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THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 16.—No. 21.
Whole No. 797.

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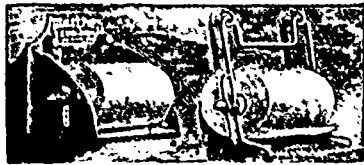
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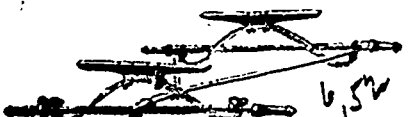
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SILVER CAKE.—One cupful of sugar mixed with two tablespoonfuls of butter; add one cupful of flour with one teaspoonful of baking powder, half a cupful of cornstarch, half a cupful of milk, the whites of three eggs, flavour with vanilla. Bake in a moderate oven.

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SUET PUDDING.—Three cups of flour, one of raisins, stoned, one-half cup suet, chopped fine, one-half cup molasses, one-half cup of sugar, one-half cup of milk, two teaspoons cinnamon, one of cream of tartar, one-half teaspoon soda; boil one and a half hours.

Figures Cannot Lie. This has been said by a great many, and believed to be truth. But we are sometimes a little sceptical when distance of some remote planet is given, never in the least doubt when J. L. H. of 467 271 Queen Street, West, say they have the largest and best stock of Furniture and Carpets in the city.

CHICKEN SALAD.—Mince the white meat of a chicken fine, then chop the white parts of celery, and prepare a dressing as follows: Rub the yolks of hard-boiled eggs smooth with a spoon; put to each yolk one teaspoonful of made mustard, half as much salt, a wineglassful of strong vinegar and a tablespoonful of the best olive oil. Put the celery in a salad bowl, lay the chicken on that, then put over it the dressing. Lettuce cut small may be used in the place of celery, but the latter is much more delicious. Cut the whites of the eggs in rings to garnish the salad.

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There seems to be more brain talent connected with the book written by Lyman Abbott, D.D. and Rev. S. B. Halliday, than with any other biography of the late Henry Ward Beecher; for in addition to the work of the above-named gentlemen, about forty other eminent writers and thinkers have contributed reminiscences to the book.

STEWED CHICKEN.—Cut two or three long, neat slices from the breast of a fine, plump fowl, and sprinkle over each a little flour, nicely seasoned with salt, pepper and pounded mace. Put into a saucepan half a pint of good veal stock, and when this is just upon the point of boiling, lay in the slices of chicken. Cover the pan closely, and let the contents simmer very slowly for half an hour. Take out the fowl, and arrange it very neatly on a hot dish; if the sauce is not rather thick and creamy, add a teaspoonful of flour or arrowroot, mixed to a smooth paste with a little cold water. Stir the sauce till it boils; then pour it over the chicken.

A GOOD TEST.—What every one says must be true, or have some foundation, at least, and every one who has tested it, says that Hagar's Pectoral Balsam is a prompt and reliable cure for the various throat and lung troubles caused by colds, which are always prevalent at this season of the year.

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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, MAY 23rd, 1887.

No. 21.

Notes of the Week.

MRS. NICHOLS, in whose honour the Peterborough hospital is named, has added to her former handsome donation the sum of \$9,000 to provide increased accommodation for patients. It is intended to erect a new building on a well-adapted site in the northern part of the town. Money devoted to really benevolent purposes is always a good investment.

THAT the Protestant Episcopal Church in Ireland has not suffered from disestablishment will be made evident to any one who reads the report of the Representative Church Body, presented to the General Synod, at its recent session in Dublin. Contributions from voluntary sources amounted to \$835,000. The total income of the Representative Body amounted to almost \$2,500,000, and it has an invested capital of about \$35,000,000.

MR. MOODY has secured a site in Cleveland for his training school on the corner of Ohio and St. Clair Streets, north side. This is in addition to previous gifts of \$250,000 for the school. Several annual subscriptions of \$600 for the support of Christian women as visitors in different sections of the city have also been obtained. When fifty of these subscriptions have been obtained the Evangelistic Society will be well established.

It is estimated that within the last twenty-five years over 100,000 copies of the Bible have been circulated in Greece, besides thousands among the Greek residents in Turkey. The Government permits the free dissemination of the Scriptures, and affords protection to the colporteurs against the opposition of the Greek Church. The four Gospels are used as a reading book in the higher classes of the primary schools throughout Greece. Gospel preaching is as yet on a limited scale owing to the lack of qualified preachers.

PRINCIPAL GRANT roused the enthusiasm of the large audience assembled last week at the Canadian Club, New York, to hear his lecture on "Canada First." That the learned Principal is a loyal son of Canada admits of no doubt. He is of opinion that unrestricted commercial intercourse would be of unspeakable advantage to both the people of Canada and the United States. In this opinion he will find many Canadians agreeing with him. Drs. Ormiston and McArthur, good Canadians both, though resident in New York, evidently had an easy task in proposing a vote of thanks to the lecturer.

AT Nanaimo, on the eastern shore of Vancouver Island, B. C., a terrible explosion occurred May 3, in the Victoria Coal Company's mine. The mine took fire immediately after the explosion, and the rescuing party were, many of them, overcome by the afterdamp. Most of the latter, however, were saved by a second rescuing party. The total number known to have perished is 189, of whom eighty-two were Chinese and 107 whites. More than half the white men leave families. Many homes are thus completely broken up. There is great mourning. The stores are all closed, and flags are at half-mast. Most of the men came from Cornwall and from Wales, and a few from Nova Scotia. Over 130 orphan children have already been counted, and their misery appeals to the charity of the world.

THE Rhode Island Senate, on May 3, passed a new prohibitory bill by a vote of twenty to eight. Only three Republicans voted against the bill. The bill has now become a law. Its principal features are as follows: Making the presence of an excess of two per cent. of alcohol in liquor *prima facie* evidence that it is intoxicating; giving the Chief of State Police ten salaried deputies for use in any part of the State; strengthening the seizure section; giving members of the State police authority to arrest and hold a prisoner twelve hours without warrant; mak-

ing drunkenness a statutory offence, with a maximum penalty of \$10 fine or ten days' imprisonment; making the keeping of a club room a penal offence, the maximum penalty being \$1,000 fine and a year's imprisonment.

THE Vicar of St. Margaret's Episcopal Church, Prince's Road, Liverpool, is an ardent ritualist. He has the courage of his convictions, and manfully takes the consequences. He is a martyr for conscience' sake, and the inmate of a prison. There is about as much absurdity as sublimity in the imprisonment of a clergyman for his opinions in the waning years of the nineteenth century. Although Mr. Cox may honestly enough plead conscience for the persistent course he has followed, he needs to be told what John Knox told Queen Mary, that conscience needs enlightenment. However highly some may think of a State-endowed Church, Mr. Cox and his friends are no doubt convinced that it has its disadvantages. Besides, relentless fighting over vestments and candles is not an edifying spectacle.

PRINCIPAL CUNNINGHAM opened on a recent Sunday the new Hyndland Church in the west end of Glasgow, which has cost, without the spire, which has not yet been erected, nearly \$50,000. He referred to the marvellous change in Presbyterian services during the last twenty years. The slovenly service and the hard dogmatic preaching had passed away. No marvel thousands stayed away from the weary, dreary sermons they were sometimes compelled to listen to still, without one new idea or fresh fact or particle of information to souls hungering after knowledge. The Church was now becoming a school of religious instruction. The St. Giles lectures were a sign of the times, and other similar services were equally popular and were meeting a popular want. Till quite recently Scottish Churches were mean and miserable in the extreme, and altogether unworthy of our country and its faith. There had of late been a wonderful revival in ecclesiastical architecture, and this truly noble Church was worthy of the object to which it was dedicated.

THE Presbytery of St. John, N. B., has been considering the necessity of taking action with a view to secure the cessation of Sunday labour on the Intercolonial Railway. What is chiefly complained of is the erection of a new bridge at Dorchester Street. The contractors for the work claim that Sunday labour is necessary, otherwise the ordinary traffic would suffer interruption. The action of the Presbytery has occasioned considerable interest. The Rev. T. F. Fotheringham writes to the local press in a very temperate and becoming spirit, showing that intelligent and respectable people generally approve of the course of the Presbytery in calling attention to the matter. He disposes of the contractors' plea by showing that the construction of the bridge on Sabbath in neither a work of necessity nor mercy, and he adds: Is it not open to question whether a contract, which expressly stipulates that certain work is not to be done during working hours on week days, and therefore, seeing that work by night is dangerous and impracticable, virtually requires the employment of labour on an unlawful day, is itself a lawful agreement? If a note made on Sunday cannot be collected, could a forfeiture incurred by refusing to keep an unlawful stipulation be exacted?

THE Rev. W. S. Swanson, Moderator of the English Presbyterian Synod, who visited Canada a few years ago, receives this tribute from the *Christian Leader*: He well deserves the highest honour the Church can accord. As one of the earliest missionaries of the Church in China he continued in the field until the mission became the most important of any British Church in that Empire. Since his return he has, both by word and by pen, taught the British public perhaps better than any other the great importance of the Chinese people in relation to the populations of the world, and of the primal necessity

of their evangelization ere their national barriers are so relaxed that they overrun the Eastern Hemisphere. His birthplace is near John o' Groats; he studied at the Edinburgh University and the Free Church College in that city, and it was there that his friend, Dr. James Hamilton, placed the claims of China before him. He was ordained in 1859 in Regent Square Church, and, proceeding to Amoy, found for his companions and fellow-labourers William Burns and Carstairs Douglas. Since then his life has been a part of the China mission. The Church could do no other than accord to him its most distinguished mark of honour in acknowledgment of his life-long labours.

WHEN the record of notorious defaulters is receiving almost constant additions it is pleasing to note that there are not wanting illustrious examples of business integrity and a high sense of personal honour, as the following facts attest: At the beginning of the American Civil War a wealthy Southern grocer who had recently taken his young bookkeeper into partnership, fearing that his property would be confiscated, decided to go North. He told the bookkeeper to use the property, valued at about \$400,000, as he thought best, and that he (the merchant) would rely upon the bookkeeper's honour for a settlement at some future time. The merchant then came North, and settled in New Haven. Six years ago, wondering what had become of his estate in the South, the merchant placed the matter in the hands of his lawyer, with instructions to investigate and collect, if there was anything to collect. After some correspondence with the bookkeeper at the South, the latter forwarded an acknowledgment of the claim, and an inventory showing his indebtedness to his former employer to be \$648,000, and expressed the desire to return the property, but requested time to perfect his arrangements. He began his remittances several years ago, and last week forwarded the last payment, including interest, thus wiping out a debt of honour.

THE forty-seventh annual meeting of the Upper Canada Bible Society was held in the Metropolitan Church last week. The distinguished stranger, who appeared as the delegate of the parent society, was the Rev. T. Harwood Pattison, D.D., of Rochester, N. Y. He preached the annual sermon the previous evening, and delivered a stirring address at the annual meeting. The report submitted by the secretary stated that the total revenue of the society has exceeded that of last year by \$2,873.69. This was in some measure due to the increased accommodation afforded by the new Bible House, and the consequent enlarged facilities for the exhibition and sale of the Scriptures, thus fully justifying the expenditure involved in the erection of the new buildings. Attention was called to the fact that a debt of about \$2,600 still remains on the building, and the treasurer will gladly receive contributions toward its liquidation. Several new branches and depositories have been organized during the past year, weak ones revived, and it is proposed to open others immediately. There are now 452 branches and depositories in connection with this society. The receipts for the year were: Proceeds of sales, \$9,577.94; free contributions from branches, donations, bequests, etc., \$21,103.54; interest, ground rent, etc., \$204.73; total, \$30,886.21. The free contributions, etc., as appropriated by branches were for the following objects: Upper Canada Bible Society, \$13,359.65; British and Foreign Bible Society, \$7,251.60; Montreal Auxiliary, \$128.28; Quebec Auxiliary, \$151.48; Building Fund (branch subscriptions only), \$215.53; total, \$21,103.54. His Excellency the Marquis of Lansdowne, Governor-General, was appointed patron; Hon. G. W. Allan, president; Hon. Wm. McMaster, treasurer; Mr. Warring Kennedy and Rev. J. Burton, honorary secretaries; Mr. Herbert Mortimer, minute secretary, and Mr. John Harvie, permanent secretary. The president, Hon. G. W. Allan, read an address on behalf of the society to her Majesty the Queen, congratulating her upon her jubilee. The address was unanimously adopted, the audience standing and singing the National Anthem.

Our Contributors.

SLEEP VIEWED AS CRITICISM.

BY KNOXIAN.

The author of an essay, spring poem, or a literary effort of some kind—we forget what it was—asked a friend to listen to him read his effort, and give a criticism on its merits. While the reading was going on the friend fell soundly asleep. The reader became indignant, and lectured the sleeper for not keeping awake, and preparing his criticism. The drowsy critic blandly remarked:

"SLEEP IS CRITICISM."

Yes, sleep *is* criticism. It is much more intelligent and respectable criticism than some other kinds that we occasionally hear. It is *honest* criticism, which is a good deal more than can be said of all kinds. Criticism is always a revealer, and frequently it reveals much more of the character of the critic than it does of the merits of the person or thing criticised. Sometimes it shows that the critic is a candid, honest, generous, intelligent man, who can look upon all sides of a question, and do ample justice to every body and everything. Not unfrequently it proves, with painful conclusiveness, that the critic is narrow-minded, or warped, or invincibly ignorant. Sometimes it shows that he is a censorious nibbler. In other cases it proves that he is unfair, perhaps even malicious. In many cases it demonstrates, to a certainty, that the critic is nothing more than a chronic fault-finder. If you did, or said, or wrote the thing exactly as he says it should have been done, or said, or written, he would find fault all the same. Yes, criticism is a revealer, and it generally reveals quite as much about the character of the critic as it does about the merits of the person or thing criticised.

Sleep taken in church is criticism, as well as sleep taken anywhere else. This kind of sermon criticism certainly means something. It may not take a sermon to pieces, and examine all its parts carefully, as a professor of homiletics is supposed to do; but it certainly means something. It has a voice! It speaks. What does it say? What does it mean? Sometimes it means that

THE PREACHER IS PROSY.

With all due deference to the clerical profession, we fear it must be admitted that some preachers *are* prosy. There is a lack of freshness about their modes of expression which is very apt to produce soporific effects in hot weather. The matter is often of the best, but the form in which it is presented does not strike and keep hearers awake. The fault is not always the preacher's. The fault lay chiefly in his training. He was taught, at least indirectly, that he must repress his individuality, and do every thing just "so." He is not himself. He is one of a large number of excellent young men who were all run in the same collegiate mould some years ago. He is not working as nature intended he should work, and, perhaps, mainly for this reason, he is not an effective workman. Perhaps he is afraid that if he worked as the Creator made him, some of his hearers might be shocked. So he prefers the criticism of sleep to the criticism of people who cannot endure to see anything done except in the way they have been accustomed to, and prosed on.

The criticism of sleep may mean that

THE SERMON IS TOO LONG.

The *Globe* wrestles nearly every Saturday with the burning question, "How Long Should a Sermon Be?" The writer studiously avoids fixing the time, and shows his good sense by not coming down to particulars. All he insists on is that the sermon should not be too long. But what is "too long"? Some sermons are shorter at forty-five minutes than others are at ten. There are many things to be taken into consideration, such as the occasion, the subject, the atmosphere in the room, the wants of the people, the style of the preacher and other things. The fact that the clock-handle has come round is only one thing. If a preacher is in fine working trim, body, mind and voice at their best, he can go on much longer with edification than when he is in a poor working condition. People who attend church twice every Sabbath, and prayer meeting during the week, don't need to be preached to as long as people who seldom hear the Gospel. Who would think of putting off a Gospel-hungry crowd in a new settlement with a twenty-

minute sermon? The thing for them is an old Royal George of fifty minutes' delivery, loaded to the muzzle with red-hot Gospel truth. Giving them an evening twenty-minute sermon would be like giving a man a cracker who had not eaten anything for a week. But still the fact remains that sleep in church is criticism, and sometimes means that the sermon is too long. If a hearer keeps awake as long as he can, and drops over about "thirdly" or "fourthly," the fault may not always be his.

The criticism of sleep often means that the sleeping hearer

HAS WORKED TOO LATE ON SATURDAY NIGHT.

For him to keep awake is a fight against nature, and in all such fights nature usually wins. There is no denying the fact that the practice of keeping stores open on Saturday night, until within a few minutes of Sabbath morning, is one of the greatest hindrances to the preaching of the Gospel that Churches in towns and villages have to contend against. Some over-worked in this way never come to church on Sabbath morning, and some come in a condition which makes it well-nigh impossible for them to worship. Here is a field for ladies to work in that, so far as we know, not one of them has ever touched in Ontario. Is it not a fact that a large number of ladies do their shopping on Saturday nights, and thus help to continue the practice which makes profitable worship impossible to many on Sabbath mornings?

The criticism of sleep often means that

THE CHURCH IS POORLY VENTILATED.

In many cases it is not ventilated at all. The wonder is not that a hearer cannot keep awake, and breathe air a month old. The wonder is that he can *live* and do it. Those timid people who are so much afraid of an open window forget that foul air gives cold as fast as anything else.

This criticism means sometimes that

THE HEARER IS OUT OF HIS ENVIRONMENT.

Environment is a pretty big word, but we cannot think of any other that seems to suit as well. This hearer works all day in the open air without his coat, and on Sabbath he wears his Sabbath suit, closely buttoned, and breathes stuffy, soporific air. Don't be too hard on this man. Of course, he should not sleep in church, but if you were in his place perhaps you would sleep yourself.

The criticism of sleep in some cases means that

THE SLEEPER'S LIVER IS TORPID.

One of the best men we ever knew could not keep awake in church. He tried hard. He tried everything. He almost tortured himself to keep awake. The doctor knew the reason why. His digestive apparatus was no more use than a coffee mill. It would not even grind. There are such cases. They should have our sympathy. Still it is hardly fair for a man who can keep awake every other place to blame his liver. The liver has enough to answer for. The worst form of sleeping in church is that which comes from *habit*. Like every other bad habit, this one soon conquers.

THE SELF REVELATION OF GOD*

BY REV. S. H. KELLOGG, D.D.

It is safe to say that at no time since the Christian era has there been such a universal and earnest engagement of the minds of men in the great problems concerning the being and nature of God, and His relation to the world, as at present. The causes for this are manifold, and to review them in detail were a fruitful theme for a lengthy article. Especially should be noted, however, the unprecedented advance which has been made during the past half-century in the various physical sciences. Just in proportion as the advance of scientific discovery has revealed to us the incomprehensible vastness of the physical universe in space and time, and the marvellous nature of the processes by which it has been brought to its present condition, has the question of its origin pressed more and more urgently for an answer. Theist and atheist, agnostic, pantheist and materialist with ever-increasing earnestness contend over the question with an interest which ever increases the more that increasing knowledge reveals how funda-

* THE SELF REVELATION OF GOD. By Samuel Harris, D.D., LL.D., Professor of Systematic Theology in Yale University. New York: Charles Scribner's Sons; Toronto: William Briggs.

mental to thought and practical life the answer to the question must be.

It is often said, and that with abundant reason, that the various works in defence of Christian theism which were produced during the last century, are far from meeting the present need. Their argument is as valid as ever, but the progress of knowledge has started new difficulties which they do not touch, and in many instances has seemed to many to cast doubt on what the apologists of those days could assume as admitted truths.

Already, therefore, this last half of the nineteenth century has seen the beginnings of a new Christian apologetic, designed to meet the difficulties raised by unbelief, in view of the new data given to thought in our own day. Already such works as the Lectures of Professor Flint on "Theism" and "Antitheistic Theories," "The Unseen Universe," of Professors Balfour-Stewart and Tait; the admirable work of Paul Janet on "Final Causes," the remarkable essays of Professor Drummond on "Natural Law in the Spiritual World," not to speak of others of perhaps no less merit, have taken a most worthy place in apologetic literature.

Of such works, the latest, as probably the most complete and elaborate in the English language, is the book by the Rev. Professor Harris, D.D., LL.D., of Yale University, New Haven, Conn., U. S. A., bearing the title given at the head of the present article. Those who have read the still more fundamental work published by Professor Harris in 1883, "The Philosophical Basis of Theism," will not need any assurance of the exceptional value of this new contribution of his to the apologetics of our time, a work which, if we mistake not, is destined to take its place as one of the most important apologetic works of this generation. The scope of the argument may be gathered from the following brief analysis of its contents.

Rightly laying down the principle that "any statement of the evidences of Christian theism, which is to meet the thinking of this age, must take and hold the position that man's knowledge of God begins in experience," it is then shown, first, that, as a matter of fact, God is known in the experience of men; then, that this fact of necessity implies that God has revealed himself to man, and that this self-revelation of God must be in historical action. And then it is further involved in these propositions that there must also be an activity on man's part in the way of receiving and interpreting the revelation. Thus, "the three factors in the knowledge of God are divine revelation, religious experience and rational thought," and it is by the synthesis of these three that we may attain a correct knowledge of the Supreme Being.

But this subjective revelation of God needs to be, and in fact is, supplemented by a revelation which is objective. This objective revelation is threefold. It is presented in nature, in man and in Christ. And by this public and historical revelation "the revelation of God in consciousness, and the spontaneous beliefs arising from it, are tested and corrected, and, so far as true, verified and amplified."

In pursuing this branch of the argument, Professor Harris begins with the so-called *a priori* argument for the being of God, showing that God is revealed in the universe, as—not indeed "the Absolute," with many,—but as "the Absolute Being," and discusses the relation of this fact to antitheistic theories and to theism. Then in the last section of this part of his book it is inquired what the Absolute Being is revealed to be. The answer is sought, first, in the constitution and course of nature, and, secondly, in the constitution and history of man. Under this section are discussed what have been most commonly called the cosmological, the teleological, and the moral arguments for theism. The last part of the work deals with the revelation of God in Christ, not indeed with the purpose of giving a full discussion of the evidences of Christianity, but of "ascertaining and defining the essential idea of Christianity, of the revelation of God in Christ and of the miraculous, and to find a reasonable basis for the possibility of miracles without interrupting the continuity of nature in its true sense."

Such, very briefly, is the outline of the argument of this goodly volume. To criticise it in any worthy manner would be to write another book. We can only note a few points deserving special remark.

The work is as notable for its precision of definition, clearness of statement and affluence of pertinent illustration, as it is attractive for the deep spiritual

earnestness which pervades the whole argument. The objections to theism, which are urged by the materialism and agnosticism of our day, and especially by various schools of antitheistic evolutionists, are most fully and satisfactorily met. It is shown with great force and truth that the great progress of scientific knowledge in this century has not diminished, but immensely increased, the variety and force of the evidence for the Being whom the Christian theist calls God.

We have been greatly interested in the author's statement and defence of the old so-called ontological argument. He takes the position that the existence of absolute Being "is a necessary and ultimate principle of reason involved in the constitution of man as rational." Absolute Being he defines as "the Being that exists, not dependent on or conditioned by any reality, independent of or prerequisite to itself." The argument, as elaborated by Professor Harris, we believe conclusive; but it has again raised in our mind the question whether the argument can rightly be called *a priori*. He insists that the belief in absolute Being is as truly intuitional, e.g., as the causal judgment; that the knowledge of the caused, to use his own phraseology, involves the knowledge of the uncaused, and so on. To the present writer, on the other hand, it seems that the belief in the existence of that which is absolute and uncaused, is not an intuition, but an inference from the principle of causation. The step is indeed but one, and is so evident and necessary that not to take that step is to act in defiance of the laws of thought; still because there is that one step, we cannot rightly say that the existence of the uncaused and absolute is intuitively perceived. To this evident objection Professor Harris replies that the principle of causation can never carry us beyond a finite cause. This we do not see. The principle of causation, as we understand it, insists simply that a cause shall be adequate; and we see not how this principle, applied to the phenomena presented in the universe, can rest short of the assumption of a Being, absolute and unconditioned, as the Cause of all that is conditioned; of infinite Being, as the only Cause adequate to account for the universe—material and immaterial—as it is presented to us. How can energy, for instance, though in any particular case it be finite and measurable, be accounted for by a finite source of energy? An unceasing outflow of power, as, e.g., in the case of gravitation, without diminution or exhaustion in the slightest degree from age to age, surely demands an infinite source of power as its primal origin. So also it seems valid to argue, as has been argued of old, that the idea of the infinite could never have arisen were there nothing existent but the finite. Still the conclusion in each case, simply because it is a conclusion, cannot be rightly held intuitional truth.

(To be concluded.)

THE CONGREGATION.

MR. EDITOR,—The subject of this, my third letter, is "The Congregation," which we will now proceed to consider. In your issue of March 30 you editorially insert the views of a contemporary regarding the resignation of ministers. Its conclusion, which is your own, as gathered from your remarks, is that church troubles are often, if not always, trifling, and that the minister is too sensitive and too hasty in resigning his charge.

Now, sir, I hope you will pardon me if I say that I entirely disagree with you and the contemporary's conclusion. I make bold to say that in nine cases out of every ten the sensitiveness, hastiness and wrongdoing lie at the door of the congregation. Can you name one minister of our Church who has any practical knowledge of a probationer's life, who, because of a little trouble, resigned his charge to tramp the country for eighteen months or two years? Is there any man, in any walk of life, who will, on the slightest provocation, leave his certain work, fixed wage, cheerful home, happy wife and loving children for uncertain work, unsatisfactory wage, a disinterested boarding-house and the unpleasantnesses that attend a wandering life? What do reason and judgment and common sense and instinct and feeling and experience say? Will not all the probationers tell you they were forced to resign? Does not the very fact of fifty or one hundred settled ministers who are ever week applying for a hearing in vacancies tell us that ministers will do all that it is possible for man to do

before resigning their charges? What minister joyfully sends his name to the probationing committee? Who is it that hails with delight the prospect of a two-years' tramp? Where is the probationer who cheerfully bids his wife and children and home and study good-bye?

Mr. Editor, let me, in this connection, place before you and the Church two questions, in the answering of which I will endeavour to show where the blame lies. The first question is, Why do ministers resign their charges?

Let the vacant congregations answer.

First we take the one-man-power congregation, of which there are a large number scattered throughout the country. This man is fairly intelligent, talkative, widely-connected and subscribes largely. He is a most important person, from a financial standpoint, and is anxious that the minister should recognize it. Not possessing the childlike meekness of the regenerate, he is not particularly anxious that the minister should preach the truth, and nothing but the truth. But the preacher is faithful; and this conceited soul often receives the home thrusts of the Word of God, which is quick and powerful, and sharper than any two-edged sword. The consequence is that his pride is humbled, and his vanity wounded; and he resolves to rid himself of this faithful servant of the Lord. Some congregations get tired of their twenty-years' pastor and friend, and long for a new, young, beardless face. They get rid of him by staying at home, withholding the supplies, and circulating the lie that he is too old to draw the young people.

Other congregations find fault because the minister calls for his salary on the day it is due. He is called mercenary, and when this spirit is attributed to the pastor, the end is not far distant. I know something of business and business principles; also of the manner in which employes are treated by their employes, but, sir, I never knew any class of men so completely at the mercy of another body as are the ministers of our Church at the mercy of their congregations. As a pastor, preacher, parent, in church, at home, abroad, his every word and action is watched, noted, commented upon. He must preach, pray, visit, speak, act, to suit the notions and views of the congregation. He dare not say organ and hymn book when the prominent man says psalms, psalms. He cannot preach total abstinence when some members take their glass. He is tied, and will remain so, unless he has grit enough in him to play the manly part, and speak the truth, and face a two-years' tramp. Have I answered the first question?

Let me put the second question, and try to answer it. Why are congregations so long vacant? Let me here say, most emphatically, not because of the poor preachers they have had. I could name several congregations that have been vacant for well on to two years; that have been supplied through the Probationing Committee; and with one or two exceptions have no fault to find with the probationers sent; in fact, could profit under any of them as preacher and pastor. Still they continue on the list of vacancies. Why? Well, many of the members during that long period have become keenly critical; in fact, professional critics. Faults are noted, a *lapsus lingue*, a slight hesitancy, an appeal to notes, an inelegant gesture, too much energy, or too little. Some again, less critical, watch his movements during the fortnight. If he visits, he is canvassing for a call; if he doesn't visit, he is unsociable. If he hasn't always the appearance of a new hat out of a band-box, he is untidy and slovenly.

Then there are congregations that seem highly pleased with any and every probationer. They have nothing but kindly words and deeds for them; and every probationer fancies a call will be presented in his favour at next meeting of Presbytery. But five, ten, fifteen, twenty, twenty-five, thirty ministers of our Church have preached to these congregations. Still no call comes. And you ask why is this, and the explanation simply is, these congregations are waiting for students—for next spring graduates. I know four vacant congregations that have been hearing probationers during the winter; and yet these charges wrote to students offering calls if they would accept.

Others again tell Presbyteries they are not yet prepared to call, not having heard any one they sufficiently liked. What is the truth? These congregations are wiping out church debts, or preparing to build new ones. Others are internally divided into family compacts; and when one faction expresses preference for one man, another faction immediately makes choice of another. Is not this state of matters

deplorable, Mr. Editor? They are acknowledged on all sides to be unpleasant, unsatisfactory and injurious, and yet those that have the making of our laws wink at the unhappy condition of things, and quietly lay the blame on the probationer. It is high time, sir, that the Church authorities should grapple firmly and determinedly with these crying evils, instead of slipping complaints into the waste-basket. It seems to me the Church has swung from the thinnest establishment to the thickest voluntarism.

ALIQUORUM.

JEWISH STATISTICS.

The most reliable statistics give the following numbers, which, for brevity's sake, I state in round figures. They are not, however, of recent date, but nearly twenty years old, and in the interval the Jews must have multiplied considerably; but these are the most trustworthy I can find:

Russia and Poland.....	2,500,000
Austria and Hungary.....	1,200,000
Germany.....	500,000
Roumania.....	400,000
Turkey in Europe.....	280,000
France.....	90,000
Great Britain and Ireland.....	80,000
The Netherlands.....	70,000
Italy.....	60,000
Switzerland, Belgium, Sweden and Norway, Spain, Portugal, Gibraltar and Malta, at least.....	20,000
Total for Europe.....	5,200,000
Africa is supposed to contain.....	1,000,000
Asia.....	500,000
America.....	400,000
Australasia.....	10,000

Total..... 7,110,000

This tallies with Herzog's Royal Encyclopædia, which estimates the aggregate number of Jews on the globe as upward of 7,000,000. Beyond the Continent of Europe and the United States of America it is mostly guess work, for there are no official statistics. If, however, as I incline to think, 800,000 is nearer the mark for Africa, the number assigned to Asia is certainly underrated, and cannot, I think, be smaller than 700,000.

These figures represent Jews, still known as *Jews*. But what of the descendants of thousands upon thousands, who were forced by bitter persecutions and expulsions to profess Popery, in order to save their lives and substance; and tens of thousands who, for similar reasons, embraced Mohammedism?

Then, again, there can be little doubt that the Nestorians, of Kurdistan, and the Beni Israel, of India, are descended from the Ten Tribes; and there is much in favour of the opinion that our troublesome neighbours in India, the Afghans, are of similar origin. There are, besides, several Moslem tribes in the Caucasus and in Central Asia, who probably likewise belong to the Ten Tribes, so long spoken of as lost.

My conviction is, that if the Jews throughout the world were to assemble in Palestine, together with those tribes that present credible evidences of their Israelitish ancestry, their total would not fall far short of 10,000,000; and if we are prepared to admit the Anglo-Saxons, as some contend for with very remarkable arguments, worthy of serious examination, why, then, of course, we should be a match for all the world beside, Mahdi and all!

I have spoken of large numbers of Jews, who had in times gone by been compelled for dear life's sake to become Papists or Moslems; but, thank God, there is another class of Jews, little thought of. I refer to the descendants of the thousands who constituted the earliest Christian Churches, and of those who in more recent ages and in the present generation have confessed the Lord Jesus: and who are to be found mixed up with Christian Churches of all denominations in different parts of the world, and now difficult to identify. I cannot help thinking that it is in contravention of God's purpose that it should be so, for it is written: "Lo, the people shall dwell alone, and shall not be reckoned among the nations."

Frequently in London, and even in Rome, I have recognized a dozen or more Jews, young and old, worshipping in the same Church, and felt sure that very few, if any, in the congregation were aware of the fact. There is unhappily so much to induce believing Jews, and more so their descendants, to merge themselves among Gentile Christians, and hide and forget their Israelitish origin, I verily believe that if it were possible to trace and identify these offsprings of Israel throughout the world in Papal, Greek, Protestant and other Churches, the total would astonishingly exceed any figures I could name under a million. Could a census be taken of all living Protestant Hebrews and their children they would probably exceed 100,000.—*Rev. A. Ben-Oliel.*

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

GUIDE THOU MY FEET.

BY W. H. M., BRAMPTON.

Guide Thou my feet as thro' life's maze I tread,
Some times by good and oft by evil led ;
When dim the pathway grows, and terrors meet,
Oh Lord, be at my side to guide my feet.

At each weak step so many paths I see,
Some smooth, some rough, some fraught with mystery,
Some kindly bloom, and some are wrapt in night ;
I cannot choose ; guide Thou my steps aright.

Earth's friends attend but for a little while,
Earth's joys and hope serve only to beguile ;
Eternal Friend, of joy the fountain head,
Guide then my feet, when hope and friend are fled.

Soon lone I'll toil, and faint and sore distressed,
Will wander foolish ways, and find no rest ;
To Thee I cry, the only sure retreat,
Be at my side, oh Lord, to guide my feet.

Not e'en a sparrow falls, and Thou not know ;
For Thy forgiving power not one too low ;
Whate'er betide I hold this comfort sweet,
That Thou, Great Love, wilt surely guide my feet.

FOR THE CANADA PRESBYTERIAN.

CHRIST THE LIFE.

BY REV. JOHN FRASER, A.M.

The great truth in the wonderful story told in John xi. is that Christ is the Life.

Yonder is a village—Bethany ; two miles or three, about from the city, by a road that winds its track up and down among the hills. In the village a house with a shadow on it. A brother is gone ; a loved and only brother. We know so well the change in a household after the dead is taken out, and the funeral is over, and all is over. A few kindly neighbours are within, for sorrow's sake, to weep with them that weep. The potency of grief.

Martha rises abruptly, and goes out. Intelligence has reached her, a soft whisper in her ear where she sat. "Lord, if Thou had'st been here, my brother had not died."

There is faith in the exclamation, but not without despondency. It is faith in the power of the Lord if only Lazarus were still alive, not in His power to bring him back again from the dead. It had not the aspiration, the strength of wing to rise so high.

Still she had hope, a fluttering hope—what may He not do after all? The heart in a struggle with its fears. Will she venture?

"Whatsoever Thou shalt ask of God." The Lord had raised the daughter of Jairus to life, and the widow's son at Nain. Martha knew it. It was not so long ago. Only about a year. Those miracles would now be often in her thoughts. Naturally so ; leading her to cherish the expectation that He might do again, and, for her, what He had done so wonderfully before. But Lazarus is dead so long, That corruption ! It seems a bar to all hope, to all possibility.

Her knowledge was at fault, so, accordingly, was her faith. She thought that His miraculous power was from above, like that of the old prophets—a communication. She knew not that He Himself is that power—Omnipotence—where He stood.

Martha believed in the resurrection at the last day—a solemn, mysterious truth. But mark the simplicity of her faith. "How are the dead raised?" What of corporeal identity? The doctrine has its problems, but they did not trouble her, and they need not trouble us. The Word of the Lord solves all. There are places, as one says, on the surface of the earth higher to stand on than the mound of the grave, but none from which, in the light of an everlasting hope, we can see so far.

The Lord tells her that the power to raise the dead is here now, here in Him. Lazarus may be raised at once, to-day. Does Martha believe? If she does, she shall see wonderful things—a living brother and the Lord in a majesty, a glory, in which He had never appeared to her before.

He tells her that to all who believe in Him, Lazarus for one, He is the source of a life that survives and rises triumphantly above the dissolution of the body, a life that shall never die.

What life is it? Not mere immortality, in the sense that death is not the annihilation of the soul,

nor even of the body ; but a life which is the property of those who believe, and comprehends all that a believer is now in the love and similitude of God, and all that awaits him in the resurrection and in heaven for ever—everlasting union with Christ. "I am the Resurrection and the Life."

Bethany is still on its ancient site, a slope or terrace of the hill. Around it an intermingled shade of olive, fig and vine. The city, although so near, is not in sight ; nor is the Mount of Olives. An intervening ridge cuts off the view. A quiet hamlet, a scene of sweet meditative beauty, where the eye delights to rest. Gentle Bethany.

There is truth in what Dean Stanley says of sacred localities in Palestine. They bring the scene vividly before us ; but after all they have no real connection with Him. As we gaze there is a sense of vacancy, of desertion. "He is not here ; He is risen." The value of these memorials is imaginative, not religious.

BISHOP HANNINGTON'S CONVERSION.

His first charge was the curacy of Martinhoe, where he lived a rough, jovial, friendly life, riding over Exmoor with his prayer book in one pocket of his shooting jacket and medicines for the sick in another, holding up his manuscript sermon to his eyes in presence of sleepy audiences, whom he awoke every now and then by a violent sermon on immorality or excessive drinking. The picture of this part of his life is both unpleasant and commonplace, making it almost incredible that God could have chosen such a man to be a vessel to the Gentiles.

But after a year, when he was twenty-seven, after he was ordained, when his nearest friends thought he was wholly given over to the world, he was converted—converted as plainly and forcibly as any reprobate, as swiftly and indisputably as the apostle Paul. We wish that his biographer had not been prevented by modesty from describing more minutely this crisis in Hannington's life. The immediate causes were a letter from an unnamed college friend, obviously Mr. Dawson, sent with a book entitled "Grace and Truth," by the late Dr. Mackay, of Hull. The light broke upon him in reading a chapter upon the forgiveness of sins. He was in bed at the time reading. He sprang out of bed and leapt about the room, rejoicing and praising God that Jesus died for him. Thereafter he had his periods of darkness and fear ; but he went straight forward, nothing wavering ; and although his old life every now and then asserted itself, he gradually made his ground sure, and followed the leading of God's Spirit to the duty that lay nearest him. Certainly there were points in his after career at which his views would be shared by few of our readers. It is unpleasant to read that he blamed his brother missionaries at Frere Town for being too "dissenterish" ; it is almost comical to read how, when the supply of surplices ran short on one occasion, he rigged out one of his clergy in a sheet. But those blemishes are very rare. The impulses that stirred and guided him came straight from the cross. Devoted he may have been to Episcopacy, loyal to his Church, hampered occasionally by ritualistic fetters, but he was a servant of the Church of Christ, worthy of praise and honour from all who profess and call themselves Christians.

From the time of his conversion, the methods of his work and life were absolutely changed. He began by setting aside his inseparable pulpit companion, the sermon case, and after some floundering learned to preach vigorously, directly and persuasively. But the chief mark of the change was a new concern for the souls of his hearers and parishioners. The word of life was now always on his lips ; and the little church at Martinhoe was crowded with audiences which felt and responded to the change. A few months, however, opened out to him a larger sphere. At his father's request he accepted, with much hesitancy, the vacant charge of his proprietary chapel at Hurst ; and after spending some months with an experienced clergyman, near Derby, in becoming acquainted with the varied work of a well-ordered parish, he was inducted in November, 1875, as incumbent of Hurst—a position which he occupied till he left England, seven years afterward, and resumed in the interval between his African expeditions.

The story of his incumbency is one of those records which show us the power of the Church of England at its very best and purest. He had no stipend, and his moderate private resources were dedicated without

reserve to maintaining and extending the Christian agencies of the parish. A keen rider, he soon sold his pony, and turned the stable into a mission hall. We find him following drunkards into public houses, nursing small-pox patients, pressing the Gospel upon criminals in the county prison, gathering young men in his house on Christmas Day to keep them from temptation.

CHOKED CHRISTIANS.

Mark tells us, in his version of the parable of the sower, that the "cares of this world, the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful." It would seem, then, that there is a double danger of being choked by these thorns ; a danger that lies in wait as we enter in—that is, a disposition to enter upon the Christian profession without deliberately forsaking all wicked ways ; and a danger that threatens us—the peril of these things entering in our lives after we have entered into the kingdom.

It is a dreadful thing to be choked. Those who have either by accident, or design, suffered partial strangulation tell us that it is one of the most dreadful experiences. It must, to the all-seeing eye of God, be a dreadful thing to behold so many of His children gasping for a breath of life, being choked by the evil weeds, thorns and tares, indigenous to the flesh, or diligently planted there by the enemy of souls while they sleep. It is a sad thing to see the corners of a corn field left unrecaped during the harvest (because the grain growing there among the thorns is not worth reaping) afterward reaped down and bound in bundles and burned, the thorns and choked product of a good seed together. It is a sadder thing to behold the lives of not a few Christians all overgrown and choked with thorns and weeds just ripening for the fire of destruction, because they are shrivelled and choked and not fit to be gathered into our Lord's garner.

Perhaps it will be well to suggest the things which do most choke these weedy professors. Our Lord gives a list of them : "The cares of the world," "the deceitfulness of riches," "the pleasures of this life," "and the lusts of other things." Look at this catalogue list of deadly thorns. "The care of this world" has swallowed up many a thousand professors, who have forgotten that they were the children of God, and have given themselves to anxious care about what shall be eaten and wherewithal shall the body be clothed ; more who have "made haste to be rich," or have made riches their goal of life ; while others have given themselves up to the pleasures of this life ; and still others, who in general allow the lusts of the flesh and of the eye to dictate to them in all their earthly life. Let us be warned by these very suggestive pictures and teachings of our Lord, and look to our lives, and see if there be any of these evil thorns "springing up" or "entering in," to mar and hinder the work of God, and choke His good seed.—N. Y. Independent.

FAITH, though weak, is still faith—a glimmering taper, if not a glowing torch. But the taper may give light as truly as the torch, though not so brightly.

It is estimated that the University of Cambridge has now no fewer than 400 Nonconformist and Methodist undergraduates amongst its resident students.

In the New York Independent a reform in the manner of giving out notices from the pulpit is advocated by Dr. Charles F. Deems, pastor of the Church of the Strangers. Dr. Deems prepares the reading of his hymns and his Scripture lessons as carefully as he does his sermons, and is trying to see whether he really cannot make the reading of the notices to some a "means of grace," as he knows it is to others a "hope of glory." He strives to make each Scripture lesson a sermon, so that if any one should fall asleep or be called out after it, he would have got his portion in due season. He strives to make every hymn the same. Now and then he has a prelude to the sermon which seizes some current event, and squeezes all the milk out of it. Why, he asks, can I not take up a whole batch of notices, of all kinds and colours, and pack these words down into a cheese? He objects, however, to his pulpit being transformed into a gratuitous advertising medium, and he suggests—probably sarcastically—whether churches with large congregations should not establish a tariff of rates. It might in some cases be a source of income, and obviate the necessity of bazaars.

Words of the Wise.

LIFE is a short day, but is a working day. THE best name by which we can think of God is Father.

A MAN that breaks his word bids others to be false to him.

A GOOD conscience is a continual feast; and a mind at peace through Christ is in the antepast of heaven.

WEST'S World's Wonder or Family Lini- ment, a superior remedy for neuralgia, rheumatism, lame back, sprains, bruises, cuts, burns or wounds. Cheaper, goes further, lasts longer than any other. All druggists.

THOSE who think they have only a very small talent are often most tempted not to trade with it for their Lord. - F. A. Haver- gal.

THE difference between some men and a dog is that they will go into a saloon to- gether, and the dog will come out perfectly sober.

AFFLICTED one, you cannot believe it now. But you will come out from that fur- nace seven times purified in the refining fires of God. - J. A. Maduff, D. D.

THE best washing compound of the day is undoubtedly James' Pearl-ine. It cleanses the dirtiest fabric without injury and without labour. For sale by grocers.

THE passions act as winds to propel our vessel, our reason is the pilot and steers her; without the winds she would not move, without the pilot she would be lost.

POLISHED steel will not shine in the dark, no more can reason, however refined and cultivated, shine efficaciously; but as it re- flects the light of divine truth shed from heaven.

OFF WORK. - "For two years I was not able to work, being troubled with dyspepsia. One bottle of Burdock Blood Bitters relieved me, three bottles cured me as well as ever." John A. Rappell, of Farmersville, Leeds Co., Ont.

If there is any one fact, or doctrine, or command, or promise in the Bible which has produced no practical effect on your temper or heart, or conduct, be assured you do not truly believe it.

No amount of wealth sets one free from the obligations to work—in a world the God of which is ever working. He who works not has not yet discovered what God made him for, and is a false note in the orchestra of the universe.

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A SPIRITUAL mind maintains a walk and converse with God. Enoch walked with God. There is a transaction between God and the spiritual mind; if the man feels dead and heartless, that is matter of com- plaint to God. He looks to God for wisdom for the day—for the hour—for the business in hand. - Cecil.

THE veteran seed-grower, Mr. J. J. H. Gregory, of Marblehead, Mass., issues this year a rare catalogue of the choicest products of the soil containing many new varie- ties. Mr. Gregory's reputation for fair deal- ings and integrity makes the warranty given with his seeds of unmistakable value; and no grower, either for profit or pleasure, should fail to secure one of these catalogues, which are sent free on application.

GIVE Ely's Cream Balm a trial. This justly celebrated remedy for the cure of catarrh, hay fever, cold in the head, etc., can be obtained of any reliable druggist, and may be relied upon as a safe and pleas- ant remedy for the above complaints, and will give immediate relief. It is not a liquid, snuff or powder, has no offensive odor, and can be used at any time with good results, as thousands can testify, among them some of the attaches of this office. - Spirit of the Times, May 29, 1886.

ANY peace that is linked with forgetful- ness of God is a horrible thing; it is the peace of the miasma which is brooding in quiet before it strikes with the arrow of death; it is that dead calm which precedes the cyclone or the earthquake. The perfect peace which God giveth, sunneth itself in the presence of God; it is a tropical flower which lives in the flaming sunlight; a bird with rainbow wings, which is at home in the high noon of heaven's summer-tide. - C. H. Spurgeon.

Horsford's Acid Phosphate. 26 For Impaired Vitality. Dr. F. SKILLIN, Pulaski, Tenn., says: "It is a reliable medicine for impaired vitality."

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SIXTH ANNUAL MEETING OF THE MUTUAL RESERVE FUND LIFE ASSOCIATION—THE MANAGEMENT ENDORSED AND COMPLIMENTED—REMARKS BY WARRING KENNEDY, ESQ.—HANDLING MILLIONS WITH- OUT LOSING A DOLLAR—REMARKS BY FAITHFUL AGENTS.

There was a notable gathering of representative men from the different sections of the United States and Canada at the Potter Building, in New York yesterday. Bankers, merchants and professional men, to the number of over 200, crowded the spacious room of the Mutual Reserve Fund Life Association. The occasion was the sixth annual meet- ing of the members of that association, who were called together to listen to the details of the business transacted during the year 1886.

Among the prominent officers and policy holders were: Hon. Henry Overstolz, ex-Mayor of St. Louis, Mo; W. H. Brown, President of the People's Bank, Baltimore, Md.; C. H. Robinson, of Nevada; Dr. W. H. Curry, of Baltimore; General Isaac S. Shields, of Philadelphia; E. D. Jones, of Wisconsin; Dr. Atkinson, of Maryland; Hon. A. N. Brady, of Albany; S. W. Wray, of Philadel- phia.

A Canadian delegation, consisting of J. D. Wells, Warring Kennedy, William Wilson, John M. Treble, Rev. J. I. Patterson and John Barr, of Toronto, were announced and received with marked enthu- siasm.

President Edward B. Harper opened the pro- ceedings by reading his annual address. It is a cleverly-constructed document, concise in statement, and dealing with consummate skill and ability with every phase of the insurance business. After briefly reviewing the history of the organization, and the enduring success it has met with from year to year, he dwelt at some length upon the efficacy of the natural premium system, which operates to the ad- vantage of the assured and permit members to re- tire without loss. The Executive Committee's re- port shows that during the year 1886, a year noted for strikes and a general business depression, throughout the country, the business of the Com- pany exceeded \$5,000,000, of which was received from New York State alone. This amount is larger than has ever been obtained in the State of New York by any life insurance organization, and surpasses the entire business of three-fourths of all the New York level premium companies combined. The sixth year of the Company's existence closes with \$150,000,000 of insurance in force.

After the reading of the annual reports of the Executive Committee, the Medical Director, the National Bank experts, the Auditors, the Invest- ments Committee and Agency reports, the Com- mittee on prizes awarded the General Agents se- curing the largest amount of business for the year 1886, announced the following:

Under the first class, for the greatest volume of business done for the year 1886, J. D. Wells, of Toronto, was awarded the first prize of \$200, the business consummated by him amounting to \$4,855,000. The second prize, \$100, was given to A. C. Moss, of New York, with a record of \$3,074,000 worth of business transacted. The third prize, \$50, was captured by William A. Brauner, of St. Louis, with a total of \$2,513,500.

The election of officers and directors for the year 1887 was then proceeded with. Mr. Warring Ken- nedy and Mr. William Wilson, of Toronto, were placed upon the Advisory Council Board.

The following remarks were made by Warring Kennedy, Esq., who met with a hearty reception on rising:

Mr. President,—We have examined closely the principles of your association; we are satisfied with its solid foundation and its beneficent aspect. We believe in the efforts of the association in endeavoring to give to the general public insurance that is safe at the cheapest possible rate. We feel in examining your accounts, which we have done very carefully, that we are satisfied on this point. Some of us have taken large risks in your association, and we feel, Mr. President, that as eternal vigilance was the price of the liberty of your country, we also feel that eternal vigilance and great care in the management of this association will secure continued success. I have also thought of the wonderful confidence that your association has with us in Canada, and of the care taken by your medical examiners. This is an element of strength which perhaps you have not fully estimated. Notwithstanding the opposition of the old line companies in Canada, yet the fact is on record that Mr. Wells, your manager for Canada, has written a larger amount of business in the Dominion of Canada than any other insurance company doing business within its borders—this, Mr. President, in view of the fact of the unjust opposition to this association by the old line companies, some of which I am im- pressed in, augurs well for the future success of the Company in our Dominion. I have joined this asso- ciation after a careful and minute examination, and I am satisfied with it. We are pleased with the triumph of this association. We have been sensibly im- pressed with the care you have taken in adopting such wise safeguards, for the protection of your trust funds, and the impossibility there seems to be for any misappropriation of these trust funds, as well as the great care given to your medical exami- nations by your medical director. One of our re- spected citizens, a fine specimen of a man, made ap- plication, was passed by the medical examiner in Toronto. His application was sent on here, and was rejected by your medical director. He applied to an old line company that claim to conduct their business so carefully, for \$20,000, was accepted, and a few months afterward died. Now, Mr. President, I am pleased to be here to-day. I am gratified to see so many gentlemen around me of high commercial stand- ing, from all sections of your country; it will send us back to Canada with increased confidence and a certain knowledge that the Mutual Reserve Fund Life Association is in the hands of a wise and prudent management. I am not here to preach to you or counsel you; but be careful in your medical examina- tions, and everlasting triumph is yours.

NOTE.—The Mutual Reserve Fund Life Association, the largest and most successful life organization in the world, has its chief offices in Canada at 65 King Street East, Toronto. For particulars as to plans and agency information, address J. D. WELLS, General Manager, Toronto.

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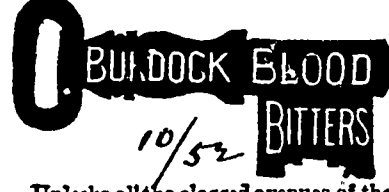
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MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take charge of new subscribers. Friends are invited to give any assistance in their power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



TORONTO, WEDNESDAY, MAY 18, 1887.

If the *Montreal Witness* desires to make itself useful, it can find an ample field without coming as far west as the Presbytery of Toronto, and without leaving the Church of which it has long been considered the organ. Where is Bray? Or, if the *Witness* must go west, and go out of its own fold, why not give its attention to Bond Street? There are some questions in connection with the mode of worship practised in that institution that need attention quite as much as the Presbytery of Toronto. As the *Witness* so kindly tells the world of a question that Presbyterians must face before long, we take the liberty of reminding the *Witness* of a question that should have been faced long ago. It is this: Should the Bond Street Church and similar institutions be kept open on the Lord's Day?

It is contended that the chaplain of the reformatory at Penetanguishene should be an Episcopalian because a large majority of the Protestant inmates are Episcopalians. We are happy to admit that the figures are against us: The total commitments from the larger denominations have been as follows: English Church, 510; Roman Catholic, 529; Methodist, 283; Presbyterian, 150. On the 30th of last September the proportions in residence were: Roman Catholics, seventy-two; English Church, sixty-four; Methodist, thirty-eight; Presbyterian, twenty-three. In the matter of raising boys for the reformatory, we gratefully yield the palm to the English Church. The only question is whether the Church that cares for her boys in such a manner as to have a large majority in the reformatory is the best one to look after them when they are there.

VARIOUS circumstances combined to make the Synod of Toronto and Kingston, held last week in Brampton, one of the best, if not the very best, ever held by that body. The weather was fine—it was more than fine, it was glorious. Even grave, Calvinistic divines are influenced by the weather—some of them very much so. Brampton is a beautiful town—a good place to meet in. It is easy getting there. The arrangements were ample and well made. Above all, the brethren seemed to be in excellent humour. Business moved along in a medium sort of way, just dignified enough to be Presbyterian, and just easy and lively enough to be pleasant. There was one long and difficult appeal case, but it was conducted on both sides in such a good spirit that it did not seem like litigation. The evening meetings were excellent, especially the meeting on the State of Religion, on Tuesday evening. The tone of this meeting was very good, the speeches short but pointed, and the effect of the whole all that could be desired. On the whole, this meeting of Synod was one of those ecclesiastical gatherings that makes one feel glad he attended. Those who were absent will be sorry when they learn how much they lost. Their number was fairly large.

THE General Assembly of the great American Presbyterian Church meets this week in Omaha. The funds, we understand, are in a healthy state, and

the Church generally in a prosperous condition. There are no burning questions, so far as we know, and the meeting is likely to be profitable and pleasant. The meeting of this Assembly last year in Minneapolis, this year in Omaha, and of our own Assembly in Winnipeg, suggests the tremendous strides that civilization is making on this continent. Even boys, or very young men, can remember when there was no Omaha, or Minneapolis, or Winnipeg. A very few years ago some of our ministers, who went to Winnipeg, felt constrained to write lectures on their adventures in the great lone land. In a few weeks they will sit in the General Assembly in a city of 20,000 people in that region. Civilization is making rapid progress in the West and North-West, and the prayer of every good man is that Christianity may keep pace with settlement. The enterprise of the Western man crops out finely in the railway arrangements for conveying the members of the American Assembly from Chicago to Omaha. One company offers to take the members to Omaha and back for a single fare. Another—the Chicago and North-Western—offers to carry not only members of Assembly at lower rates, but all Presbyterians who wish to attend the meeting. We rather like competition of that kind.

THE number of people in Ontario who think that a lawyer cannot lead a consistent Christian life is probably as large as the number who think it a sin to drink an occasional glass of liquor. We hold no such view of the legal profession. Considering the temptations they are exposed to, and the facilities they have for covering up their tracks, lawyers compare very favourably with any other class of men. There is no calling in which it pays better in the end to be an honest man. But still everybody knows many people believe that a lawyer who acts as counsel must often argue in favour of the wrong and against the right. How would it do, to pass a law, in deference to this popular belief, forbidding lawyers to come to the sacramental table? A considerable number of people in this country believe that the editor of a party newspaper does not lead a consistent Christian life. How would it do to exclude all editors—including the editors of the *Montreal Witness*? Many worthy people believe that banks, railway companies, insurance companies, loan companies and many other monetary institutions are soulless, grinding, godless concerns, that think of nothing but squeezing the last cent out of everybody under their power. Heaven knows some of them are hard and cruel enough. How would it do, in deference to this opinion, to exclude all persons connected with these monetary institutions from Church privileges, and exclude at the same time all who have stock in them? The fact is when you get away from the plain teaching of God's word, and begin to make new terms of communion to suit public opinion, you land in confusion. Where are you to stop? Where draw the line? Public opinion is constantly changing. Should the terms of communion be changed to suit? The only safe way is to stand by God's word, and leave the Master's table as He left it Himself.

IF the *Montreal Witness* wishes to state fairly the action taken by the Toronto Presbytery the other day, it should not say that the Presbytery "continues to sanction liquor-selling church membership." What the Presbytery did was to refuse to make terms of communion Christ never made. The Presbytery is just as willing as the *Witness* to deal with the question, but, unlike the *Witness*, it does not desire to deal with it in an unscriptural way. The *Witness* is pleased to say that the "matter will have to be faced before long." It is being faced now. An number of Sessions have been facing it for many years. In the way indicated by Dr. McLaren the work has been going on steadily and effectively. The *Witness* knows of no remedy but to pass a law of some kind. Just pass a cast iron law, split the Church, and drive a number of our people over to keep Congregationalism out of its coffin a little while longer. That kind of a remedy would suit the *Witness* finely no doubt, but it does not happen to please Presbyterians. During the whole period of its existence the *Witness* has been denouncing the Church of Rome for adding to the Word of God. Now it denounces the Presbytery of Toronto because it refuses to do that very thing. That which is wrong for Rome to do would be right for the Toronto Presbytery to do, because public

opinion happens to be shaping in a certain direction at the present time. Neither the Toronto nor any other Presbytery so understands its duty. The *Witness* should know by this time that Presbyterians do not regard the Church of God as a society or club that has power to alter its constitution and laws to suit each varying shade of public opinion. That theory of the Church may produce men like Bray and Wild, but it never produces MacVickers, or McLaren, or Cavens. It may be the theory under which Congregationalism dies, but it is not the theory under which Presbyterianism grows.

PROGRESS OF TEMPERANCE OPINION.

OF late the Temperance question has been receiving a large amount of general attention. This is due to several causes. It is not a party political contention; it is one of the great moral and social questions of the time. Temperance opinion, however, touches politics at various points. Every year it is entering more largely into municipal affairs. Candidates for election, in most instances, must have a clearly defined position on the subject, as well as general qualifications for the office to which they aspire. The parties diametrically opposed to each other are particularly interested in the record of aspirants in relation to the Temperance movement. Those in the liquor interest, feeling, as they never felt before, that its very existence is now at stake, put forth every effort to secure the return of candidates who favour the perpetuation of the traffic in which they are engaged. Every year they see that the tide of public opinion is running stronger against the business of liquor selling. Toronto, as well as other municipalities, affords evidence that such is the case. A prominent advocate of the Temperance cause was elected to the mayoralty in 1886; while a number of the aldermen were out of sympathy with his views. In 1887 Mr. Howland was re-elected mayor by an increased majority, and a board of aldermen more in harmony with progressive Temperance action in municipal affairs was returned. As a result, a motion for a considerable reduction of licenses was passed, and in due time carried into effect. In some quarters there is talk of reaction, though with vigilant Temperance organization this is most unlikely.

In certain municipalities, where the Scott Act is in operation, efforts are being made to start an agitation for its repeal. The Woodstock Town Council have, by a large majority, presented a petition to the Dominion Parliament praying for the repeal of the Act. This has been promptly met by the Temperance organization of the locality, whose members have passed clear-cut resolutions directly traversing the contention of the pro-liquor party. Other places besides Woodstock are taking an active part in the discussion whether the Scott Act should be maintained or repealed. Long before the decision is made at the ballot box the conflict of opinion will be sharper than ever. It may be relied on that the supporters of the Scott Act will do their utmost to maintain a law that is in the interest of social order and the moral and material well-being of the community. A series of defeats would postpone the realization for which they have been so energetically striving.

The friends of Temperance cannot fail to have noticed that the recently elected member for East Bruce has introduced a bill in the House of Commons for the repeal of the Scott Act. It has also been decided by the Dominion Alliance to test the strength of the Temperance sentiment in the new Parliament. With this end in view Mr. Jamieson, M.P. for North Lanark, a consistent Temperance advocate, is about to submit to the House a resolution affirming the principle of Prohibition. Of course it is not expected that the concentration of the nation's wisdom will pronounce unambiguously in favour of the entire legal suppression of the drink traffic; but, to a certain extent, it will reflect the strength of the prohibition sentiment in the country. Not being a party question, members need not be under the same constraint that usually keeps them in the traces. At all events, Temperance will have a field day in the House of Commons, and discussion anywhere and everywhere is an advantage to the cause.

Another evidence that the Temperance reformation is making marked progress is found in the Convention of the Church of England Temperance Society, held in Toronto last week, and presided over by the Bishop of the diocese. Great interest centred in the

Prohibition debate, which was conducted with great ability and exemplary courtesy. Those opposed to Prohibition had a decided advantage in their champion, Professor Goldwin Smith, who has repeatedly advanced most that can be urged against the proposal. Neither was any lack of ability on the other side, as was manifest from the many urgent reasons adduced in favour of more advanced Temperance legislation. Though no vote was taken, there was the utmost freedom of debate, and a praiseworthy absence of mere appeals to the gallery. These and other indications make it apparent that there is no diminution in the interest taken by the people at large in one of the most important moral and social questions of the age. The course of the Temperance movement is onward. Public opinion in England is in the same direction. Mr. Goschen, in his budget speech in the British Parliament, stated that the revenue derived from the taxation on intoxicating liquors has greatly diminished in recent years, and it was steadily diminishing. He expressed his belief that it would still more decrease in the future. While much determined opposition has yet to be encountered, and the work of education must still be vigorously maintained, it is becoming more evident that the cause of Temperance is marching steadily forward to an assured and blessed victory.

A DISCREDITED HERO.

THERE is much truth in the saying of the Great Dramatist, now regarded as axiomatic, "the great soul of the world is just." The judgment of posterity is generally in accord with truth. During the lifetime of great men they may be misunderstood and misjudged by their contemporaries. Their aims and purposes, their motives and character, may have been subject to studied and persistent misrepresentation. In the clear, cold and passionless perspective of a succeeding age the mists disappear, and the exaggerated proportions are reduced to something like their proper dimensions. A man who has bulked largely in the eyes of his own contemporaries is found, on a careful and conscientious study, to be neither the demigod his admirers represented nor the monster of wickedness his foes delighted to paint him.

This adjustment is generally the natural result of the lapse of years, and the great men of an age, with rare exceptions, instead of becoming to after times the shining luminaries their admirers prophesied, dwindle in magnitude and brilliancy into microscopic stars, as the time advances. Occasionally a hero, discredited in his own time, like Oliver Cromwell, finds in a later age a complete vindication. Attempts, after the manner of Thomas Carlyle, to rehabilitate decayed reputations, and revise the verdict of history, have not been signal successes.

Of late years the estimate of the great Napoleon has undergone extensive revision, and is now likely to become fixed in history. He will always remain as one of the most remarkable products of the early years of the present century, but it will be true, in a deeper sense than when the lines were written,

He left a name at which the world grew pale,
To point a moral or adorn a tale.

The striking events of his wonderful career, his emergence from comparative obscurity, his military achievements and splendid victories, his rise to the giddy eminence when he appeared to control the destinies of the European continent, and ending as a broken-hearted and powerless exile, render him a conspicuous factor in history. The facts remain, but the meretricious tinsel with which he was adorned has been stripped off, and the real Napoleon of history is a very different character from that which unfettered imagination delighted to paint. For years after the death of the exile of St. Helena, French peasants had in their houses images of the great Emperor, whom they regarded as half divine. He was held in popular reverence as only second to the Virgin Mary. It was on this popular superstition that his ambitious nephew largely counted when he perpetrated the otherwise inexplicable freak of liberating a tame eagle at Strasbourg. It was on the magic of the Napoleonic name that he relied when he planned the *coup d'état* by which the Second Empire was founded. The glamour of the name was so strong that the sullen opposition of stern Republicans, such as Victor Hugo, whose withering exposure in "Napoleon le Petit," surreptitiously circulated throughout France, and the remonstrances of the Orleanists, failed to dispel.

All is now changed. Contemporary memoirs have seen the light, and, despite the possession of marvellous powers, his demerits also assume gigantic proportions. The Remusat memoirs helped largely in the process of disenchantment, and their painful impressions are more than confirmed by the calm and lucid criticisms of Henri Taine, who has contributed a series of remarkable papers on "Napoleon Bonaparte" to the *New Princeton Review*. His clear insight and acknowledged fairness entitle him to a respectful hearing. Put in plain language, the conduct of this French autocrat was, according to this fairest and most brilliant of French critics, simply brutal. His moral nature seemed entirely dwarfed, and his violent passions and inordinate selfishness were left to riot at will. An adept in the meanest of artifices, he was regardless of the feelings of his soldiers, and his courtiers dreaded his approach. He had no faith in virtue, and was a stranger to principle. Stung by a remark made to him by Prince Metternich he replied:

"You are not a soldier! You do not know the impulses of a soldier's breast! I have grown up on the battle-field, and a man like me does not care for the lives of a million of men!" His imperial chimera (adds M. Taine) has deceived many more than that number. Between 1804 and 1815 he had slaughtered more than 1,700,000 Frenchmen born within the boundaries of ancient France, to which must be added probably 2,000,000 of men born out of these limits, and all for him, under the title of allies, or slain on his account, under the title of enemies.

Such was the man who for years controlled the destinies of France, and before whom Europe trembled. His boundless energy and his genius enabled him to do a great work, but it is now all undone. What is its meaning? Now and again the boldest of mortals may dream of universal empire, but the dream fades away. Such domination is not given to mortals. The insatiable ambition of the few and the heaving unrest of the many are surely prophetic of that kingdom for which Christ has taught us to pray "Thy kingdom come."

Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—In general descriptive papers, profusely and finely illustrated by eminent artists, serial fiction, etc., the May number of the *English Illustrated* is decidedly good.

MALCOLM: A STORY OF THE DAYSPRING. By George A. Mackenzie. (Toronto: Rowsell & Hutcheson.)—This is a short narrative poem, written in terse, yet smooth and rhythmic, blank verse. It clearly evinces that its author, a Toronto gentleman, is possessed of the vision and the faculty divine. The poem is true, tender, pure and lofty in tone.

THE CONVERTED CATHOLIC. (New York: Jas. A. O'Connor.)—The *Converted Catholic* for May has another remarkable article on Father McGlynn's Course. Other subjects treated are "First Use of the Word Catholic," "Sketch of Father O'Connor's Life and Work," "Typical Catholic Saints," "The Roman Church and the Church of the Bible," "Father O'Connor's Letters to Cardinal Gibbons," etc.

RECEIVED: THE OLD TESTAMENT STUDENT (New York: Charles Scribner's Sons); THE SIDE-REAL MESSENGER (Northfield, Minn.: Carleton College Observatory); THE NEW MOON (Lowell, Mass.: The New Moon Publishing Co.); THE CANADA EDUCATIONAL MONTHLY (Toronto: The Canada Educational Monthly Publishing Company); HENRY WARD BEECHER. Preacher, Patriot and Humanitarian. By Rev. William Cochrane, D.D. (Toronto: Presbyterian Printing and Publishing Co.); THE SANITARIAN (New York: 113 Fulton Street), MY BROTHER, AND OUR OLD ENGLISH HOME. By Rev. Samuel Massey. Second Edition (Montreal); TEMPERANCE CATECHISM. For use in Sabbath schools, prepared under the direction of the Permanent Committee on Temperance of the General Assembly of the Presbyterian Church. By I. N. Hays, D.D. (Pittsburg, Pa.: W. W. Waters); CHRISTIAN TEMPERANCE. Treated in a series of Questions and Answers. By the Rev. William O. Campbell, D.D., (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son); The Eureka Collection of RECITATIONS AND READINGS. Compiled by Mrs. Anna Randall Diehl (New York and Chicago: J. S. Ogilvie & Co.); VICK'S MAGAZINE (Rochester, James Vick).

THE MISSIONARY WORLD.

NATIVE CHRISTIANS PROGRESSIVE.

A book recently published in Bengal, written by a Mr. Cotton, a member of the Civil Service, attacking Christianity in general, and missionary work in particular, has called forth the following statement by Rev. James Thomson, M. A., which appears in the *Church of Scotland Home and Foreign Mission Record*:

While it is readily, even triumphantly, admitted that the great mass of Indian native Christians have been drawn from the lower orders, and are perhaps, on the whole, not so rich as their still heathen friends,—that, in accordance with almost invariable precedent, "not many mighty, not many noble" have been called,—it has been shown conclusively that, tried by the highest of available and accurate tests, the test of education, the native Christians of Bengal are, out of all proportion, the most advanced section of the community. Taking the most recent statistics provided by the Education Department, and the returns of the last census as the basis of calculation, Mr. Morrison, of the General Assembly's Institute, and others, have ascertained that nineteen times as many Christians as Hindus, in proportion to their numbers, seek admission to the university, and not only seek it but obtain it with a much more creditable pass. And this proportion, great as it is, is increased when not the higher but the highest education is the standard of comparison. Native Christians have at present twenty-three times more than their due proportion of Masters of Arts on the register of the Calcutta University. This is altogether astonishing, and taken in conjunction with the long lists, published for Mr. Cotton's information, of native Bachelors of Arts, Bachelors of Law, Doctors of Medicine and graduates of other kinds, many of them holding their degrees from our home universities, and now in posts of importance and influence throughout Bengal, it is proved beyond any possibility of question how unjustifiable and reckless are statements like this Bengal magistrate's about the social status of Christian converts.

The reply to the remarkable announcement that the failure of missions has been complete need be no more than two sentences from the last census report: "The native Christians are the most rapidly progressing class in Bengal. It has been shown that they have increased, chiefly by conversion, at the rate of 64.07 per cent. during the nine years which have elapsed since the census of 1872."

Facts like these are worth knowing. They provide a ready and unanswerable reply to the statements derogatory to Christian missions, too frequently made by Indian residents like Mr. Cotton—men whose knowledge of missions is, like a school-boy's knowledge of history, largely confined to what is ancient. They know little or nothing of what is taking place around them. Mr. Cotton's information on the subject evidently ends with the labours of Xavier and Robert de Nobili. Such facts are full of hope for India. Unity of government and the marvellous spread of English education are fast giving solidarity to the varied and antagonistic elements of that great continent. It is becoming more and more one nation, and Calcutta more and more its brain. The metropolis is more to India than Paris is to France. Men trained in Calcutta College are to-day guiding public opinion from Assam to the Afghan frontier. When it is considered that a greatly preponderating proportion of this intelligence—a proportion, too, increasing with every decade—is Christian, it cannot but augur well for the rapid advance of the principles and power of the Gospel of Christ in that vast and populous empire.

THE FRENCH INTRUSION IN THE NEW HEBRIDES.

From Aneityum, a Free Church missionary, the Rev. James Lawrie, writes: As we have not been molested by the French on Aneityum, I can make no personal complaint; but my friend, Mr. M'Kenzie, the Canadian missionary on Efate, sends me a note regarding them. I see that portion of the note on you, so that you may see how the Roman Catholic priests soon follow in the wake of the soldiers. He says: We are and have been for some time very much worried about the French priests coming to Meli. The Roman Catholic dignitaries visited Meli in a man-of-war some weeks ago. I heard that one of them was on Aneityum in Dr. Geddie's days. One of the French settlers here told me the priests are coming, and will be in opposition to us. I suppose this is what we may expect in the event of the French annexing the islands. But as they are now withdrawing part of the troops, annexation may be in the distant future, and the priests may not come. I hope they will not.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER XIII.—Continued.

After the psalm had been sung, Mr. Morrison led the congregation in prayer, specially entreating the guidance and blessing of God throughout the solemn services of the day. He then read, from Matthew v., the opening portion of the Sermon on the Mount, and gave a brief exposition of the passage. After a few more verses of praise, the peculiar services of the day began. Mr. Morrison invited any of God's servants present to propose some passage of Scripture which might form a suitable topic for meditation and conference. For a time there was no response; but at length an old man from a distant parish, his once sandy hair now all but white, and his shoulders enveloped in the wide cape of a large blue cloak, rose near the centre of the church. With head reverently bowed, he turned over the pages, yellowed by age and use, of his Gaelic Bible, and read I Corinthians ii. 12—"Now we have received, not the spirit of the world, but the spirit which is of God." He desired, he said, to know what were the distinguishing marks of the "spirit of the world" on the one hand, and the "spirit which is of God" on the other. Thereupon Mr. Morrison read the words again from the pulpit, and in a few sentences indicated the lines on which it was desirable the conference should proceed. He then asked any of the "Men" present to "speak to the question." It is quite understood that none of those likely to take part in the services have any idea what question may be proposed (though it is said that at one time it was otherwise on some occasions in the Isle of Skye). This might be a serious hindrance to the success and usefulness of this unique form of church practice, if the themes raised were of a high doctrinal character; for in that case, extempore utterances might not unlikely prove both wild and profitless. As, however, the subjects chosen are expected to be at least capable of experimental and practical treatment, and as that is the mould into which it is desired that the address should be cast, the danger referred to is in great measure avoided. The desideratum is that every man speak simply and directly from the heart and to the heart. Still, it is not to be wondered at, that on this occasion, as indeed generally, a considerable pause ensued ere any one rose to speak. In fact, it was not until Mr. Morrison expressly named one of the "Men" whom he saw sitting near the pulpit, and appealed to him to "say a word," that a beginning was made. The elder so addressed, a little man with a brown wig and somewhat peeping voice, rose and expressed his views, characterizing the "spirit of the world" as one of error and sin, while he describes the "spirit which is of God" as one of truth and holiness. In the course of his remarks on truth and error, he warmly, almost furiously, denounced the departure and defection of many, even within the professing Church, from the pure doctrines of the faith and the pure worship of God. Even after the ice was broken by this, there were pauses, which to strangers might seem awkward, between the speakers; but in the course of the day one after another of the "Men" took part in the friendly discussion, each occupying from quarter to half an hour. Many of them evidently spoke out of the fulness of a rich personal experience, and therefore with a readiness and fluency approaching, at least in the case of one or two of the speakers, to real natural eloquence. At intervals the minister selected a few verses of a psalm to be sung, or called on one of the elders to engage in prayer. In the course of the service Mr. Morrison vacated the pulpit, and his place was taken by Dr. Munro of Camas, an able and popular minister, though very narrow in his views, both theological and ecclesiastical. One of the last to speak, having hitherto given way to strangers, was Dugald McKay, Roderick's father, the elder and catechist of Glenartan.

We present his address in skeleton form, as a specimen, too favourable some may think, of those common on such occasions. After a word or two of introduction, he laid down and enforced in succession the following propositions:

I. The spirit of the world is a spirit of Unbelief; the spirit which is of God is a spirit of Faith.

II. The spirit of the world is a spirit of Fear; the spirit which is of God is a spirit of Hope.

III. The spirit of the world is a spirit of Enmity; the spirit which is of God is a spirit of Love.

These various points were brightened, ever and anon, by illustrations from nature, from Scripture and from the experience of God's people in all ages; and they were pressed home with incisiveness and vigour. Most of those present felt that the last and best "word" of the day had been spoken when Dugald McKay sat down. Dr. Munro seemed to be of the same opinion, for he rose soon after, and in a clear address of a markedly judicial type, summed up the discussion, and brought the service to a close. When the congregation dispersed, the ladies availed themselves of a cordial invitation to the Manse, and enjoyed, in Miss Morrison's own room, the luxury of a hearty tea. There the minister's sister and Ellen McKay gave each other mutual assistance in reviewing to Florence and Carrie the main lines of the conference; and they parted with the understanding that they should meet again in the house of God next day.

Of the proceedings of Saturday we need present no detailed account, as they possessed no special features of novelty or interest. There were the usual services in both languages; the English in the church, the Gaelic in the open air down by the river.

The Communion Sabbath morning broke in great promise over Glenartan. The summer sun shone brightly into Carrie Craig's room, bathing one shutter of the window in its sweet cheery light. She and Florence were astir at an early hour, that they might together spend some time in reading and devotion, and so prepare their spirits for the enjoyment of the high privileges before them. As the

hour of public worship drew near, they walked together down the glen to the church. Crowds of intending worshippers, young and old, some on foot, some on horseback, some in their little peat carts, were wending their way in the same direction, every side-road and pathway contributing its twos and threes to swell the stream of human life. The young ladies noticed one large group, the central figure in which was one of the "Men" whom they had observed on Friday. He was quietly but solemnly talking on some religious theme, while those who kept pace with him on either hand listened reverently to his words. The great mass of the people turned off by the path which led to the river-side, there to worship in the Gaelic tongue, and under the temple roof of the blue heavens. When Ellen McKay had joined them nearly opposite the Manse, the ladies passed on to the church, and Mr. Craig cordially welcomed them into the family pew, where his sister was already seated.

Mr. Morrison was, in the highest of all senses, at his best on this Communion Sabbath. It was evident to most of those who listened to him that he had been much in his study of late, and that the study had been a closet—a place of fellowship with God. If any should moreover think that he had been stirred up to special diligence, both in preparation and prayer, because he knew of three young people to whom he desired under God to be the channel of rich and suitable blessing, they are not far wide of the mark. After the usual devotional exercises came the "Action sermon," so called because it is specially designed to prepare the minds of the worshippers for the solemn "action" of taking into their hands the precious symbols of the Redeemer's death. The text chosen was Jeremiah xxiii. 6, "The Lord our Righteousness." The divisions of the discourse were very simple; they were these:

I. Man's need—RIGHTEOUSNESS.

II. God's provision—THE LORD OUR Righteousness.

III. Man's appropriation—THE LORD OUR Righteousness.

From first to last the sermon was clear, practical and impressive. There was little show either of intellect or of rhetoric; but there was both fire and fervour above the preacher's wont. In the "table services" also Mr. Morrison enjoyed what our old Scotch folks used to call great "liberty." He spoke freely, faithfully, forcibly, and the truths he presented came home in power to the hearts of the hearers. We have neither the right nor the desire to pass within the sacred enclosure of Communion, and tell its secrets even if we could; but we need not refrain from recording that the young communicants afterwards declared, each to the other two, that it had been a helpful and happy season to them.

After the conclusion of the English service, Mr. Craig, his sister, and the young ladies went down to the river-side to see the Gaelic congregation. In doing so they passed through deep rows of vehicles of all descriptions, gigs, waggons and carts, the last far most numerous, the horse in many cases tied behind with a bundle of hay or grass to wile away the time. The scene of the gathering was to Carrie Craig a new, and to all of them a most impressive spectacle. The spot of ground selected was admirably adapted for the purpose to which it was applied. It was a semicircular space of which the base line ran parallel to the river, though some twenty yards from the bank. On this line the "Tent" had been erected. It was a high square box, of which the front was half open, so that the preacher, standing on the raised floor within, had before him a flat book-board on which lay the Bible, and over his head, like the eaves of a house, a slanting rim of wood to run off the rain drops in wet weather. Two or three steps and a plain unpainted door gave access to this primitive form of pulpit from behind. Across the sward in front of the tent ran the Communion-table, covered with snow-white linen, at which those who were to partake of the ordinance took their seats; while beyond and around it forms and chairs were planted at various angles for the accommodation and comfort of worshippers. From the grassy level on which the tent and these seats had been placed, the ground rose on all sides, so that the multitudes, who clothed the slopes till not an inch of green was visible, could both see and hear to the best advantage. All round the outskirts of the great concourse numbering thousands who were gathered in this hollow space, ran a fringe of broom and whin; while still further back a half circle of lofty brown larches, in silent but stately guard, kept watch over the sacred scene. The elderly women wore headresses of pure white, and their figures were enveloped in long dark cloaks or shawls; the men, with few exceptions, were clothed in sailor blue. It was only on the outskirts of the multitude that gay dress of any kind, either on man or woman, was to be seen. Nothing was more remarkable than the profound reverence with which the whole assemblage looked on and listened, as the sacred elements were passing along the table, or the Word of God was expounded and proclaimed. When Mr. Craig and the ladies approached through the wood, the congregation were engaged in singing. The plaintive strains of "Coleshill" came through the larches to greet them, now dying down into utter stillness, now rising and swelling into what seemed a sad but sweet lament. When the party came to the edge of the bank above the hollow, and could look down over the dark mass of worshippers, the long white table was empty, and the minister was inviting intending communicants to approach and take their seats. It was the second "Table" for the day. At first no one responded to the call; but during the singing of a few verses, one and another worshipper reverently approached, and, taking their places, covered their faces with their dress or hands. At length the table was filled, the communicants numbering no more than thirty, including not a few strangers as well as those who are dwellers in Glenartan. Dr. Munro, who had by this time come from the church, proceeded to "serve the Table." As he did so, Ellen McKay indicated the words from which he was to speak by opening her Bible, and pointing Carrie and Florence to Isaiah liv. 10, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." The preacher began in low and quiet tones, but gradually increased in warmth and energy till his whole being seemed on fire; then his voice sunk

again into touching pathos at the close. When the address was over, the sacred symbols of bread and wine were passed from hand to hand; and then only could the faces of the communicants, hitherto bowed to the earth and wrapt in a plaid or cloak, be for a moment seen. After all had partaken, the minister again rose, and addressed those seated before him from the words, John xiv. 15, "If ye love me, keep my commandments." When he had concluded, the communicants slowly rose and slipped back to their places in the crowd to make way for another "Table." As the afternoon was dry and warm, Mr. Craig and his party by and by sat down in front of a bramble bush, as they wished to hear at least (even though they could not understand) a little of the concluding address. That closing duty of the day was entrusted to Dr. Munro, who based his exhortation on the words, Acts xi. 23, "That with purpose of heart they would cleave unto the Lord." Ellen McKay afterwards explained to her friends that he had laid stress on three main ideas, namely, that believers should cleave unto the risen and glorified Redeemer—in faith—in affection—and in holy obedience.

The gleams of sunshine from above a golden bank of cloud had left the scene of the solemn gathering, and were creeping up the eastern slopes of the glen, ere the services were over; yet only a very few of the great multitude had taken their departure. The great mass of the worshippers tarried to the end, reluctant, like the happy crowds by Galilee's lake of old to leave the scene of so much blessing, and the company of Him by whom it had been bestowed.

(To be continued.)

HAWAIIAN LIBERALITY.

While many wealthy men and women in the United States are endowing educational and sanitary institutions with their surplus wealth they are not alone in the good work. On the Hawaiian Islands, the importance of sustaining such institutions is fully recognized by royalty and the representatives of noble families among the Hawaiians.

King Lunalilo, the present King's immediate predecessor, left by will a large property for the founding and maintenance of the Lunalilo Home for old and indigent Hawaiians.

The late Queen Emma, relict of Kamehameha IV., left her large estate in trust for the benefit of the Anglican Church Mission, and the late Bernice Pauahi, wife of the banker C. R. Bishop, set apart her large landed property to the founding of two schools—one for boys and the other for girls of Hawaiian parentage.

King Kalakaua has devoted much time and money to the completion of a large and handsome church for natives of the Congregational denomination, and, that work being concluded, is now much interested in the completion of the St. Andrew's (Anglican) Cathedral.

Her Majesty Queen Kapiolani has founded the Kapiolani Home for the children of Hawaiian lepers, and Princess Liliuokalani, the heir apparent to the throne, is the president of the Liliuokalani Educational Society for Hawaiian girls.—*San Francisco Bulletin.*

A PEN-PICTURE OF LOUIS BLANC.

From a personal paper in the *May Century*, by Karl Blind, on Louis Blanc, whom he denominates the last great leader of the time of the Second Republic of France, we quote as follows: "In society, the smallness of his stature, combined with the youthfulness of his visage and his habit of shaving the whole face, several times led to very exhilarating scenes. Even many years after his arrival in England, he was repeatedly mistaken for a youngster. A relative, writing to me from Germany, just reminds me of the following laughable, but highly inconvenient incident: 'Do you remember the dinner at your house, when we all waited so long, and in vain, for Louis Blanc? Your Irish housemaid had sent the "boy" away, saying that you were engaged!' Another dinner had to be arranged, in order to give my German relative a chance of meeting Louis Blanc. When Louis Blanc's publisher died, and he temporarily found himself rather in financial straits, lectures were arranged for him, at my suggestion, in our St. John's Wood Athenæum. 'Mysterious Personages and Agencies before the French Revolution' was their title. Quite a crowd of literary and political celebrities were expected. By an oversight, Louis Blanc, on this his first appearance as a lecturer in the English language, himself almost became a mysterious personage to the distinguished audience, the desk being so high that his head would scarcely have been visible! Fortunately, in the nick of time, a footstool was provided, on which he stood all the while when speaking. The somewhat constrained attitude imposed upon him thereby perhaps accounts, to some extent, for the rather formal and academic manner of his delivery. In the French Assembly, too, he had to make use of a stool."

PHOTOGRAPHS OF THE MOON.

In 1860 Henry Draper took up the subject again, and with a fifteen and a half inch reflector of his own construction he produced photographs which bear enlarging into a magnificent picture fifty inches in diameter, the largest ever made. In perfection of definition, however, it was soon somewhat surpassed by the familiar and still unrivalled photographs of Rutherford in 1865 and 1866. The pictures made with the great four-foot reflector at Melbourne deserve mention here, some of which are said to be excellent; so, also, should those which Professor Pritchard, at Oxford, has been making with De La Rue's old instrument, though these have been taken chiefly with reference to the determination of the moon's physical libration. Within the last year or two, also, the Henry brothers have made some fine pictures of limited regions of the lunar surface. It must be admitted, however, that no photographs yet made equal the views of the moon that one gets with a good telescope in good weather.—*Professor C. A. Young, in Princeton Review for May.*

A VISIT TO TENNYSON.

I saw the poet to the best advantage, under his own trees and walking over his own domain? He took delight in pointing out to me the finest and the rarest of his trees,—and there were many beauties among them. I recalled my morning's visit to Whittier at Oak Knoll at Danvers, a little more than a year ago, when he led me to one of his favourites, an aspiring evergreen which shot up like a flame. I thought of the graceful American elms in front of Longfellow's house, and the sturdy English elms that stand in front of Lowell's. In this garden of England, the Isle of Wight, where everything grows with such a lavish extravagance of greenness that it seems as if it must bankrupt the soil before autumn, I felt as if weary eyes and over-taxed brains might reach their happiest haven of rest. We all remember Shenstone's epigram on the pane of a tavern window. If we find our "warmest welcome at an inn," we find our most soothing companionship in the trees among which we have lived, some of which we may ourselves have planted. We lean against them, and they never betray our trust; they shield us from the sun and from the rain; their spring welcome is a new birth, which never loses its freshness; they lay their beautiful robes at our feet in autumn; in winter they "stand and wait," emblems of patience and of truth, for they hide nothing, not even the little leaf-buds which hint to us of hope, the essential element in their triple symbolism.

This digression, suggested by the remembrance of the poet under his trees, breaks my narrative, but gives me the opportunity of paying a debt of gratitude. For I have owned many beautiful trees, and loved many more outside of my own leafy harem. Those who write verses have no special claim to be lovers of trees, but so far as one is of the poetical temperament he is like to be a tree lover. Poets have, as a rule, more than the average nervous sensibility and irritability. Trees have no nerves. They live and die without suffering, without self-questioning or self-reproach. They have the divine gift of silence. They cannot intrude upon the solitary moments when one is to himself the most agreeable of companions. The whole vegetable world, even "the meanest flower that blows," is lovely to contemplate. What if creation had paused there, and you or I had been called upon to decide whether self-conscious life should be added in the form of the existing animal creation, and the hitherto peaceful universe should come under the rule of Nature as we now know her,

"red in tooth and claw"?

Are we not glad that the responsibility of the decision did not rest on us?

I am sorry that I did not ask Tennyson to read or repeat some of his own lines to me. Hardly any one perfectly understands a poem but the poet himself. One naturally loves his own poem as no one else can. It fits the mental mould in which it was cast, and it will not exactly fit any other. For this reason I had rather listen to a poet reading his own verses than hear the best elocutionist that ever spouted recite them. He may not have a good voice or enunciation, but he puts his heart and his penetrating intelligence into every line, word and syllable. I should have liked to hear Tennyson read such lines as

"Laborious orient ivory, sphere in sphere;"

and in spite of my good friend, Matthew Arnold's *in terrorem*, I should have liked to hear Macaulay read,

"And Aulus, the Dictator,
Smoothed Auster's raven mane,"

and other good mouthable lines from the "Lays of Ancient Rome." Not less should I like to hear Mr. Arnold himself read the passage beginning,

"In his cool hall with haggard eyes
The Roman noble lay."

—*Oliver Wendell Holmes, in May Atlantic.*

GARDENING FOR PLEASURE.

Gardening for pleasure, health and a knowledge of the vegetable world are the highest inducements that can be set before one to lead to the study and practice of horticulture. The commercial gardener and fruit grower has all the difficulties common to other pursuits to contend with besides the many perplexing ones peculiar to his own. The profits of this industry, in its various branches, have been persistently set forth in a false and alluring light by many journals, and especially by travelling salesmen interested in the sale of various horticultural products. We would not attribute any intentional dishonesty to those who have thus bolstered up the commercial horticultural movement for years, but hard facts, as they become known, show the error of their position. For one without experience and training to take up any branch of commercial horticulture is almost sure to be a courting of failure. On the other hand, one will seldom or never be disappointed who turns to the garden for recreation, or who seeks there the building up of over-strained nerves, or who would follow out to discover some of the innumerable secrets of the vegetable world that are to be found by the earnest and patient observer. It is the place for at least an hour or two every day for women, as a change from household duties, for professional men, editors, merchants, clerks, and all who may be engaged in indoor, and especially sedentary employments. More or less garden work should be engaged in every day and by every member of the family wherever it is possible.—*Vick's Magazine.*

WILL IT BE STEPHENSON OR DARWIN?

All through the Queen's reign the grand antagonist of thought, the spirit of intolerance, once the strongest of all motive powers, has been slowly dying, till now statesmen and sovereigns and leaders of the people scarcely recognize that it is not quite dead. In theory no one is persecuted for religion's sake, and in practice throughout Europe not only the reception, but the propagation of negative thought,

has become entirely free. When the Queen ascended the throne, though the laws were the same, the spirit in which they were executed was entirely different; society looked on religious freedom with an abhorrence half pious and half pharisaic, and an avowed atheist was in the greater portion of Europe a social pariah. To-day no man is such an unbeliever that he may not utter his unbelief; hardly any man so separate from his fellows that he cannot obtain at least a silent, if not an appreciative hearing. Had Bunyan lived till to-day he would have drawn in the shadow of that cave, beside which Pope and Pagan stood half paralyzed, a stronger and more dangerous figure yet, clad in the enchanted armour of science, as ready to encounter Greatheart as Greatheart to draw sword on him. In that unflinching of the human mind, in the step forward of that armed figure intent on destruction, there are surely distinctive marks of the Victorian era, and marks which are not prosaic. It has often been said that in 1950, the names of our time would be Stephenson, Wheatstone and Simpson, of the man who made the railway, the man who applied electricity to the transmission of thought, and the man who, at least for the operator, conquered pain; but in 2050 may it not be that the man of our age will be Darwin, and the subject of interest that rushing tide of destructive thought of which his name is, not quite fairly, made the concrete embodiment? Are there angels, or only men? Has not that been the grand question of the Victorian time, the one which, all through its bustle and business and vulgarity and rush for physical comfort, has been heard like a recurring moan or, to be less imaginative, like the sound of the wind as it rises during a dinner at sea? There is the clatter of plates and the noise of the talk and the sound of many feeding; but still through it all comes in the sharp swish of the wind, to which all who can foresee listen with bent-down ears.—*The Spectator.*

ONE LESS AT HOME—ONE MORE IN HEAVEN.

One less at home!
The charmed circle broken—a dear face
Missed day by day from its accustomed place,
But cleansed, and saved, and perfected by grace!
One more in heaven!

One less at home!
One voice of welcome hushed and evermore
One farewell word now spoken; on the shore
Where parting comes not, one soul landed more—
One more in heaven!

One less at home!
Chill as the earth-born mist the thought would rise,
And wrap our footsteps round, and dim our eyes,
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home, where, cramped in earthly mould,
Our sight of Christ is dim—our love is cold,
But there, where face to face we shall behold,
Is home and heaven!

One less on earth!
Its pain, its sorrow and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme of thankfulness and praise.
Another link on high our souls to raise
To home and heaven!

One more at home!
That home where separation cannot be,
The home where none are missed eternally,
Lord Jesus, grant us all a place with thee,
At home in heaven!

THE IMPORTANCE OF PARTIES.

Those, therefore, who call for the destruction of either or both of our present parties expose their ignorance as to the important service they are rendering. If it be said that they are corrupt, it is quite obvious that they are not more corrupt than are the people who compose them. And should they be abandoned, and other parties organized in their places, unworthy and unscrupulous men could not be kept out—they would be sure to push themselves to the front, if possible. In other words, the vicious element of society cannot be eliminated by any manœuvring. But an arch may be reconstructed, section by section, without demolishing the structure; and so a party may be readjusted to meet new issues, while all the time it does better work in sustaining the interests of the Government. The lessons of history are proof that parties themselves do change, and, indeed, are very quick to conform to a popular demand. The sudden abandonment of a political party is analogous to revolution in a Government, warrantable only in extreme emergencies.—*Levi Parsons, in New Princeton Review for May.*

MRS. A. DUBLIN WARD, president of the New Zealand Women's Christian Temperance Union, has travelled 1,900 miles in the two islands during the past year, and formed seven new societies. The work is being nobly supported throughout the colony by Christian people.

ARCHDEACON JEFFREYS, who spent thirty-one years as a missionary in India, died in 1849. Within a week of his death he declared at a temperance meeting, that for one really converted Christian as the fruit of missionary labour, the drinking practices of the English have made 1,000 drunkards!

British and Foreign.

THE Rev. Peter H. Laird, Glasgow, has been called to Walkerston and Eton, Queensland.

A GOTHIC mural tablet has been erected in Duncairn Church, Belfast, in memory of the late pastor, Dr. T. V. Killen.

THE Rev. R. J. Morrell, a minister of the Reformed Presbyterian Church, has applied for admission into Belfast Presbytery.

THE Rev. Dr. Jackson Smith, Armagh, is suffering from severe illness, and is at present under medical treatment in London.

THE Government Committee recommend the General Assembly to sanction the erection of an assembly hall as a jubilee memorial.

MR. SALT of Saltaire says the zero of character among his men is: "I don't think nowt of him; he'll sit in a public-house to drink."

MR. ST. GEORGE MIVART is to be called from England to the chair of science in the new Roman Catholic university at Washington.

PERE HYACINTH is drawing large congregations in his church in Paris, and has quite recovered his health, which was somewhat impaired in midwinter.

MR. R. W. GAMBLE, county court judge of Armagh and Louth, died suddenly last week when addressing the Dublin Synod on the revision of the Church Hymnal.

DR. SOMERVILLE preached on a recent Sabbath at Lamlash and Brodick. After visiting all the congregations in Arran he intends to finish his tour in Perthshire.

THE South Hackney Congregational Church, with no property, no debt and no obligation, has applied for admission, and the London Presbytery is to consider the matter.

THE Rev. R. W. Dobbie recently gave the first of a course of three lectures on the Disruption in the Free Church at Kilsyth to a large gathering of young men and women.

THE Rev. R. S. Macaulay, Irvine, has been presented with a gold watch and chain on completing the twenty-seventh year of his ministry there. His wife received a diamond ring.

THE Glasgow University is to confer the degree of D.D. on Rev. John Dunlop, M.A., professor of theology, Dundee, late of St. David's, Dundee, and Rev. David Scott, F.S.A.Sc., Salcoats.

PRINCIPAL CAIRNS preached an earnest evangelical sermon in St. Giles at the commemoration service in connection with the Edinburgh university graduation ceremony. Professor Taylor read the prayers, and the St. Giles choir led the hymns.

THE Synod of Argyll has found Mr. M'Kercher of Kilmore guilty of the major charges against him. Mr. M'Kercher of Inverary characterized the finding of the Presbytery as a piece of "delicious preposterousness." An appeal has been taken to the Assembly.

MR. AUGUSTINE BIRRELL, the gifted son of the late Rev. Charles M. Birrell of Liverpool, is about to issue a second series of "Obliter Dicta," which, unlike the first, will bear the author's name. The new volume will contain two lengthy papers on Milton and Pope.

THE Presbytery of Deer are in a fix. They have been ordered by the Synod to proceed with the libel against the minister of Savoeh, and mature the case for the Assembly. The Procurator of the Church is, however, spending a holiday in Germany, and they cannot get the libel revised.

THE following parish ministers are to receive the degree of D.D., from Glasgow University: Revs. Thomas Fraser, Newport; John Maclean, B.D., Tarbert, Lochfyne; John Mair, Southdean; and James Somerville, Irvine. The degree is also to be conferred on Rev. Charles Strong, of Melbourne.

DR. ALEXANDER WHYTE is to conduct the services at Aix-les-Bains on the 15th and 22nd May, and is to be followed by Mr. Macdonald, of Inverness. Professor Bruce, Messrs. Black, Dundee and Low, of Edinburgh, are to be at Interlaken; Mr. Minto, of Cannes, at Lucerne; and Dr. Gray, of Rome, at Upper Engadine, during the summer.

THOUGH the fast day in Edinburgh is now to be a thing of the past, it is hoped that Dr. Andrew Bonar will continue, as long as his strength permits, to give his annual Fast-day sermon to children. On Edinburgh's last Fast-day, he was equal to the occasion, delivering with great vigour a powerful sermon to the young from the text, "Search the Scriptures."

EX-BAILIE CRAIG, an elder in Gorbals Church since he was twenty-three, has died of paralysis, which confined him to the house for twelve years, in his seventy-seventh year. For thirty-five years he was a director of the Glasgow night asylum, and took a warm interest in the Tradeston Tract and Benevolent Society, the Gorbals Benevolent Society, etc.

THE amount of solid reading that is done in the Mitchell library at Glasgow, the second largest collection of books in Scotland, and the worst-housed of all the great collections in the empire, is indicated by the fact that the issue of works of fiction last year formed less than ten per cent. of the total issue. In most circulating libraries they form from fifty to eighty per cent.

MR. WALTER PATTERSON, of Mountblow, Dalmeir, who died lately in his seventy-seventh year, was an attached office-bearer, and took a deep interest in the Schemes of the Church. He was associated with the society for augmenting the smaller livings, was chairman of the deaf and dumb institution and took a special interest in the prison gate mission and prisoners' aid society, while he was a warm supporter of every benevolent and philanthropic society.

Ministers and Churches.

THE Presbyterians of Birtle propose purchasing a \$400 pipe organ for the new church.

THE Rev. W. T. Herridge, B.D., lectured recently on "Mrs. Browning," in the Reformed Episcopal Church, Ottawa, under the auspices of the Ladies' Association.

REV. L. G. MACNEILL, pastor of St. Andrew's Church, St. John, N. B., has been summoned to the bedside of his daughter, who is dangerously ill at Edinburgh. Just before leaving, a committee of St. Andrew's Church waited upon him and presented him with a well filled purse of gold.

ST. PAUL'S CHURCH, Peterborough, held their anniversary services on Sabbath and Monday last. The pulpit was occupied by Rev. W. T. Herridge, B.D., of Ottawa, on Sabbath morning and evening. Special collections were in aid of the church debt. A service of song was held on Monday evening.

THE death is announced of the late R. McNabb, at the advanced age of seventy-eight years. Deceased was one of the early settlers of Mariposa Township, and a native of Islay, Argyshire, Scotland. Two of his sons are engaged in the ministry, Rev. J. McNabb, of Lucknow, and Rev. R. McNabb, of Beachburg.

A CORRESPONDENT of the *Canadian Post* writes: We are very sorry to announce that Rev. Mr. Patterson, of the Presbyterian Church, is to leave us. Can we not try some means of keeping this worthy minister among us? We will miss him greatly as a sincere and earnest speaker. We hope in some future day he may return, and he will be made welcome by his many friends in Cambridge.

THE Rev. J. P. Dardier, of Geneva, who conducts the colportage movement in connection with the Evangelical Society of that city, paid a brief visit to Toronto, and on Sabbath last delivered most interesting addresses, explanatory of the important work accomplished by the society in France, Switzerland and Italy. He addressed meetings in the Presbyterian Church, Parkdale, in the morning, St. James Square Sabbath School in the afternoon, and in St. Andrew's in the evening. Next day he proceeded to Montreal, and purposes returning to Geneva early next month.

ON Tuesday evening, 3rd inst., the members of the Bible class, which has been taught by Rev. S. W. Fisher, of West Flamboro', met at the manse, and presented Mrs. Fisher with a magnificent tea set of hand painted china, a hanging lamp for the parlour, and an oil tank. An address was also read expressing the high esteem in which Mr. and Mrs. Fisher are held by the young of the congregation. The affair was a complete surprise to the recipients. After the presentation, the ladies, who had brought well filled baskets with them, set out a splendid tea, and a very sociable and happy time was put in.

THE sacrament of the Lord's supper was dispensed in St. Andrew's Church, Winnipeg, on Sabbath, May 8. One hundred and seventy-seven new members were received—156 on profession of faith, and twenty-one by certificate. About 600 persons communed, and the services, conducted by the pastor, Rev. C. B. Pablado, were deeply impressive. Many of the new converts were brought in during the evangelistic services lately held in that city, and conducted by Brother Meikle. Exactly 250 members have been added to St. Andrew's Church in less than three months. This congregation is greatly encouraged, and more than ever determined to win souls for Christ.

HALIFAX *Herald* says: A long looked for event was quietly celebrated at the home of the bride recently, viz., the marriage of Rev. John F. Dastan, of St. Paul's Church, Truro, and Miss Anna McGregor, daughter of the late Rev. Dr. McGregor, of this city. Only the immediate friends of the families were present. The bride, who is greatly beloved by a very large circle of friends, was the recipient of some 200 presents, many of them handsome and valuable. The ceremony was performed by Rev. Allan Simpson, pastor of Park Street Church. The happy couple have gone to Boston on their honeymoon. Rev. Mr. Dastan has accepted the call to the pastorate of the Presbyterian Church at Brandon, and will shortly leave for his new Manitoban home, and become a fellow labourer with Pablado, Gordon, and other, distinguished Nova Scotia preachers now settled in the North-West.

ON Thursday, the 5th instant, the Rev. J. M. McAllister, M.A., late of Ashton and Beckwith, was inducted by the Presbytery of Brockville into the pastoral oversight of the congregation of Iroquois and Dixon's Corners. Mr. Bayne, of Morrisburg, presided, Mr. Cameron, of Hallville, preached, and Messrs. Stuart and Kellock addressed the minister and congregation respectively. The service was largely attended, and much enjoyed by the people. At the close a very pleasing incident took place, consisting in the presentation by Mr. Kellock, on behalf of the Session and congregation, of an address and a purse of \$75 to Mr. Bayne, in recognition of his services during the vacancy. The address spoke in the warmest terms of the high respect and esteem in which Mr. Bayne is held by the congregation, and their gratitude for the manner in which he had discharged his duties as Moderator of Session. It is only fair to say that this generous act is thoroughly in keeping with the liberal spirit which has always distinguished this little congregation. In this respect they are a noble example to their neighbours. Iroquois is a stirring little village, full of energy and enterprise, and now has for the first time a resident Presbyterian minister. Mr. McAllister enters upon his work with the advantage of several years' experience, and is well known as an able, diligent and successful pastor. His new field is a most hopeful and encouraging one, and the prayer of all is that he may be spared in health and strength, and blessed to do a glorious work for the Master. In the evening a social meeting was held, at which an excellent programme of speeches and music was presented, and the new minister and his estimable wife were warmly welcomed by the congregation, and other friends

who were present. Rev. Mr. Huxtable, of the Methodist Church, was present at both the induction service and the welcome meeting in the evening.

RE-OPENING services in connection with Mount Forest Presbyterian Church were held on May 1. Rev. J. K. Smith, D.D., of Galt, Moderator of the General Assembly, conducted the services morning and evening. Rev. E. T. Carter, Baptist minister, Mount Forest, preached in the afternoon. All the services were well attended, highly edifying, and much appreciated by the people. The Methodists gave up their service morning and evening, and the Baptists gave up their evening service to allow the people to attend, showing an excellent Christian spirit existing among the different Churches. On Monday evening the ladies provided a feast of fat things in the shape of a social, and Rev. G. M. Miligan, of Toronto, delivered an able and forcible lecture on "The Needs of Our Times," which was well attended. Members of the different Churches furnished excellent music. A gallery has been put all round the church, the ceiling has been rounded and frescoed, the church has been painted, the pulpit has been furnished anew with desk and chairs, electric lights have replaced the lamps, and altogether the interior of the church presents a new and beautiful appearance. The ladies married nature and art by placing flowers in front and alongside of the platform, and one could hardly help thinking of the Scripture, "Solomon in all his glory was not arrayed like one of these." The roof of the church has also been reshingled, and the spire is still to be renovated. Sheds have been added to the church grounds for the accommodation of the people from the country. About \$500 was contributed toward the repairs on Sabbath. Altogether the repairs will cost about \$3,000, which is provided for, with the exception of \$500. It is gratifying to know that while the congregation has been spending so much upon themselves they have contributed to the different Schemes of the Church about three times more than in the previous year. The congregation now enters upon a new era, and Rev. Mr. Bickell and his people are to be congratulated on the success that has attended their earnest efforts.

PRESBYTERY OF PARIS.—The regular meeting was held on May 10, in River Street Church, Paris, Rev. D. M. Beattie, B.D., presiding as Moderator. On the remnant ecclesiastical co-operation, this Presbytery, while heartily in favour of united action in supplying the more destitute portions of our land with Gospel ordinances, and the union of weak Churches belonging to different denominations, would recommend that all such praiseworthy efforts after union be effected by the Presbyteries of the Church. The congratulations of the Presbytery were given to the Rev. F. R. Beattie, Ph.D., on having gained by examination the degree of D.D.; and to Rev. D. M. Beattie, B.A., and Rev. W. S. MacTavish on having received the degree of B.D. The committee appointed to visit Mount Pleasant and Burford reported the cause in a progressive condition in said congregation, and the Presbytery expressed gratification therewith. It was agreed to collect a rate of two cents per unit over the Presbytery toward the railway fares of commissioners to Assembly. Two months' leave of absence was given Rev. T. Atkinson, of Knox Church, Ingersoll. The very hearty congratulations of the Presbytery were conveyed to Dr. Cochran on the completion of a quarter of a century in the pastorate of Zion Church, Brantford, to which Dr. Cochran responded in feeling terms, and a committee was appointed to prepare a suitable minute. Circular letters and applications to receive ministers were reported as follows: Presbytery of Sarnia, anent Rev. N. Smith, Canada Methodist Church; Miramichi, anent Rev. Isaac Baird, American Presbyterian Church, Halifax, anent Rev. W. B. Begg, Church of Scotland; Owen Sound, anent Rev. R. Hunter Craig, Congregational Church; Winnipeg, anent Rev. W. Hamilton Spence, Methodist Church of Canada; Quebec, anent Rev. John McLeod, B.A., Congregationalist, Antwerp, State of New York. Presbytery adjourned to meet in Chalmers Church, Woodstock, July 12, at eleven a.m.—W. F. McMILLAN, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—A regular meeting of this court was held in Knox Church, Stratford, on the 10th inst.; Rev. A. Henderson, Moderator. Rev. T. Lowry, being present, was invited to sit and correspond with the Presbytery. Mrs. Gordon and Mrs. Grant, members of the Presbyterian Woman's Foreign Missionary Society, addressed the Presbytery, regarding the establishment of branch societies, and expressed their desire that the Presbytery hold its January meeting in St. Marys, when the society and Presbytery might together hold a public meeting. Rev. Mr. Grant and Mr. F. Bell resigned their positions as delegates to the Assembly, and Mr. Wright was appointed in room of Mr. Grant and Mr. C. Baird in place of Mr. Bell. Mr. Wright requested that an alternate be appointed, lest he should not be able to attend. This was agreed to, and Mr. Tully was named as alternate. Mr. Hamilton reported that \$200 had been granted to Wellesley and Crosshill, and that Mr. D. Perry, student, was engaged for Niagara. A circular letter from the Presbytery of Halifax, anent application to Assembly to receive Rev. W. B. Begg, of the Church of Scotland, was read. The remits from Assembly were considered. That regarding marriage with a deceased wife's sister was approved, and is as follows: "The discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister, deceased wife's aunt, or deceased wife's niece." Mr. Gordon dissented from this finding. The following motion anent ecclesiastical co-operation was passed, viz., "Approve the principle, and leave the matter of giving effect to it to the wisdom of the several Presbyteries." Mr. Yool gave notice that he would at next meeting introduce a motion regarding the appointment of elders as commissioners to the General Assembly. Mr. McPherson having objected to the resolution passed by the Presbytery regarding the paper against Mr. Wright which Mr. McPherson published, the following resolution was passed: "Seeing that Mr. McPherson expresses disapproval with the resolution of Presbytery at its last meeting, on the ground that it was based

on an examination of the case only in part, the Presbytery expresses its willingness to enter into a full investigation of the case when Mr. McPherson formulates the charges which he makes against Mr. Wright." The Presbytery then adjourned to meet again at the same place at half-past ten a.m., on the second Tuesday of July next.—A. F. TULLY, *Pres. Clerk*.

MONTREAL NOTES.

The Presbytery of Montreal met in Knox Church here, on Tuesday and Wednesday, the Rev. J. Fleck, Moderator. The call from Russelltown and Covey Hill, to Mr. N. Waddell, was sustained by the Presbytery, and accepted by Mr. Waddell. It was agreed to meet in Russelltown for the ordination and induction, on Monday, 23rd inst., at two o'clock in the afternoon, Rev. James Patterson to preside, Rev. H. McLean, of Laguerre, to preach, Rev. J. Watson, M.A., of Huntingdon, to address the minister, and the Rev. W. Robertson, of Hemmingford, the people. The call is a most cordial and unanimous one.

The call from Melville Church, Cote St. Antoine, to Mr. John McGillivray was presented. It was signed by the entire membership of the congregation, with the exception of two or three who were not accessible. The call was sustained by the Presbytery, and accepted by letter by Mr. McGillivray. The ordination and induction were appointed to be held on Thursday, 2nd of June, at eight o'clock in the evening, Rev. R. H. Warden to preside, Rev. F. M. Dewey to preach, Rev. James Barclay to address the minister, and Rev. L. H. Jordan the people.

A call was laid on the table from Vankleek Hill, addressed to Rev. D. McEachern, of Dundee, in this Presbytery. Commissioners from both congregations were heard; those from Vankleek Hill, urging Mr. McEachern's translation, and those from Dundee, strongly pleading for his continuance in his present charge. Mr. McEachern, while recognizing the importance of Vankleek Hill, felt it his duty to remain with his present attached people, and the call was accordingly set aside by the Presbytery.

Ex-Chief Justice Sir William Young, of Halifax, who died a few days ago, has left \$50,000 to Dalhousie College, and upwards of \$100,000 additional to charitable institutions in Halifax. He was a member of St. Matthew's Church of that city, the church of which Rev. Principal Grant was pastor, before his removal to Kingston, and now ministered to by Rev. R. Laing, formerly of Montreal.

A comparison of the acknowledgments in the June *Record* this year, with those in the same issue of last year, shows an increase of \$11,600 for Foreign Missions, of \$600 for Augmentation, of \$900 for French Evangelization, and a decrease of \$5,700 for Home Missions. In 1886, the sum of \$5,739 was received for Home Mission work from the students of the U. P. Church of Scotland. Deducting this amount, the Home Mission receipts are this year about the same as last. Owing to the change made by last Assembly regarding the Union College Fund, the receipts for it are about \$4,000 less than last year. This amount has, however, been more than made up in direct contributions to the several colleges. If the Augmentation Scheme is to continue existence, and if the Home Mission work of the Church is to hold its own, both funds will require a very largely increased revenue next year.

In the Methodist Church of Canada for the year 1886 there were reported arrears of salary to the extent of \$82,340 in 423 charges, an average deficit of \$195. Of these 423 charges in arrears seventy-eight are in the Toronto conference, fifty-one in London, twenty-nine in Niagara, sixty in Guelph, sixty-one in Bay of Quinte, ninety-four in Montreal and fifty in Manitoba. These deficits are almost wholly in the weaker congregations, thus affecting the ministers with smaller salaries. In our own Church for the same year the total arrears reported for Ontario, Quebec and the North-West are \$9,071 in seventy-four congregations. Of the congregations on the Augmentation List only six reported arrears last year, amounting in all to \$765, and these were in two of the Presbyteries in the North-West.

The subscriptions reported thus far for the new Endowment Fund of Victoria College amount to \$134,240, including the two or three large sums promised at the General Conference last year. It looks as if our Methodist brethren were to have considerable difficulty in raising the required \$500,000.

The Rev. James Barclay, of St. Paul's Church here, has been again invited to preach before the Queen this summer in Scotland. Mr. Barclay was honoured in a similar way the summer before last.

The winners this year of the McGill University Scholarships offered by the Presbyterian College here are: First year, Mr. R. McDougall; second year, Mr. W. E. Deeks; third year, Mr. Giles, and fourth year, Mr. R. Johnston, B.A.

Mr. James Croil and his family, who have been absent in Europe for the past twelve months, returned by the *State of Alaska* to New York on Thursday, and arrived in Montreal on Saturday. They have been greatly benefited by their trip.

The annual meeting of the Temporalities Board was held on Tuesday last, when Mr. Alexander Macpherson was elected chairman in room of Mr. Andrew Allen, who resigned, owing to pressure of other business. Among those in attendance were the venerable Dr. Cook, of Quebec, looking hale and strong for his years, and Rev. Professor Ross, of Kingston, who officiated on Sabbath in Melville Church, Cote St. Antoine.

As the time approaches for the meeting of the General Assembly, several of the brethren elected as commissioners find it difficult to go. In this Presbytery several have resigned, including Messrs. Jordan and Dr. Smyth. Mr. Dewey was elected in Mr. Jordan's place, but at a Presbytery meeting on Tuesday he resigned. Mr. Boyd, of Beauharnois, has been appointed in Dr. Smyth's stead.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston met in the handsome and commodious church at Brampton, on the evening of Monday, the 9th inst. The Rev. William Bennett, of Springville, delivered an able and appropriate discourse on 1 Cor. i. 21. He made reference to the divine appointment of the sacred office of the ministry, and the special requirements for the faithful discharge of the duties it involves. The design of Gospel preaching is the salvation of souls. The Holy Spirit had blessed the preaching of the Gospel in the past, and would continue to bless it until the Gospel was preached to all nations. The discourse contained timely allusions to subjects of important practical interest, and, on motion of Professor MacLaren, the Moderator was cordially and unanimously thanked for his sermon, and for the efficient manner in which he had discharged the duties of his office.

On motion of Rev. A. Gilray, seconded by Rev. J. McAlpine, the Rev. John Somerville, M.A., of Owen Sound, was elected Moderator.

The Synod was opened on Tuesday morning with devotional exercises, during which special prayer was offered for Rev. G. Pringle, the senior minister of Brampton congregation, whose health is in a critical state.

The Clerk presented and laid on the table a summary statement of changes that have taken place since last meeting.

The protest and appeal of the Rev. William Inglis against a decision of the Toronto Presbytery on a memorial presented by him complaining of unqualified aspersions of political writers, published with the sanction of certain members of the Toronto Presbytery, came before the court in connection with a letter addressed to the Synod by the appellant. In that communication Mr Inglis intimated that he did not intend to prosecute his appeal, adding: I do this from the following reason: While still holding strongly that, as a matter of Church law and ordinary justice, the Presbytery of Toronto failed in its duty when it refused even to consider my memorial, though, in the very act of refusing, it judged without considering said memorial, and while convinced that the Presbytery has not even begun to answer my reasons of protest, yet as I am quite satisfied with receiving substantial, if not formal, justice without insisting upon mere points of Church law or ordinary fair play, and as I now believe that I have received such justice and vindication, I beg leave through you to withdraw the appeal.

The letter, on motion of Dr. Wardrope, was accepted as a withdrawal of the appeal.

The Rev. Mr. Jeffrey, of the Methodist Church, Brampton, and Rev. John Burton, of the Northern Congregational Church, Toronto, on motion of Revs. G. M. Milligan and D. J. Macdonnell, were invited to sit and correspond with the Synod.

Rev. Dr. Fraser, on behalf of the committee appointed for the purpose, presented a resolution expressive of the Synod's sympathy with Rev. Mr. Pringle, which, on motion of Rev. Mr. Monteath and Dr. Torrance, was adopted.

On motion of Dr. Fraser, of Leith, seconded by Rev. J. F. McLaren, of Euphrasia, it was agreed to hold the next meeting of Synod in Owen Sound, on the second Tuesday of May, at half-past seven o'clock in the evening, the opening services to be held in Knox Church, and the business meetings in Division Street Church.

The directors of the Brantford Ladies' College presented a memorial in behalf of the institution. Principal McIntyre presented its claims, and the following motion by Rev. D. D. McLeod, seconded by Rev. G. M. Milligan, was adopted: That the Synod receive the memorial, and express satisfaction with the statement of the directors of the Brantford Ladies' College, and is gratified to learn, through Dr. McIntyre, the principal, of the good work which is being done by this institution for the cause of Christian learning, and of its power for good in the Presbyterian Church. That the Synod commend the institution to the members within its bounds, and earnestly urge them to take an active interest in promoting in every way the higher education of our young women. That the Synod has pleasure in granting the petition of the memorial, and would nominate the Rev. H. M. Parsons, of Toronto, as a visitor from the Synod of Toronto and Kingston for the ensuing year.

The Rev. Dr. J. K. Smith presented the report on the State of Religion. Rev. Dr. Wardrope, Messrs. P. McF. McLeod, McCrae, Colbourn, and Grant, Orillia, addressed the Synod. The report, with the following recommendations, was adopted: That in view of the fact that many sessions send meagre answers, and many no answers to these questions, Presbyteries be enjoined to adopt such means as they deem best to procure from all sessions full and careful replies. 2. That the earnest attention of our congregations be called to the great importance of family worship, which, it would appear, is neglected by many families in our Church. 3. That as it appears that the religious instruction of the young is in danger of being left too much to the Sabbath school, the privilege and responsibility of religious teaching in the home be earnestly impressed upon parents. 4. That sessions be instructed to use every effort to render the prayer meetings vigorous and attractive, and to call out the gifts of the membership to aid in this and all other departments of Christ's work. 5. That Presbyteries be recommended to prepare a scheme of special services adapted to reach all congregations, ministers, elders and members to assist in conducting them.

In the absence of the Convener, Rev. S. Houston, Principal Caven presented the report on Sabbath Observance. It concluded with a recommendation that ministers be strongly urged to preach from time to time on the observance of the Lord's Day, and so aim at the creating of a healthy public opinion on this important question. The report was adopted.

On Wednesday morning a dissent and complaint against the Presbytery of Barrie was taken up. The section of Second Inisfil, meeting at Hunter's Corners, had moved to stand without the sanction of the Presbytery, who afterward decided that the congregation should meet as formerly at

Hunter's Corners. On reconsideration the decision was reversed by a majority of one, and the minority appealed to the Synod. Rev. Messrs. Acheson, Burnet and Leishman presented the case of the complainants, and Messrs. D. D. McLeod, Stevenson and R. N. Grant appeared on behalf of the Presbytery. After deliberation the motion of Dr. J. K. Smith, seconded by Rev. Hugh Rose, Elora, that a commission be appointed to visit the locality, confer with the parties interested and issue the case, was adopted.

The standing committees, of which the following are Conveners, were appointed: State of Religion, Rev. J. A. R. Dickson; Sabbath Schools, Dr. McTavish; Temperance, Rev. W. G. Wallace; Sabbath Observance, Rev. T. S. Chambers.

Rev. James Cumberland, Amherst Island, reported that the appeal on behalf of the McDowell Memorial Church had met with a large measure of success. Construction was to be begun at once, and only about \$300 more was required for its completion.

In relation to the appeal of Rev. D. McNaughton, the following motion was adopted: That the Synod declines to entertain the protest and appeal of Mr. McNaughton; and that the Synod informs Mr. McNaughton that, should he discover evidence which he deems sufficient to substantiate his claim against the Presbytery of Owen Sound, to which his appeal has reference, he can approach the next Synod by petition, duly transmitted through the Presbytery.

Rev. W. Fitzell presented the report of the Psalmody Committee. The Committee was reappointed, with Rev. P. McF. McLeod as Convener.

Dr. Torrance presented the treasurer's report, which showed a satisfactory financial condition.

Rev. D. J. MacLonnell, in presenting the claims of the Augmentation Fund, said that at the beginning of the ecclesiastical year there was on hand a reserve of \$6,000. To carry on the work for the year just closed, \$30,000 were required. The amount contributed for the year is \$24,000. From the Synod of Toronto and Kingston, \$12,000 were asked. Nearly \$10,000 have been received.

The Synod adopted the following resolution: The Synod have heard from Rev. Mr. MacLonnell with much interest a statement regarding the present condition of the Augmentation Fund, and are glad to find that about \$1,000 have been contributed in advance of last year. The Synod would, however, very earnestly call the attention of the Presbyteries and congregations within the bounds to the fact that the reserve of \$6,000 which existed at the commencement of the year has been exhausted, and that if the extremely moderate minimum of \$750 aimed at by the Church is to continue to be secured, a very considerable increase of liberality will be requisite. The Synod cannot believe that the Church will fail in so obvious a duty, commended to us by every consideration of justice and Christian love.

Rev. John Smith presented the report of the Committee on Temperance which, together with the following recommendations, on motion of Rev. John Neil, seconded by Rev. R. D. Fraser, Bowmanville, was adopted:

1. That this Synod, whilst it heartily approves of the Assembly's Committee's course in so fully considering the subject of prohibition, which at present so largely claims public attention, urge upon that committee, in framing future questions, to have special regard to the subject of temperance, as it affects the individual life and conduct of the members of our Church. 2. That this Synod, while gladly recognizing the measure of good accomplished by the Canada Temperance Act, wherever faithfully enforced, in diminishing the evils of bar room drinking and treating, and, while never forgetting that the Gospel of Jesus Christ is the great remedy for the evils of intemperance as well as for all other evils, regards the total prohibition of the liquor traffic as right in principle, and an end to be earnestly sought by all right means. 3. That this Synod earnestly enjoin upon the membership of the Church, while doing all in their power in the way of co-operation in enforcing the C. T. Act, or the restrictive clauses of the License Act, to seek more strenuously than ever, by precept and example, to discourage moderate drinking, and to inculcate the principles of total abstinence. 4. That this Synod respectfully petition the Dominion Parliament, now in session, to amend the Canada Temperance Act in the direction sought by the Dominion Alliance, and not on any consideration whatever consent to the emasculating of the Act by the introduction of a "wine and beer clause," or otherwise.

Rev. A. H. Scott, of Owen Sound, presented the report on Sabbath School Work, and moved, seconded by Rev. G. M. Milligan, its reception, and the adoption of its recommendations, which was agreed to. The recommendations are as follows:

1. That the system of registration sanctioned by the General Assembly be adopted in all the schools of the Synod, with emphasis upon that part which asks from the school a quarterly report to the Presbytery's Sabbath School Convener. 2. That as soon as possible after the meeting of the General Assembly the Presbyteries' Committees on Sabbath Schools be formed, so that they may have abundant opportunity for planning, that the required statistical information may be in the possession of the Presbyteries, and of the Synod's Sabbath School Committee, soon after the close of the calendar year. 3. That the claims of missions be urged strongly upon the schools. 4. That all Sabbath school effort should be focussed on the central thought of bringing the young to Christ, and to a growing interest in His saving grace; and that all methods and machinery in the school should run in the direction of spiritual life and Christian work.

After the customary votes of thanks, and devotional exercises, the Moderator pronounced the benediction, and the Synod adjourned.

DUMFRIES SYNOD ordered the Presbytery to receive the petition from Mr. Gordon, late of Shaghtree, asking that an inquiry be made into the circumstances of his resignation and the refusal of the parish minister to allow him to withdraw it. The Presbytery unanimously decided that it was incompetent for them to grant the prayer of the petition, and an appeal has been taken to the Assembly.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 29, } THE RED SEA. 1887 } 1931.
GOLDEN TEXT—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Isa. xlii. 2.

SHORTER CATECHISM.

Christ means the Anointed One. To accomplish the work of redemption, He was anointed the Prophet, to declare to us the truth of God. As Priest, He was anointed to offer up the one perfect sacrifice of Himself, and to make intercession for us. He is the anointed King, that He might rule over and defend His people, and finally subdue all things to Himself. He is the only infallible Prophet, the Priest who has offered an all-prevailing sacrifice for the sins of men, the King of kings and Lord of lords.

INTRODUCTORY.

After the observance of the Passover, the last and most terrible of the ten plagues fell upon the Egyptians. The first-born in the palace and the first born of the captive in the dungeon and the first born throughout the land were stricken with swift death. Overcome by grief and terror, Pharaoh sends to Moses the order for the departure of the Children of Israel. A whole nation begins their memorable march. From Rameses they advance to Succoth, and from Succoth to Etham, on the confines of the desert. By Divine command, they are here told to diverge, and they encamp near Migdol, near Pi-hahiroth, opposite Baalzephon, on the border of the Gulf of Suez. They were hemmed in by mountains on either hand, and before them the waters of the Red Sea. The Egyptians, seeing their supposed opportunity, are pursuing them. Moses asked directions from God, and the answer came: "Speak to the Children of Israel, that they go forward."

I. God Delivers the Israelites.—We have been taught to believe that God is everywhere present, and that He will deliver all who trust in Him. The Bible plainly teaches this, but the Israelites had no Bible. To convince them that they were under the divine guidance, a striking symbol of God's presence was given them. The pillar of cloud by day and of fire by night was ever present to their sight, to remind them that the God of their fathers was their God. When the eventful moment for their advance had arrived, the pillar of cloud moved from the front to the rear of the host. The Angel of God, the Second Person of the Trinity, was there as the deliverer of the Israelites. The cloud came between them and their pursuers, giving light to the Israelites, but enveloping the Egyptians in darkness. Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all the night. The waters were parted, and a way was opened up for the passage of the Israelites. Then the mighty host, numbering about two millions, passed on dry land, where the day before the waters flowed.

II God Overwhelms the Egyptians.—While the Israelites are crossing the arm of the Red Sea, the Egyptians resolve to continue their pursuit. Pharaoh's six hundred chariots and the horsemen they carried hastened to recapture the people who were escaping. It is not said that Pharaoh himself was with the pursuing army, or that he perished with them. To all appearance, the defenceless multitude were within the grasp of the well equipped and disciplined force. But they could not fight against God. In the morning watch—i.e., toward day break—the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled them. They could make no progress. Their chariot wheels sank in the yielding sand; they became clogged, and were wrenched off. At last they come to the conclusion that they are engaged in a hopeless enterprise, and propose flight, because they realize that the Lord was fighting for Israel, and against them. But they soon found that, while they could not advance, retreat was equally impossible. The lesson is careful to tell us that, while Moses stretched his hand over the sea, it was at the Lord's command, and that it was the Lord, not Moses, that wrought the miracle. When the morning appeared, the great mass of water that stood on either hand flowed back into its wonted channel, and the entire host of the Egyptians was buried in the depths of the sea. Not a solitary survivor remained to carry back the tidings of the awful disaster that befell them. It goes hard with those against whom God fights.

III. The Israelites Saved.—The Israelites reached the eastern shore in safety. The marvellous events following in swift succession could not fail to fill their minds with awe. The Lord saved Israel that day. On the shore they saw the dead bodies of their pursuers cast up by the waves. They were deeply impressed. Their own deliverance and the overthrow of the Egyptians taught them to fear the Lord. They realized that He had power to save and to destroy. A short time before they distrusted God, and were doubtful whether Moses would prove a wise leader. Now that Moses had obeyed the divine directions, and God had given a singular manifestation of His power on their behalf, they believed in the Lord and in His servant Moses.

PRACTICAL SUGGESTIONS.

Israel had the pillar of cloud and of fire to guide and protect them: We have God's Word and Spirit. The path of duty may be dangerous, but God makes it safe. Those that fight against God are overwhelmed in ruin. God's salvation awakens in the soul reverence and trust.

THE London Presbytery hope to prepare a plan for the winter months, whereby several ministers, aided by qualified members, may undertake the work of evangelization.

THE Rev. Andrew Hunter, B.D., U. P. Church, Dalkeith, preached in Newbattle Church on Sabbath evening. This is said to be the first time a dissenter has occupied that pulpit.

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"Why, Grandma, that's catarrh, that's all, And I can cure it with all ease, By snapping this Carbolic Ball Under your nose to make you sneeze;

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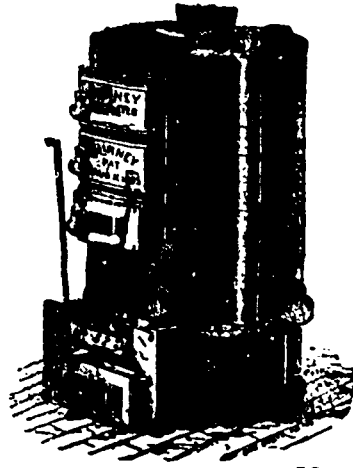
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RECENT TESTIMONIAL.

Toronto, April 16th, 1887.

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Yours very truly, (Signed), THOS. DAVIES.



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DR LYMAN BEECHER once replied to an inquiry of Dr. Hawes, "How are you getting on?" "First-rate! first-rate! first-rate! ever since I stopped trying to run this world."

WEST'S LIVER PILLS.—Genuine wrapped in blue—the standard remedy for liver complaint, dyspepsia, indigestion and sick headache. All druggists.

WIFE, to sick husband: A gentleman down stairs wishes to see you, John. John: I'm too ill to see any one. Wife: It's the minister. John: Well, I'm not ill enough to see him yet.

LIABLE TO HAPPEN.—Sudden attacks of colds, sore throat, croup, swollen glands, rheumatism, neuralgia, and similar troubles, are very liable during the winter and early spring. As a prompt remedy there can nothing excel Yellow Oil. "I never feel safe to be without it," says Mrs. Henry Dobbs, of Berridale, Ont.

"MA," anxiously inquired a small boy, "is a tapestry like a turkey?" "Why no! What put that into your head?" "Well, it says something here about a gobelin tapestry, anyway."

Consumption Surely Cured.

TO THE EDITOR— Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, Dr. T. A. SLOCUM, Branch Office, 37 Yonge Street, Toronto.

"CUR'US 'bout me, Mac—I can 'membah de mos' insignif'cant ting dat eber happened since I wah two yeah ole. Frinstance—" "I say, Pone, does yo' membah any 'ting 'bout dat ha'f dollah yo' borrd ob me las yeah?"

YOU must never ask who wrote Junius' letters, for that is ruled to be bad form; but it is always in good taste to ask your stationer for Esterbrook's Pens.

WIFE (to husband, an eminent physician): What wonderful advances have been made in medical science during the past few years, my dear! Eminent Physician: Wonderful, wonderful. Wife: So many new names to old diseases!

NURSERY MEDICINES.—We do not believe in dosing children with drugs and medicines from the time they arrive in the world till they are grown, as some do. We have found a little castor oil and a bottle of Perry Davis' Pain Killer safe and sure remedies for all their little ills, and would not do without them.

"MAMMA," said a little school girl one day, "what was that Indian girl's name?—her first name I mean." "What girl?" said her mamma. "Why, that one the teacher talked about. What is her first name—that Miss Hontas?" I told her it was Pocahontas.

STARTLING YET TRUE.—In the midst of the great political battle now raging so fiercely throughout our fair Dominion, it is certainly a startling fact that no amount of politics to the square foot will prevent the suffering caused by general debility or nervous and blood diseases, now so common among us. It is true through that these ailments and many others, especially those common to the female sex, can be cured by the use of a new and cheap device just introduced into Canada by the Oriental Medicated Electric Belt Company. This consists of an electric belt, so simple in its construction, that it can be worn at all times without the slightest inconvenience, and so cheap that it is brought within the reach of all. The company's headquarters are at No 3 King Street West, Toronto, where they invite inspection of their electrical appliances, and give the best of references.

An old Irish lady, when urged to educate her son, replied: What does the boy want with education? Isn't he a fine, handsome boy? And can't I keep him till he grows up? And then he'll go over to England, and some rich lady will trate herself to him!

CONSUMPTION CURED.

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

AYER'S HAIR VIGOR. No More Bald Heads.

Restores the color, gloss, and youthful freshness of the hair; stimulates a rich and luxuriant growth; thoroughly cleanses the scalp; prevents dandruff and humors; and is the most cleanly and effective preparation for the hair ever offered to the public. Rev. J. W. Davenport, Illinois Bend, Texas, writes: "Ayer's Hair Vigor, used in my family for several years, has no equal as a dressing, nor for preventing the hair from falling out or turning prematurely gray. It ranks among the first luxuries of our house."

To produce a new growth of hair on bald heads, in the case of persons advanced in years, is not always possible. When the glands are decayed and gone, no stimulant can restore them; but, when they are only inactive, from the need of some excitant, the application of Ayer's Hair Vigor will renew their vitality, and a new growth will result. L. V. Templeton, Newbern, N. C., writes: "After a protracted illness, with fever, my hair all came out, leaving me entirely bald. I procured a bottle of Ayer's Hair Vigor, and, before I had used all its contents, a

AYER'S HAIR VIGOR.

Miss Kate Rose, Ingersoll, Ontario, writes: "While keeping my head clear of dandruff, and preventing Scald Head, Ayer's Hair Vigor has also caused my hair to grow luxuriantly, resulting in my now possessing hair forty-two inches long, and as thick as could be desired." The wife of Dr. V. S. Lovelace, Lovelaceville, Ky., had very bad letter sores upon her head, causing the hair to fall out. Ayer's Hair Vigor healed the sores, and in less than twelve months produced hair a foot long.

thick growth of hair, nearly two inches long, covered my head." L. D. McJunkin, Perryville, Md., writes: "Baldness is hereditary in my family. Five years ago the hair on the top of my head was becoming weak and thin. I procured Ayer's Hair Vigor, the application of which invigorated the hair roots, and set out a new growth of young hair. My hair is as thick and vigorous as ever. I still use the Vigor occasionally to keep my scalp in a healthy condition."

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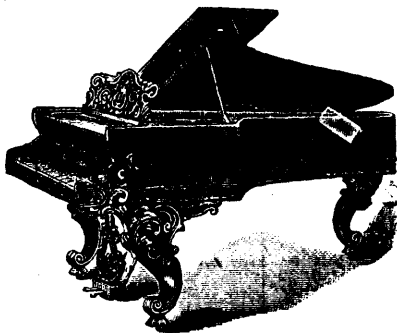
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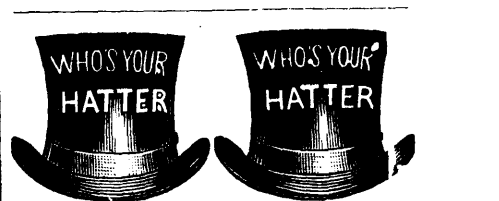
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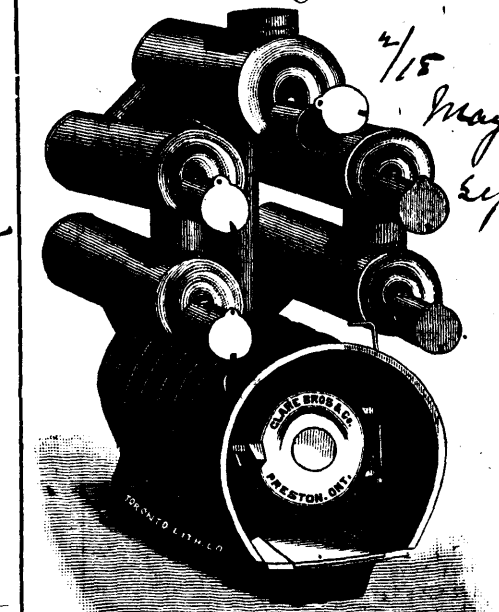
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MEETINGS OF PRESBYTERY.

BROOKVILLE.—At Lynn, on Tue day, July 5, at three p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 23.
BRIAR CL.—At Chesley, on Monday, July 11, at seven p.m., for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business.
LINDSAY.—At Glenora Church, on Tuesday, May 31, at half-past one p.m. A Sabbath School Convention will be held on the following day.
SARGENT.—In Guthrie Church, Harriston, on the second Tuesday of July, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, July 10, at ten a.m.
QUEBEC.—In Maria College, Quebec, on Tuesday, July 10, at ten a.m.
MIRAMICHI.—In Newcastle, on Tuesday, July 10, at eleven a.m.
MONTREAL.—In the David Morrice Hall, on Tuesday, July 5, at ten a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 4, at half-past seven p.m.
MONTREAL.—In Knox Church, Kincardine, on July 12, at five p.m.
PRETORIA CH.—In the hall of the First Church, Port Hope, on Tuesday, July 5, at ten a.m.
MIRAMICHI.—Special meeting at Port Daniel, Que., on Wednesday, June 1, at three p.m.
WHITBY.—At Bowmanville, on Tuesday, July 19, at half-past ten a.m.
OWNERS.—Adjourned meeting for the adjournment of Mr. A. E. Doherty, in Big Bay church, on Tuesday, May 21, at half-past one p.m.
TORONTO.—In the usual place, on the last Tuesday of May, at ten a.m.
SARASOTA.—In Park Hall, on the last Tuesday of June, at half-past two p.m.
PARIS.—In Chalmers Church, Woodstock, on Tuesday, July 12, at eleven a.m.

BIRTHS, MARRIAGES, AND DEATHS.

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DIED.
On the 15th of May, John Fulton, M.D., aged fifty years.
At his residence Brampton, on Sabbath the 15th of May, 1887, the Rev. James Pringle, in the seventy ninth year of his age.

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