, was, at the best, but doubtful; and second, that the unexpected resistance he had experienced had strengthened the already strong passion within him, until now it dominated unchecked over his whole being. The last vestiges of restraint and remorse were gone. Even Conscience stilled her voice in despair.

Several times, as he gazed upon the girl, he felt the force, warm blood of his race surging up and bidding him exert the recognized power of master over captive; but there was too much reverence in his feeling for her to allow such a purpose to gain foothold, and then, too, he recalled what she had said about her power to free herself from such a danger, and he had seen too much of her determination and coolness to doubt that her deeds would fulfil the promise of her words.

As he stood there his purpose became again fixed. "Be it as thou sayest," he said, "and know that I will show thee that my love is neither fain nor selfish. Be thou ready, for I will come to thee to-morrow, or the day after, at the latest, with beasts of burden, and will bear thee hence; and when thou art safe thou shalt then reward me or not, even as thou wilt. Hast thou sufficient for thy wants?"

She bowed her head and he turned to pass out, not daring to trust himself to a longer interview. As he disappeared through the narrow entrance her voice rose to call him back, but instinct and education yet managed to hold their guard against the half-formed impulse, and his tall form soon vanished in the darkness.

CHAPTER XII.—EVIL TIDINGS.

Night had again sped away on dusky pinions, and Day had taken her enemy's place. Nay, more, the sun was already high up in the heavens and shone with a dull, lurid light that made the low plain closer and more sultry even than was its wont; and there was a hush over all the wide extent of the field of tents, deeper even than the stillness of noonday.

In spite of the intense heat men forsook all friendly shelter and stood in groups conversing together in whispering tones, while at the western gateway sat Joshua, amid tidings of those who had gone forth to do the will of God upon a doomed city.

"Thou saidst that their fortifications were as nothing to agile men, didst thou not?" he said to Caleb, who stood beside him.

"Yes, my lord," was the answer; "but, according to the report of those who went to spy, our people could scarce have gone and returned by this, had there been naught to do upon the ground."

Eleazer spoke: "I know not what it is, but my mind has been ill at ease even from before sunrise until now. I would that more had gone with Ozias. Perchance it were well that scouts should go forth now to anticipate good tidings."

"Nay, Eleazer," said Caleb. "Dost thou doubt that the God of Israel availeth to give the city into the hands of three hundred, aye, and of three men, were it His will?"

"I have passed the age of doubt, Caleb," answered the old man calmly, "and while the spirit of prophecy has never come upon me, yet I feel this day as I have never felt when I went forth to battle. Does it not seem to thee that there is a strange silence among the people, a something that even the hour and the heat cannot account for?"

Before Caleb could make the answer which seemed to come upon him in a half scornful fashion to his lips, there was a commotion among those on the western outskirts of the multitude, and cries arose of

"See! A messenger from Ozias! See ye him now among the palm-trees? Now he comes forth into the plain!"
All arose, and Joshua, from his higher position, beheld a man running swiftly toward them across the plain, while all around thronged forward to meet him.
But as they came near, the first of the crowd halted and then seemed to draw back and separate before the path of the messenger, who, at the same time, slowed his

Ministers and Churches.

THE Rev. Robert Hamilton, of Motherwell, sailed for Europe on Thursday last.

THE people of the Presbyterian Mission Band, Wingham, had a pleasant picnic on Saturday week.

THE Napanee Presbyterian excursion on Friday week was quite a success, there being a good attendance.

THE Rev. Evan McAuley, who recently gave up his pastoral charge in West Puslinch, has removed to Guelph.

THE Rev. George Yeomans will deliver his farewell sermon in the Presbyterian Church, Wilton, on Sunday evening, July 1.

THE Rev. Isaac Campbell, of Listowel, has purchased the residence of Mr. George Hess, M.P.P., adjoining Knox Church there, for a manse.

THE Rev. Mr. Amos, and family, of Aurora, will spend three months in the Old Country for the benefit of their health, for which they have sailed.

THE congregation of the Central Presbyterian Church, Toronto, listened 1st Sabbath to two excellent sermons by Rev. E. Wallace Waits, of Chatham, N. B.

A SUCCESSFUL lawn social in aid of the Presbyterian Church, West Flamboro', was held at the residence of Mr. John Boyle on Thursday evening, June 21.

THE Rev. D. C. Johnston, of Knox Church, Beaverton, after attending the General Assembly at Halifax, proposes visiting friends in Maine and will not be home for some weeks yet.

CHIEF JUSTICE TAYLOR and Mr. J. B. McKilligan, of Winnipeg, having been appointed delegates to the Pan- Presbyterian Council, passed through Toronto last week on their way to London, England.

THE ceremony of laying the corner stone of the new Presbyterian church at Drayton, on Dominion Day, will be performed by Mrs. P. Lillico, of Listowel, who will be presented with a silver trowel for the occasion.

THE members of Rev. A. T. Colter's congregation, Meaford, subscribed a purse of some \$45 or more which was presented to him on Monday evening to assist in a manner in defraying expenses while off on his holiday.

THE Rev. A. Givan, an ordained missionary in the Kingston Presbytery, has accepted a call to St. Andrew's Church, Williamstown, which has been vacant since the removal of Rev. A. McGillivray. He is to be inducted on the 27th of June.

THE Rev. E. Cockburn, M.A., of Uxbridge, preached anniversary sermons in the Presbyterian Church, Sunderland, on a recent Sunday. The Rev. Mr. Mills has now been a year with his congregation who are deeply attached to him.

THE Rev. George Cuthbertson, of Wyoming, preached morning and evening in St. Andrew's Church, Sarnia, Sabbath week, in the absence of Rev. Dr. Thompson. Mr. Cuthbertson left on Monday morning of last week on a trip to Chicago.

THE Young People's Association in connection with Calvin Presbyterian Church, Montreal, presented their pastor, Rev. Dr. Smyth, on Monday evening week with four volumes of "Hodge's Systematic Theology" and six volumes of Jamison, Brown and Faussett's "Critical Commentary."

THE Rev. A. H. Cameron, Presbyterian missionary, who has been stationed at Donald for the past year and a half, has resigned his charge, and after visiting California he will return to Ontario. He was presented with addresses by the Masonic Lodge and the Presbyterian congregation at Donald.

THE Rev. J. Knox-Wright, ex-missionary to Trinidad, preached in Knox Church, Galt, on Sabbath week. At the close of the morning service a meeting was held to ascertain if the congregation was prepared to moderate in a call. After a good deal of discussion it was decided to postpone action for five weeks.

THE Port Elgin Times: We are glad to notice that the Rev. J. C. Tolmie, of this place, has creditably passed his third year examination for the degree of LL.B. Mr. Tolmie is a very successful student. He is at present supplying St. Andrew's Church, London. He has in contemplation a course in the divinity halls in Edinburgh.

MISS HATTIE SUTHERLAND, of Cobourg, has been appointed trained nurse for the Presbyterian mission station at Honan, China. Last week she was presented at the Toronto Hospital, where she has been for some time engaged, with an elegant and complete nurse's basket. She sails with Dr. Smith, the medical missionary, on July 31 from Vancouver.

THE Rev. G. A. Lang, B.A., at present assisting Dr. Bennett, at Almonte, has received a call from the Presbyterian congregation at Adamston, and having accepted the same, will be inducted to that charge at a special meeting of the Lanark and Renfrew Presbytery on the 19th of July. This, the only vacancy within the bounds of the Presbytery, will then be filled.

THE sacrament of the Lord's supper was observed in Chalmers Church, Woodstock, on a recent Sabbath. In the evening, Rev. Dr. Robertson, superintendent of Manitoba and North-West missions, preached a powerful sermon to a large congregation. Mr. McKay intends being absent several weeks. Mr. Sutherland, of Ingersoll, will have charge of his pulpit.

THE Rev. R. H. Abraham, M.A., pastor of Knox Church, Burlington, Ont., has gone to Winnipeg, to take charge of St. Andrew's Church until Rev. Mr. Hogg, the pastor elect, comes to take his position. In view of the large amount of pastoral work to be done, the Session has secured the services of Mr. A. Manson, Student of Manitoba College, as assistant for a few months.

A MISSIONARY entertainment was held lately in the Presbyterian Church on Wolfe Island. Addresses were made by Rev. Mr. Chambers and Mr. Pratt, secretary of the

Y.M.C.A.. During the evening children sang and gave recitations, and one piece, entitled "Pleading for Missionaries," was very good. Several children were dressed to represent different nationalities, and each one of them made a plea.

THE Rev. Dr. Smith, who is about to go to China, has received several promises of aid from members of the Presbyterian Church, Durham, to help the mission work. One gentleman has offered \$100 if others will supplement the amount. Another party sent a letter enclosing \$2, and a lady left \$5.70 with Rev. Mr. McNair for the mission. It is altogether likely a good fund will be raised for the purpose.

THE *Sherbrooke Examiner* says: The Rev. Mr. Tully, of Mitchell, Ont., a former pastor of St. Andrew's Church here, was in town Sabbath week and delighted his old parishioners, by preaching to them Sabbath morning. He left the following Tuesday evening for the General Assembly at Halifax. He goes from there over to England and back just for the trip, for the benefit of his health which is not good.

IN Knox Church, Guelph, Mr. Williams, of Iowa, preached morning and evening. Mr. D. Hossack occupied the pulpit of Chalmers Church. In St. Andrew's Professor Hunt preached in the morning and Rev. J. McL. Gardiner, of Eramosa, in the evening. These were the closing services in this church until after the alterations and decorating are completed. In the meantime the congregation will worship in the city hall.

THE Rev. D. Tait, the justly-esteemed pastor of St. Andrew's Church, Berlin, has left for a trip to Scotland, to visit near relatives as well as for the benefit of his health, which has not been very good for the past two weeks. It is to be hoped the voyage across the Atlantic will be of great benefit to him. He purposes being absent about two months. During this time excellent supply is promised the congregation of St. Andrew's.

THE Rev. N. Smith was inducted in St. Andrew's Church, Niagara, last week by a commission of the Presbytery of Hamilton. Rev. Mr. Young, of Niagara Falls South, preached; Rev. Mr. McCung, of Welland, addressed the newly-inducted minister, and Rev. Mr. Mordy, of Niagara Falls, addressed the congregation. Rev. George Burson, of St. Catharines, presided as Moderator. In the evening an agreeable and successful recognition social was held.

ON Sabbath week the Rev. J. McKay, Agincourt, conducted services in the Presbyterian Church, Stouffville. The attendance was large both morning and evening. Mr. McKay preached two eloquent and impressive sermons, which were listened to with the greatest attention. In the forenoon the sacrament of the Lord's supper was administered and a large number partook of the ordinance. Thirteen new members were added to the roll of membership of the Church.

THE Presbytery of Glengarry met recently at St. Matthew's Church, Onabruk, (Woodlands), for the induction of the Rev. J. I. Cameron, late of Pickering, Ontario. The Rev. Dr. MacNish presided and inducted, the Rev. D. McEachern preached, Rev. J. Hastie delivered the charge to the minister, and Rev. Alexander Mathewson the charge to the people. Their late pastor, the Rev. J. K. Bailie, was also present. Mr. Cameron enters upon his work with good prospects of success.

THE Rev. Joseph Builder, B.D., who for the last five years has been actively engaged in the mission field of Mhow, Central India, has felt it necessary for the re-establishment of his health, impaired by arduous labour in the Indian climate, to leave for a time the scene of his labour. He has reached Canada in safety and for the present is making a brief sojourn in Hamilton. It is hoped that rest and change of air will soon restore his wonted strength, and that in due time he will again take his place with the mission band in Central India.

BEFORE leaving Wausau, Wis., to enter on his appointment in connection with Queen's University, the Rev. T. G. Smith, D.D., was tendered a farewell, when he was presented with a handsome easel of unique design, and also an address. On the Sunday evening following a farewell service was held in the Presbyterian Church of Wausau, when the pastors of the Baptist, Methodist and German Lutheran Churches made interesting addresses. Dr. Smith was commended for his broad, charitable and Christian views. The community at large regretted his removal.

A PICNIC was held in connection with Knox Sunday school, Mitchell Square, in McMillan's Grove on Friday week. It was a success in every sense of the word. The day was fine and a large crowd gathered to partake of the good things provided by the ladies, and to enjoy the sports, these consisted of all the sports common to picnics. In the evening after the picnic a concert was held in Knox Church, which was largely attended and enjoyed by all. The music by the Edgar choir, and the speeches by the several speakers being especially good. The proceeds of picnic and concert after deducting expenses was \$28.

THE corner-stone of Deer Park Presbyterian Church was laid last Saturday afternoon. The services consisted of singing, reading of Scripture by the Rev. J. M. Cameron and the reading of the record of the congregation. Copies of the city papers and the current Canadian coins were deposited by Mr. J. H. Mackenzie. Mr. Gibson then presented the pastor, Rev. G. E. Freeman, B.A., with a silver trowel, and he proceeded to lay the stone. The congregation then adjourned to the church, where short addresses were delivered by Rev. Messrs. G. J. Bishop, Joshua Denovan, J. M. Cameron, G. M. Milligan and others.

THE addition to the Presbyterian Church, Stouffville, has been completed, and was used by the Sabbath school on Sabbath week. Under Mr. Low's superintendency the Sabbath school has increased very much, there being over 100 present Sabbath week, and the additional room was very acceptable. On the following Tuesday a number of the members of the congregation turned out and worked hard improving the grounds around the church and putting

up a new fence. These improvements will be appreciated by all; but in a short time a new church will be required, as the present one is too small for the congregation.

ON Friday, 15th inst., a large number of members and adherents of the Presbyterian congregation, Newburgh, assembled at the manse to express their good wishes toward Miss Phelan, who is leaving for Kansas in a few days. Miss Phelan has filled the position of organist and choir leader for several years with credit to herself and entire satisfaction to the congregation. Before the gathering broke up Miss Phelan was presented in the name of the congregation, with a purse of money in recognition of her services and as a token of the esteem in which she is held by the congregation. She leaves for her new home, carrying with her the best wishes of her numerous friends.

AT Levis, P. Q., in the afternoon and evening of June 19, a promenade concert and fancy sale was given under the auspices of the Ladies' Aid Society in connection with St. Andrew's Church of that place. Among the numerous attractions presented were a comic art gallery, sale of fancy goods, refreshments and a leap year table. In the evening the band of the 8th Royal Rifle, of Quebec, was in attendance and very materially assisted in adding pleasure to the entertainment. The net proceeds amounted to over \$200 which will be devoted to the relieving of a small debt on the church property. The ladies deserve great credit for their untiring efforts and worthy zeal towards this good cause.

AT a late meeting of the managers of Knox Church, Dundas, it was decided to at once proceed with certain much needed repairs and improvements about the church, and the work is now being pushed as rapidly as possible. The woodwork throughout the whole building will be varnished, the large entrance door grained, the walls and the alcove behind the pulpit freshly tinted and the ceilings whitewashed. It is intended to carpet the platform, aisles and staircases. Repairs will also be made upon the roof and outside walls. In short the whole building will be renovated and made quite sound, clean and comfortable. In the meanwhile the congregational services are being held in the basement.

THE Rev. Charles H. Cook, B.A., was formally inducted into the pastorate of St. Andrew's Church, Smith's Falls, recently. The reverend gentleman was greeted with a large audience, and the service throughout was most impressive. Rev. Mr. Crombie presided, and in the absence of Mr. Stewart, of Balderson, addressed the minister. Mr. Graham, of Bristol, preached a forcible and eloquent sermon. Rev. Mr. Ross, of Perth, addressed the people in a happy style, giving them some valuable hints, and if all the instructions received by pastor and people are carried out, the church is sure of a prosperous and happy future. Mr. Cook is a young man of ability and is earnest in his work, and with the assistance of the members of the Church will no doubt be the means of accomplishing much good. During the impressive service the excellent choir rendered some very choice selections of music.

THE Young People's Literary Society of the Presbyterian Church, Napanee, gave a short time since their first social, which was a complete success. Shortly after the time announced for opening the basement of the church was filled with a large and appreciative audience. The proceedings were opened by singing "Blest be the Tie that Binds," when prayer was offered by Rev. A. Young. Refreshments of an excellent quality were then served in abundance, after which Mr. Thomas Stewart, president of the society, took the chair. After making a few remarks he called upon Rev. Mr. Young for an address. In the Gaelic tongue he extended "A Hundred Thousand Welcomes" to those present. Instrumental and vocal music, recitations and readings followed and were highly appreciated. The singing of the National Anthem and the benediction brought the proceedings to a close. This society has only been organized a few months, and judging from the success of their first entertainment it evidently has a bright and prosperous future. The proceeds amounted to a neat sum.

THE *Huron Signal* says: On Sunday there passed after an illness of about two weeks, Sarah, beloved wife of Rev. A. McGillivray, in her sixty-fifth year. Deceased had been a resident of Goderich for the past fourteen years, and was highly esteemed by all who had the pleasure of personal acquaintance with her. She was a native of Scotland, but had lived in Canada for nearly forty years, twenty three of which were spent in the counties of York and Bruce before she came to Goderich. Her aged husband, three sons and one daughter survive to mourn her loss. The eldest son, Malcolm, is one of our town merchants, and the other two, are ministers in connection with the Presbyterian Church, Rev. John McGillivray, being the esteemed pastor of Cote St. Antoine, Montreal, and Rev. Donald, at present assisting in the conduct of Knox Church, Goderich. Rev. A. McGillivray, husband of deceased, was for many years minister of the Gaelic Church in this town. The surviving members of the family have the deepest sympathy of the community. The funeral, which was largely attended, took place to Maitland cemetery on Tuesday afternoon.

ON Thursday evening of last week a very pleasant gathering met in the vestry of Dumfries Street Presbyterian Church. Mr. Penman was called to the chair, and "There meeting opened by singing a hymn; and a quartette "There shall be Showers of Blessings." The Rev. W. H. W. Boyle was then called upon, whereupon Master William Elliott read a beautifully engrossed and illuminated address expressive of regret at his leaving Paris, gratefully acknowledging his valuable services and sincere well-wishes for his future prosperity and success. Miss Richardson presented the reverend gentleman with a very fine hunting case gold watch and chain. On one side was the monogram, "W. H. W. B." and on the other "1888." The audience sang "Jesus Lover of My Soul." Mr. Boyle's reply was impressive. He thanked the Bible class and friends for their token of friendship, and advised the class to continue as they had been doing, and, although at present they were without a leader, he hoped that at a quarter to three o'clock every Sabbath they would be found in their place as for

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 8, 1888.

THE GOLDEN CALF.

{ Ex. 32 : 15-26.

GOLDEN TEXT.—Little children keep yourself from idols. 1 John v. 21.

SHORTER CATECHISM.

Question 83.—The true estimate of sin is not that which man forms but the view that God takes of it. There are degrees of sin, as there are degrees of holiness. The varying degree of guilt are seen in the degrees of punishment meted out in Scripture to the transgressors of God's law. In Exodus xxxi., Sabbath-breaking, blasphemy, murder and adultery are classified as capital offences. Sins are aggravated according to the degree of knowledge and opportunities possessed by the offender, as well as by the nature of the offence. In the New Testament, the sin against the Holy Ghost is represented by the Saviour as one of the most grievous that can be committed. The sin of unbelief is also one of the gravest. While there are degrees of guilt, it should be remembered that every sin is dangerous.

INTRODUCTORY.

Moses, accompanied part of the way by Joshua, having left the elders on a lower part of the mountain, began to ascend the summit of Sinai. The command came for him to leave Joshua and continue the ascent alone into the sacred presence of Jehovah, where he received instructions concerning the government and worship of the people of Israel.

I. **The People Become Idolaters.**—While Moses was long absent from the people their faith and obedience were put to the test. Only a short time before had they solemnly covenanted to keep God's laws. They had forgotten their vows and become impatient at Moses' absence. When their faith was gone they then became fearful. They were exposed to danger, and they imagined they had no protector. God Himself was their defence, but they did not see Him. They wanted to have some visible manifestation of His presence. God informed Moses on the mount of the people's defection and manifested His displeasure at their sin. With that rare magnanimity that comes from faith in God and communion with Him, Moses interceded for the people with a passionate earnestness. He went down from the mount bearing the two tables of stone on which "the writing was the writing of God" graven upon the tables. When he was rejoined by Joshua, the latter, hearing at a distance the great noise the people were making, imagined that they had been attacked by some enemy. It was neither the shout of the victor nor the wail of the vanquished that they heard. As they approached they saw the Golden Calf, the image they were worshipping. The bull had been an object of idolatrous worship in Egypt and Assyria. The Israelites were familiar with it as a symbol of divinity and regarded a representation of God. Thus early had they forgotten the second commandment.

II. **Idolatry Stopped.**—When Moses reached the base of the mountain he was overpowered with indignation at the painful spectacle which the people's apostasy presented. His anger waxed hot. He who loves what is good cannot look on evil unmoved. His soul is stirred within him, and in his indignation he dashed the tables of stone out of his hands and brake them at the base of the mount. The people had broken God's law, and there was significance in Moses act in breaking the tables on which that law was written. Then single-handed he rushes into the midst of the multitude. He does not wait to reason with them. They were in no mood to listen to reason or remonstrance. Moses had to act, and he acted promptly. He seized the golden calf, threw it in the fire, then ground it to powder and cast it into the stream from which they obtained their water supply and were thereby compelled to drink part of what they had worshipped as a god. By this act, it was demonstrated to them that an idol was nothing in the world. It was utterly powerless to protect them, it could not defend itself when only one man completely destroyed it. He then turns to his brother Aaron, who was left during Moses' absence, in charge of the camp, and asks for an explanation of his part in this terrible defection. Aaron explains but does not attempt to justify what he feels can admit of no justification. The people were set on mischief. They said make us gods that shall go before us. It may have been to give the people time to bethink themselves of their folly that Aaron asked them to bring their gold. They were, however, prepared to part with that. He cast it into the fire, and, says he, "there came out this calf." The whole explanation is that of one who is consciously in the wrong.

III. **Idolatry Punished.**—The idolatrous Israelites were not only in a state of degradation, they were by their folly courting attack from the foes with which they were surrounded. In their present demoralized condition they would be a speedy prey to whoever should assail them. To this weakness Aaron had consented. He who was afterwards to officiate as high priest, had learned by painful experience, what an erring mortal he himself was. With uncompromising courage, Moses at least was prepared to do his duty in the emergency. He took his station at the gate of the camp and gave full and free opportunity to all to repent of their wickedness. He cried "Who is on the Lord's side? let him come unto me." The sons of Levi at once responded, but before the effects of that idolatrous departure from the service of the living God were stayed, 3,000 of the unhappy transgressors perished.

PRACTICAL SUGGESTIONS.

Profession to serve the Lord should be held sacred; without Grace professions cannot be kept.

People in these days may be just as much idolaters as were the Israelites. They may not make a golden calf, but they can only too easily make an idol of wealth, or pleasure.

Moses was strong because he was faithful to God; Aaron was weak and foolish because he sought to temporise when he should have been firm and resolute.

"Our Folks," followed, by Miss Ella Gibson, preceding Tennyson's "The Revenge," by Miss Mary Gillies. Miss Ida Edwards was again heard to advantage in a violin solo "Auf der Strome," by Wellings. Spirited declamations—"Edinburgh after Flodden," by Miss Lillian Wright, and a "Reverie in Church," by Miss Christine Perry, were well received. The last musical items on the programme were a grand duet on two pianos, including "Variations sur un Theme de Beethoven," by Misses Nellie Butterworth and Bella Hill, and a chorus, "Voices of the Woods," by the junior class. The valedictory was then delivered in fine style by Miss Christine Rowat.

OBITUARY.

MR. JOHN GUNN.

John Gunn was born toward the close of last century at Golsrie, Sutherlandshire, Scotland; he died at Woodville, Ont., in September last. For many years he lived near the lake shore, in the vicinity of Beaverton, and was a prosperous farmer. He left behind him seven sons and one daughter, all of them successful in temporal affairs.

John Gunn was a devout man, and for that reason was highly respected by all who knew him. Though not having the advantage of a superior education in early life, he was endowed with eminent natural gifts, which he freely exercised in advancing the cause of Gospel truth. In the absence of ministerial service he frequently delivered evangelical addresses of great power and fervency, which were productive of great good and were highly appreciated. His theology was massive and sound, being decidedly of the Puritan stamp, his vigorous and well-disciplined mind grasping clearly its fundamental principles. In his manner Mr. Gunn was direct and outspoken, denouncing everything that savoured of sham and insincerity, but withal kind and genial, proving himself in all cases to be both a true and faithful friend to every one brought into relation with him. Once, when the late Dr. Burns was preaching at Beaverton, he used the expression "mercy is God's darling attribute." At the close of the service, Mr. Gunn remarked to him "I object to the expression 'darling attribute.' All God's attributes are equally dear to Him." In practical life he was upright and honourable. His practice and profession were harmonious, and he was held in general esteem and respect. He died as he had lived, a sincere and humble believer in the Saviour he had loved and served.

MR. DUNCAN CAMERON.

Duncan Cameron, of Glencoe, Ontario, died at his residence there on the 30th May, after a lingering illness, aged forty-four years. For several years a resident of Huntingdon, Me., he took an active interest in the work of the Presbyterian Church and Sabbath school. Ten years ago he removed to Ontario, and settled in Glencoe, where he built large flouring mills, also a house and home for his young family. He was a man of sterling qualities of character, sympathetic and generous, always contributing liberally to the Schemes of the Church. Kind and hospitable, his house was always open to the ministers of the Gospel of Christ, and to any good cause when required. He was hopeful and joyful as he neared the end of his earthly journey, witnessing to those around him how grand and beautiful is the death of a Christian. He leaves a wife and four young children to mourn their early loss. His funeral was one of the largest known in Glencoe, the Rev. D. Currie, the pastor, preaching an impressive soul-stirring sermon, assisted in the service by Revs. Messrs. Sutherland and Henderson.

REV. JAMES BOYD.

The *Stratford Beacon* gives the following brief account of an esteemed minister whose death is widely mourned:

Rev. James Boyd, Presbyterian minister of Crosshill who has been ill for some weeks, departed this life Sabbath morning week. He has been in delicate health for years, and some time since he applied through the Stratford Presbytery to the General Assembly to be placed on the retired list, and his application would have come before the meeting at Halifax this week, had he not been called away. Mr. Boyd was born at Pollockshaws, near Glasgow, and was seventy-three years and six months old at his death. He was educated for the ministry at Glasgow College, but after coming to Canada, he studied two years at Knox College Toronto, under the late Principal Willis and Dr. Burns. He was licensed as a preacher forty-one years ago along with Rev. Dr. Burns, now of Halifax, they being the first ministers licensed from Knox College.

Mr. Boyd was principal of the Richmond Hill high school for four years and seven months, during most of which time he preached on Sabbaths, and was settled as Presbyterian minister of Markham for eight years. He occupied his late fields, in Crosshill and Wellesley—the field now left vacant by his much lamented death—for the long period of twenty-nine years. For many years he acted as superintendent of schools in the township of Wellesley and took a warm interest in educational matters up to the time of his death.

Mr. Boyd made no pretensions to oratory or eloquence as a preacher, but his discourses were characterised by deep thought, sound reasoning and an earnest desire to present the truths of the Gospel in a clear and forcible light. His views on all questions were listened to with great respect by his brethren of the Stratford Presbytery, by whom he was held in great esteem for his candor, good sense and singleness of purpose. Transparent honesty was stamped on all his actions. Mr. Boyd was a faithful and zealous minister and a noble citizen, beloved by all for his kindly disposition and gentleness of character. He is survived by a wife, six daughters and two sons, the latter being well-known business men of Toronto and Port Elgin.

A CURATE on the way home from church was lately thanked for his sermon by an old lady, one of his parishioners, who added that he "would doubtless improve as he grew older." It was a crack sermon of Bishop Wilberforce's, one of four preached before the Queen, that he had delivered!

merly. The quartette sang "God be with you till we meet again," and the meeting broke up.

THE *Cobourg World* says: The garden party, in connection with the Presbyterian Women's Foreign Mission Society, held at Oakendale, the residence of Mr. W. J. Westington, was a successful affair. Nearly every family in Plainville and Coldsprings was represented, and a large number of visitors from Harwood and other places were present. The weather was propitious and the refreshments were excellent. The beautiful grounds of Oakendale are shaded by grand old trees, interspersed with flowering shrubs and evergreens. Little hillocks clothed with verdure dot the surface here and there, and produce a novel and pleasing effect. Games of foot and baseball, croquet, etc., were played. The doors of the residence were thrown open and skilful artists discoursed sweet music. Messrs. Horseburgh and McMann occasionally accompanied with violins, while from without, clear and shrill rang the stirring music of the bag-pipes. Many a son of Scotia drew near the piper, Mr. H. Ross, of Harwood, and the thoughtful expression on the faces of some of them told that their thoughts had wandered back to the dear old homes in the land of brown heath. Shortly before the shades of evening began to gather, the company were invited to witness the presentation to Mrs. Cook of a handsome silver water pitcher, by the lady members of Coldsprings Presbyterian Church, Mr. A. McLeod occupied the chair and performed his duties in happy style. He spoke of the regret Mr. Cook's friends felt at parting from him, but believed it would be selfish in them to try to detain him here, when a pastorate possessing superior advantages awaited him elsewhere. Mr. McLeod referred briefly to the several pastors who had each in turn, after a few years habitation among us, gone to other fields of labour. Mrs. Richie presented Mrs. Cook with the pitcher, while Mrs. George Kerr read a eulogistic address, which was gratefully acknowledged by Mr. Cook.

PRESBYTERIAN LADIES' COLLEGES.

BRANTFORD LADIES' COLLEGE.

The closing exercises of the college this year were of unusual interest. The college authorities, and especially Principal MacIntyre, are to be congratulated on the steady growth of the institution and on its present high state of efficiency. On Thursday evening, the 14th inst., the graduates in music gave a rare classical programme, which in its finished execution throughout would have done credit to experienced artists. The graduates in music are: Miss Minnie Gould, Uxbridge, in vocal and voice culture; Miss McNider, Hamilton; Miss Harvey, Hamilton, and Miss Hall, Brantford, in piano.

On Friday evening the Alumnae Association gave their annual reception and conversation. The beautiful grounds and the stirring music from the band added a charm to the brilliant assemblage.

On Monday evening Wickliffe Hall was crowded by the elite of the city, and many of the friends of the young ladies from Hamilton, London, Toronto, Montreal, Trenton, M. J., and other places. Professor Garratt presented a splendid programme, which, in all its parts, was rendered with great skill by the fair performers, and was received by the audience with rapturous applause, notwithstanding its high classical character. The college has evidently reached a very high standard of excellence in music. At the close of the concert the exhibit of the students in the fine arts was open to inspection.

The commencement exercises took place in Wickliffe Hall, on Tuesday evening, the Rev. D. D. McLeod, Barrister, president of the College Advisory Council, presiding. Miss Dickson, of Seaford, read an essay on "Words and Works" and the valedictory. The following ladies obtained the diploma of the college: Catherine Bertram, Toronto; Josie Chambers, Trenton, N. J.; Ida Dickson, Seaford; Margaret Douglas, Warkworth; Lizzie Forin, Belleville; Alice Gray, Brampton; Bertha Howson, Brantford; Minnie Jeffrey, Toronto; Jessie McLachlin, St. Thomas; Dia Rice, Toronto; Dora Wilson, Seaford. Miss McDougall, Cannington, was awarded the Governor-General's Medal for the University examination, 1887. Miss Dora Wilson received the General Proficiency Medal of the senior year, the gift of his Worship Mayor Heyd, and Miss Cecil Jeffrey the General Proficiency Medal of the second year. Professor Goldwin Smith in a very pointed and practical address expressed his sympathy with the work done by the Ladies' College in educating women of our country in a way which would conserve the highest and best womanly character and graces. He expressed himself as somewhat conservative in his ideas of the higher education of women, and did not look with favour on any attempts to bring in a system of co-education. He favoured the cultivation of a taste in music and paid a high compliment to the college for the excellence attained in this art. After the distribution of prizes to the successful candidates in the various departments, Principal MacIntyre announced the close of a most successful Session, and the re-opening of the college on the 5th day of September.

OTTAWA LADIES' COLLEGE.

The closing exercises of the Ottawa Ladies' College, which commenced with the special sermon to the graduating class by the Rev. W. D. Ballantyne, B.A., principal, at St. Andrew's Church on Sunday, and were continued by the closing concert Wednesday evening week, were brought to a conclusion on the afternoon of Thursday. At half-past two another large audience of parents and friends of the fair young pupils were present in the assembly room to witness the final closing exercises. The opening prayer was delivered by the Rev. Principal Ballantyne, after which a very clever essay was read by Miss M. K. Ross. This was followed by a nicely rendered piano solo by Miss Mary Robertson, being Mozart's "Fantasia Sonata." The presentation of prizes was made by Sheriff Sweetland, vice-president of the institution. A clever piece of declamation,

Sparkles.

FOR Chills and Sudden Colds, nothing is so good as Pain-Killer.

ISN'T strange that a rooster should crow and a crow should hawk, and a hawk should fly, and a fly should flee?

HAVE you seen the new Perfume, "Lotus of the Nile?" It is perfectly lovely.

OMAHA Councilman (travelling in Europe): What's them bluffs? Native: Those, sir, are the Alps. "Humph! They need grading badly."

ALLEN'S LUNG BALSAM is warranted to cure the most distressing Cough.

ELDER JONES: Well, Brother Smith, how many have you in your new church? Elder Smith: O, 200 and some odd. How many have you? Elder Jones: 200 and all odd.

CHILDREN like Campbell's Cathartic Compound, it is so pleasant to take, and acts without griping.

K STREET lady (to Mrs. Rongword): There's a cold wave coming. I saw the signal flag flying. Mrs. Rongword: Well, these weather predicaments of Gen. Greely are really wonderful.

AN irate theological student in Eastern Ontario recently denounced in church a political opponent as a "moral assassin," to which a newspaper gave the revised reading "a moral ass of sin."

A SCHOOLBOY being asked by his teacher how he should flog him, replied: "If you please, sir, I should like to have it on the Italian system of penmanship—the heavy strokes upward and the downward ones light."

Grand Excursions to California.

The Burlington Route is the official route for the teachers bound for the National Educational Meeting at San Francisco. Join the splendid official excursion parties from New York, Pennsylvania, Brooklyn, New England, Ohio, Michigan and Indiana, leaving Chicago July 3, 5, 8, 9 and 10. Magnificent trains, free chair cars, Pullman and tourist sleepers, etc. The public entitled to one fare for this occasion. For further information write E. J. Swords, 317 Broadway, New York City; H. D. Badgley, 306 Washington Street, Boston, Mass., or address P. S. EUSTIS, G. P. & T. A., C., B. & Q. R. R., Chicago, Illinois.

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Burdock BLOOD BITTERS

CURES BAD BLOOD.

And all impurities of the SYSTEM. Scrofulous Sores, Humors of the BLOOD, Hoits, Blotches, Pimples, Salt Rheum, etc.

BARRINGTON, N.S.

My wife has had Salt Rheum since a child, and has taken Burdock Blood Bitters. Her hands, which were very sore, have now all healed, thanks to this valuable medicine. CHAS. H. SMITH.

ENRICH THE BLOOD by the use of Milbarn's Beef, Iron and Wine, which supplies the necessary blood building material.

WHAT

WARNER'S SAFE CURE CURES BACK ACHE, BLADDER TROUBLES, RHEUMATISM, NEURALGIA, HEAD ACHE, NERVOUSNESS, INDIGESTION.

There is no doubt of this great remedy's potency. It is no New Discovery unknown and mayhap worthless, but is familiar to the public for years as the only reliable remedy for diseases of the Kidneys, Liver and Stomach. To be well your blood must be pure, and it never can be pure if the Kidneys (the only blood purifying organs) are diseased.

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Ask your friends and neighbours what WARNER'S SAFE CURE has done for them. Its record is beyond the range of doubt. It has cured millions, and we have millions of testimonials to prove our assertion. Warner's Safe Cure will cure you if you will give it a chance.

LAWSON'S CONCENTRATED FLUID BEEF.

Makes most delicious BEEF TEA.

It is a great strength giver, as it contains all the nutritious and life-giving properties of meat in a concentrated form. Recommended by the leading physicians.

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Do you want the neatest, lightest and easiest riding buggy on the market to day? If so, ask your Carriage Makers for one on the above gear. As now improved, cannot be surpassed in above points. Prices are right, and every part warranted in fair usage. Sets low and goes out ready to bolt body to, with Rubber Pad, Steps and Steel Axles with our patent Sand Box. Wheels, double flange, steel tread, pay for themselves in saving of the annual tire setting. Circulars on application. J. B. ARMSTRONG MFG CO. (Ld.), Guelph, Can.ada.

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IMPERIAL BANK OF CANADA.

The Thirteenth Annual General Meeting of the Imperial Bank of Canada was held in pursuance of the terms of the charter, at the Banking House of the institution, 20th June, 1888. There were present:

Messrs. H. S. Howland, T. R. Merritt (St. Catharines), T. R. Wadsworth (Western), Robert Jaffray, Hugh Ryan, E. B. Osler, R. H. Ramsay, J. W. L. Forster, John Bain, Q.C., S. Nordheimer, David Kidd (Hamilton), John Stuart, I. J. Gould (Uxbridge), Rev. E. B. Lawler, George Robinson, W. T. Kiely, John K. Fiske, James Mason, Robert Thompson, R. Wickens, G. M. Rose, Robt. Beaty, A. McFall (Bolton), D. E. Wilkie, etc., etc.

The chair was taken by the President, Mr. H. S. Howland, and Mr. D. R. Wilkie was requested to act as Secretary.

The Secretary, at the request of the Chairman, read the report of the directors and the statement of affairs.

THE REPORT.

The directors beg to submit to the shareholders the thirteenth annual balance sheet and statement of profits for the year ended 31st May, 1888:

Table with financial data including Balance at credit of account 31st May, 1887, Profits for the year, Dividend No. 25, 4 per cent, Dividend No. 26, 4 per cent, Written off bank premises and furniture account, Balance of account carried forward, Balance at credit of account, 31st May, 1887, Transferred from profit and loss account, Balance of account carried forward.

The business of the Bank shows a steady and satisfactory growth, and the profits for the year have enabled your directors to pay the customary dividends and to place \$50,000 to Rest account, which account now amounts to \$600,000, and represents the equivalent of forty per cent. of the capital of the Bank.

The last harvest in Manitoba exceeded in quantity and value the highest expectations, and its results have compensated in a great measure for the deficiency for the same period in the crops in other provinces. The continued growth and prosperity of the North-west is both gratifying and encouraging.

The proposed reduction by the Dominion Government of the rate of interest upon the deposits in the Post-office and Government Savings Banks, when carried into effect, must prove very beneficial to all legitimate business enterprise in Canada. The payment by the Government of an abnormally high rate of interest upon deposits payable at call entails by its attractiveness serious financial responsibility upon the country, involves a heavy unnecessary tax upon the public at large, tends to the withdrawal of capital from its natural channels, and places the agricultural, manufacturing and labour interests of the Dominion at a serious disadvantage in their competition with similar interests elsewhere.

As may be observed by the statement, the bank continues to hold a large proportion of its reserves in immediately available assets.

The present business and prospects of the Bank justify your directors in believing that a further addition to its capital may be in the near future in the interests of shareholders, and a by-law will be presented for your approval, authorizing an increase in the capital of the Bank by any sum not exceeding \$500,000. This authority need not be acted upon, but will furnish your directors with the necessary power should they find any increase expedient.

The officers of the Bank continue to perform their respective duties to the satisfaction of the Board.

All of which is respectfully submitted.

H. S. HOWLAND, President.

GENERAL STATEMENT.

Table with financial data under LIABILITIES and ASSETS. LIABILITIES includes Notes of the bank in circulation, Deposits bearing interest, Deposits not bearing interest, Due to other banks in Canada, Total liabilities to the public, Capital stock paid up, Rest account, Contingent account, Dividend No. 26, Former dividends unpaid, Balance of profit and loss account carried forward. ASSETS includes Gold and silver coin current, Dominion Government notes, Notes of and cheques on other banks, Balance due from other banks in Canada, Balance due from agents in foreign countries, Balance due from agents in United Kingdom, Dominion of Canada Debentures, Province of Ontario securities, Municipal and other debentures, Loans on call, secured by debentures and other securities, Total assets immediately available, Loans, discounts or advances on current account to municipal and other corporations, Other current loans, discounts and advances to the public, Notes discounted overdue, secured, Notes discounted overdue, unsecured, Real estate, the property of the bank, Mortgages on real estate sold by the bank, Bank premises, including safes, vaults and office furniture, at head office and branches, Other assets, not included under foregoing head.

31st May, 1888.

The report was adopted.

Messrs. R. S. Cassels and R. Beaty were appointed scrutineers.

The by-law authorizing an increase in the capital stock of the Bank by \$500,000 was approved of and adopted.

The usual votes of thanks were passed to the president and directors, also to the cashier and other officers for their attention and zeal in promoting the interests of the Bank.

The ballot was then taken for the election of directors, which resulted in the election of the following shareholders, viz.: Messrs. H. S. Howland, T. R. Merritt, William Ramsay, T. R. Wadsworth, Hon. Alex. Morris, Robt. Jaffray, Hugh Ryan.

At a subsequent meeting of the directors, Mr. Henry S. Howland was elected president and Mr. Thomas R. Merritt vice-president for the ensuing year.

D. R. WILKIE, Cashier.

19/26 E.O.W.

COMMUNION WINES.

Pelee Island Vineyards.
PELEE ISLAND, LAKE ERIE.



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Our Communion Wine, "St. Augustine," is used largely by the Presbyterian clergy throughout Canada and is guaranteed pure juice of the grape.
ST. AUGUSTINE—A dark sweet red wine, produced from the Virginia Seedling and Catawba grapes, and contains no added spirit. Prices in 5 gal. lots, \$1.50; 10 gal. lots, \$1.40; 20 gal. lots, \$1.30; lbs. of 40 gal., \$1.25. Cases, 12 qt., \$4.50. Sample orders solicited. Satisfaction guaranteed. Address J. S. HAMILTON & CO., Brantford, Ont., Sole Agents for Canada for the Pelee Island Vineyards, the West View Vineyards, Pelee Island; the Pelee Island Wine & Vineyard Co. (Ltd.), Brantford and Pelee Island

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Is effective in small doses, acts without griping, does not occasion nausea, and will not create irritation and congestion, as do many of the usual cathartics administered in the form of Pills, etc.
Ladies and children having the most sensitive stomachs take this medicine without trouble or complaint.

CAMPBELL'S CATHARTIC COMPOUND

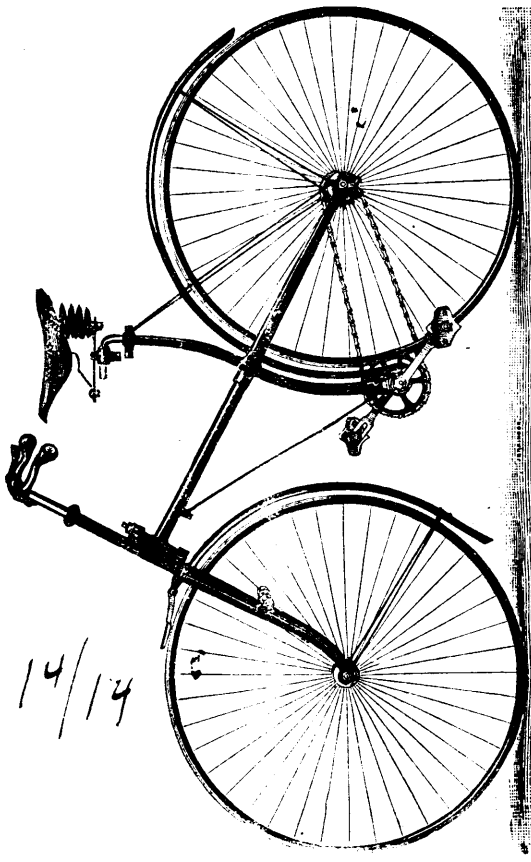
Is especially adapted for the cure of Liver Complaints and Bilious Disorders. For Acid Stomach and Loss of Appetite. For Sick Headache and Dyspepsia. For Constipation or Costiveness. For all Complaints arising from a Disordered state of the Stomach.
This medicine being in liquid form, the dose can be easily regulated to meet the requirements of different persons.

ST. FRANCOIS, Que., 7th Aug., 1886.
I have great pleasure to state that I have used Campbell's Cathartic Compound with great success. It is a very recommendable preparation.
Yours truly,
W. T. FOURNIER, M.D.C.M.

BRANDON, Manitoba, 21st Oct., 1886.
I find Campbell's Cathartic Compound the best article I have ever used for Costiveness or Biliousness, and easy to take.
I am, yours truly,
A. N. McDONALD.
Sold by all dealers in family medicines everywhere.
Price 25 cents per bottle.

Have you a Pain anywhere about you?
USE PERRY DAVIS' PAIN KILLER and Get Instant Relief.
BEWARE OF IMITATIONS.
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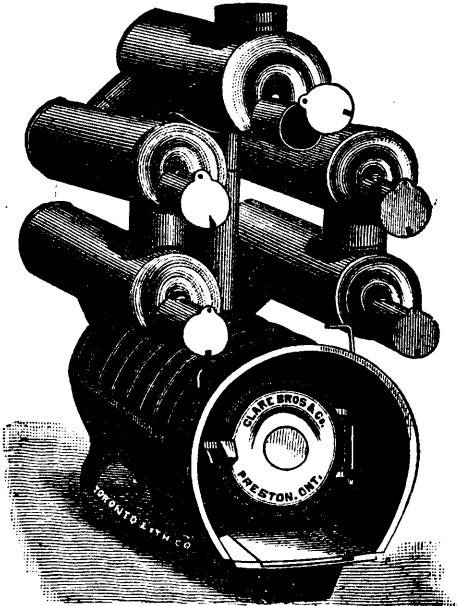


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FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, Glandular Swellings, and all Skin Diseases, it has no rival; and for contracted and stiff joints it acts like a charm.

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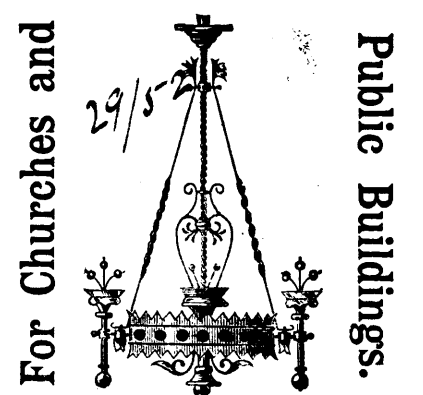
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Occasional doses of a good cathartic like Barbock Pills are necessary to keep the blood pure and the body healthy.

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When I say CURE I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of

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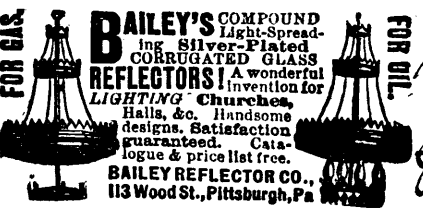
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METINGS OF PRESBYTERY.

BARRIE.—In Barrie, Tuesday, July 31, 1888.
TORONTO.—On Tuesday, July 3, at ten a.m.
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.
GLAUGARR.—At Alexandria, on Tuesday, July 10, at eleven a.m.
LINDSAY.—At Beaverton, on Tuesday, August 28, at half-past eleven a.m.
SAUGEN.—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.
MONREAL.—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 13, at two p.m.
HAMILTON.—At Niagara, for the induction of Rev. N. Smith, on Thursday, June 21, at two p.m.
KINGSTON.—Next quarterly meeting to be held in John Street Church, Belleville, on Monday, July 2, at half-past seven p.m.
WINNIPEG.—In St. Andrew's Church, Winnipeg, on Monday, July 2, at eight p.m., for the induction of the Rev. Joseph Hogg.
LONDON.—In Knox Church, St. Thomas, on Thursday, June 28, at half-past two p.m. For the induction of Rev. Mr. Boyle.

57/52
R. R. R. Radway's Ready Relief.

A CURE FOR ALL SUMMER COMPLAINTS

A half teaspouful in half a tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains. For Cholera and severe cases of the foregoing complaints, see our printed directions. IT IS HIGHLY IMPORTANT THAT EVERY FAMILY KEEP A SUPPLY OF

RADWAYS READY RELIEF

Always in the house. Its use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or arrest the progress of disease as quick as the Ready Relief.

A FAMILY NECESSITY.

SANTA FE, KAS., August 25, 1887.
 Dr. Radway & Co.:

Your valuable medicines are a necessity in our family; we entirely rely on the Ready Relief and Pills for what they are recommended, and they never fail to give satisfaction. MRS. GEO. LOHMILLER.

MALARIA IN ALL ITS FORMS, FEVER AND AGUE.

Radway's Ready Relief

Not only cures the patient seized with malaria, but if people exposed to it in chills and fever districts will, every morning on getting out of bed, take twenty or thirty drops of the READY RELIEF in a glass of water and drink it, and eat, say a cracker, they will escape attacks.

PRACTISING WITH R. R. R.

MONTAGUE, TEXAS.
 Dr. Radway & Co.: I have been using your medicine for the last twenty years, and in all cases of Chills and Fever I have never failed to cure. I never use anything but your READY RELIEF and PILLS.
 THOS. J. JONES.


FRUITLAND, IOWA.
 Dear Sir, - We are using your medicine for typhoid and malarial fevers with the greatest benefit. What R. R. R. and Radway's Pills have done no one can tell.
 Aug. 8, '87. DR. JOHN SHULTZ.

RADWAY'S READY RELIEF is a sure cure for every Pain, Toothache, Headache, Sciatica, Lumbago, Neuralgia, Rheumatism, Swelling of the Joints, Sprains, Bruises, Pains in the Back, Chest or Limbs.

Pain Stopped in Two Minutes.

DR. RADWAY: TUXEDO PARK, N.Y.
 I had the toothache for nearly a week, and tried all kinds of medicines without any good, when on getting one of your Almanacs I saw your Ready Relief spoken of. I purchased a bottle and only put three or four drops in my tooth when the pain was stopped in two minutes.
 J. S. WARNER, Gamekeeper.

The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford instant ease and comfort.
 Price 25 cents per bottle. Sold by druggists.

13/52

J. D. TYRRELL, M. D.
 Homeopathic Physician
 Specialties: Chronic Diseases and Diseases of Women.
 Consultation Rooms: 127 Church St. Hours from 11 a.m. to 3 p.m. Telephone 1707.
 RESIDENCE: D'ARCY STREET.

The Home Savings & Loan Company (LIMITED).
 Notice is hereby given that a DIVIDEND has this day been declared at a rate of **7 PER CENT. PER ANNUM**, On the paid-up Capital stock of THE HOME SAVINGS AND LOAN CO. (Limited).
 For the half year ending the 30th June, 1888, and that the same will be payable at the office of the Company, No. 72 Church Street, Toronto, on and after Tuesday, July 3rd next.
 The transfer books of the Company will be closed from the 16th to the 30th June inst., inclusive.
 By order of the Board.
JAMES MASON,
 Toronto, June 9th, 1888. Manager.


500 IN PRIZES
 OUR Grand Distribution of Prizes will take place on the 29th, 30th and 31st of June, 1888. All parties holding five Vouchers will participate.
500 IN PRIZES.
 All parties holding one Voucher will participate in the \$300 list. In addition to regular vouchers we will issue Bonus Checks good for Prizes to be given to our customers, and those who may purchase our Teas and Coffees.
JOHN MCINTOSH, Importer of choice Teas, 281 Yonge St., Toronto.

WESTERN ASSURANCE COMPANY.
 13/2 FIRE AND MARINE.
 Capital and Assets over \$1,600,000.00
 Annual Income over \$1,500,000.00
 HEAD OFFICE: Cor. Scott and Wellington Streets Toronto.
 Insurances effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms.
 Losses Promptly and Liberally Settled

9/26

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FULL STOCK OF
 Light Coloured FELT HATS
 STRAW HATS,
 FINE MANILLA HATS,
 Fashionable STYLES.
 Black Manilla and Soft Felt Hats for Clergymen a specialty.
 Our \$4.00 Silk Hat is without exception the best Hat manufactured in the Dominion for the price. A liberal discount to clergymen.
JAMES H. ROGERS,
 Cor. King & Church Sts. Toronto.


J. & J. LUGSDIN,
 THE LEADING
 Hatters * and * Furriers.

All the new styles in the Latest Design and Colors, Young Men's Hats a specialty, Children's Hats and Fancy Caps in large variety.
GIVE US A CALL.
 Direct Importers and Manufacturers
J. & J. LUGSDIN, 101 YONGE ST. TORONTO.

12
BRANTFORD LADIES' COLLEGE.
 THE FIFTEENTH ANNUAL SESSION
 WILL OPEN ON
Wednesday, September 5, 1888.
 APPLICATIONS NOW RECEIVED
 This is the time for parents to decide before the holiday season sets in.
Present Session Closes on June 18, 19

An excellent opportunity to witness the work of the College, especially in Music and Art.
T. M. MACINTYRE, LL.B., Ph.D.
HELLMUTH LADIES' COLLEGE,
 LONDON, ONTARIO.
 Courses of study very extensive and very thorough.
Literature, Music, Art, Elocution, Etc.
 Climate exceptionally healthy.
 Terms moderate. For circulars, address
REV. E. N. ENGLISH, M.A., Principal.

4/18
NEW ENGLAND CONSERVATORY.
 Thorough instruction under ablest Masters in
MUSIC, FINE ARTS, ELOCUTION, LITERATURE, LANGUAGES, PHYSICAL, CULTURE AND TUNING.
 Tuition \$5 to \$25 per term. Board and room including Steam Heat and Electric Light, \$5 to \$7.50 per week. For Illustrated Calendar giving full information, address
E. TOURJEE, Director Franklin Sq., BOSTON.


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47/32
SOHO Ornamental Iron Works.
 Manufacturer of Fencing, Iron Cresting, Gallery Fronts, Altar Scrolls, Sash Weights, Flower Stands, Finales, Seat Ends, Brackets, Statuary, Weather Vanes, Fountains, Aquariums, Lawn Seats, Cuspators, Carriage Steps, Sinks, Vases, Wire Goods, Etc.
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 29 Adelaide Street West, Toronto.
 Prices and cuts on application. Special terms for church work.

LOW'S SULPHUR SOAP is an elegant toilet article, and cleanses and purifies the skin most effectually.

ROYAL BAKING POWDER
 FULL WEIGHT
 ABSOLUTELY PURE

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 Absolutely Pure.
 This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.
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 Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.
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CARDS 24 SAMPLES FREE
 White Dove and Fancy Pictures
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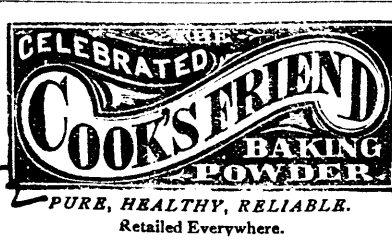
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PRICE BAKING POWDER CO.,
 NEW YORK. CHICAGO. ST. LOUIS.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTH.
 On the 12th April, 1888, at Angom Gaboon Mission, West Africa, the wife of the Rev. Arthur W. Marling, missionary, of a son.

DEATH.
 At Godrich, Sabbath evening, June 17th, Sarah MacKinnon, beloved wife of Rev. A. MacGillivray and mother of Rev. J. MacGillivray of Cote St. Antoine, Montreal, and of Rev. D. MacGillivray.

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 PURE, HEALTHY, RELIABLE.
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THE ABSORPTION CURE
MUNRO SYSTEM OF TREATING ALL CHRONIC DISEASES OF THE NERVOUS, LIVER AND KIDNEY SYSTEMS BY ABSORPTION.
 By this process medicines are introduced through the pores of the skin and taken into circulation, removing all impurities from the system. It effectually cures Rheumatism in all its forms and stages, Neuralgia, Dropsy, Jaundice, Bright's Disease of the Kidneys, Blood Poisoning, Mercurial Ulcers, Fever Sores, and all Female complaints, etc., etc. If medical skill has been baffled in treating your case, come and you will find a cure in this treatment.
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