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Canada PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 17.—No. 20.
Whole No. 848.

Toronto, Wednesday, May 9th, 1888.

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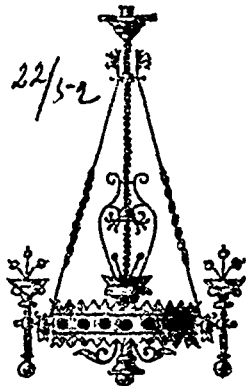
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"WHAT made the tower of Pisa lean?" "Because of a famine in the land," said a boy who got the tower confused with Joseph's brethren.

"AND, Johnnie, what particular pleasure do you deny yourself during Lent?" Johnnie: "I've stopped putting pennies in the box for the heathen."

"THAT, my dear," young Mr. Haighcote remarked to his bride, as he pointed to the majestic form of the bronze Liberty—"that is the famous statue of Jersey lightning the World."

HOUSEKEEPERS that fail to acquaint themselves with the value of James Pyles Pearl line in the kitchen and laundry deprive selves of the most convenient and useful article of the age.

STRANGER (to boy): Boy, can you direct me to the nearest bank? Boy: I kin for 25 cents. Stranger: Twenty five cents; isn't that high pay? Boy: Yes, sir; but it's a bank director what gets high pay.

MAIDEN (forty and romantic): I suppose it must appear very lonely to you when all the company leave the seashore? Fisher man: Dreadful, marm. But you see it gives us a chance to rest our minds, and be ready for to answer questions next year.

YOUNG man (to editor): What do you think I ought to get for the poem, sir? Editor: You ought to get \$10. Young man (overjoyed): Oh, that is fully as much as I expected. Editor: Yes, \$10 or thirty days. That was more than he expected.

AFTER one or two gentle efforts on the part of the collector to awaken Deacon Jones, the minister said from the pulpit: "Never mind, Brother Layman. As Deacon Jones has not heard the sermon, perhaps it would not be right to expect him to pay anything for it."

SOMEbody predicts that "the telephone will develop in time so that everybody will be compelled to have it. The messenger boy must go." We have a great deal of confidence in science, but we don't believe yet that it will ever be able to make the messenger boy go.

WIFE (who has the foreign language "spasm"): John, do you know I'm getting on splendidly with my French? I am really beginning to think in the language! Husband (interested in his paper): Is that so? Let me hear you think a little while in French.

PHOTOGRAPHER (to sitter): I saw you at church last Sunday, Miss Smith, and also your friend, Miss Brown—if you could raise your chin a trifle, thanks—and what an atrocious-looking hat she had on." (After a pause) "There, Miss Smith, it is over, and I think we have caught a very pleasant expression."

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Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "acidity," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes alternating with chilly sensations, sharp biting, transient pains here and there, cool feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in, and sooner or later induce a fatal termination.

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CURES ALL HUMORS,

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which is Scrofula of the Lungs, is cured and cured by this remedy. If taken in the earlier stages of the disease, it restores its vigorous power over this terrible fatal disease when first offering this new world-famous remedy to the public. Dr. Pierce thought enough of calling it his "CONSUMPTION CURE" and abandoned that name as too restrictive for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, purgative, or nutritive properties, is unequalled, not only as a remedy for Consumption, but for Chronic Diseases of the

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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, MAY 9th, 1888.

No. 20.

Notes of the Week.

By the death of the Rev. S. J. Hunter the Methodist Church has lost one of its most accomplished men and one of the most effective preachers. Wherever he laboured he enjoyed the highest esteem, not only in his own communion, but in the Christian community generally. He was ever ready to help every good cause. In his life he was beloved and in his death lamented.

IN proof of the general favour with which the proposal that the next Presbyterian Council to held in Toronto is regarded, we subjoin the following from the *Christian Leader*: The Presbyterians of Toronto with enthusiastic unanimity have resolved to invite the Pan-Presbyterian Council to meet in that city in 1892. It is likely that the invitation will be accepted.

THE second party of boys is expected at the Marchmont Home, Belleville, this week. The last party was very quickly placed out, every boy getting a good home. Those who are now on the way from Halifax range from six to thirteen years of age. Some will be for adoption and others to help with light chores around the home and barn. Friends who think of taking one should send their application in at once with minister's reference to Mr. and Mrs. Wallace, Marchmont Home, Belleville.

LOCHCARRON Free Church Presbytery takes the lead in denouncing that illicit distillation which has been increasing in Ross-shire to an alarming extent. It has unanimously adopted a resolution expressing deep regret that any of its people should be involved in the practice, warning all members against it, and calling upon kirk sessions to use their influence to put down and to subject any persons under their jurisdiction to discipline if found guilty. Other Presbyteries in the North contemplate the adoption of similar measures.

THE published statistics of the English Presbyterian Church show that the office of deacon still continues to decrease in popularity. The number of deacons in the English congregations has been steadily decreasing for the past five years, whilst the number of managers has been rapidly growing, till now they outnumber the deacons in the proportion of nearly four to one. There seems a growing conviction in the Church that to elect and ordain a man to office for life, simply to manage the temporal affairs of a congregation, is a mistake not to be atoned for even by the use of a scriptural title.

A CONTEMPORARY states that Mr. Augustine Birrell, barrister, author of "Obiter Dicta," the son of the late Rev. C. M. Birrell, of Pembroke Place Baptist Chapel, Liverpool, is about to marry the widow of Hon. Lionel Tennyson, who is a daughter of Mr. Frederick Locker, the well-known writer of society verse, and a niece of the late Lady Augusta Stanley. Mr. Birrell is a grandson through his mother of the late Dr. Henry Grey, of Edinburgh, one of the fathers of the Free Church of Scotland. His father was a native of Kircaldy, so that the approaching marriage brings into alliance an old family of the "lang toun," belonging of course to the commonalty, and the illustrious Fifeshire house of which Lord Elgin is the head.

THE patriarch of the Greek Church at Jerusalem has brought together all the libraries of the monasteries in Palestine, and an efficient epigraphist whom he has summoned from Constantinople is at present engaged in making a descriptive catalogue of the library. It contains no fewer than 1,500 manuscripts, some of them writings entirely unknown, and only about half of which have as yet been examined. The Patriarch will soon publish a preliminary report of his work, and it is expected that the catalogue will appear about a year hence. The patriarch also intends to publish some of the most interesting and important of the manuscripts. In many cases they are beauti-

fully illuminated, and they range from the eighth to the eighteenth century.

THE Commemoration Movement, the *Presbyterian Messenger* says, is evidently gathering strength. Many meetings have been held in various places during the last fortnight, and many others are being arranged for. In Scotland, a great meeting is to be held in Edinburgh in June, which it is hoped will give expression to the voice of the whole Scottish people. The superstitious practices which appear to be creeping in under the protection of the dignitaries of the Church of England ought to rouse the spirit of the English people. The great crucifix, as it really is, in St. Paul's, and the Virgin and Child at Westminster, are something more than mere architectural ornaments. They have a sinister meaning, and it is rumoured that adoration before them is a thing not quite unknown.

MR. JOHN T. MIDDLEMORE, the founder of the Orphan Children's Emigration Charity, London, Ont., left Liverpool on the 27th ult. in the steamship *Lake Ontario* with a party of fifty girls and 120 boys between the ages of six and eighteen years, who are brought out to this country for adoption or hire, chiefly among farmers. They are expected to arrive at the Guthrie Home, near the city of London, on or about the 9th inst. This will be Mr. Middlemore's fifteenth annual visit to these shores with juvenile emigrants from Birmingham, England, since 1872. Already many applications accompanied with good references have been made for the children expected to arrive, but more are required. Further particulars may be obtained by addressing Mr. H. Gibbens, Manager of the Guthrie Home, London, Ont.

GLENELG Free Church Synod utters no uncertain sound. It adopted an overture to the Assembly calling attention to "the pernicious character of some of the abounding literature of the day," and also suggesting a special oversight of publications issued by ministers of the Church in case they should contain erroneous doctrine. Mr. Sinclair of Plockton spoke very trenchantly about some of the public utterances of Dr. Walter Smith and Professor Candlish, whose views on some points of doctrine he holds to be opposed to God's Word and the Confession; while Mr. Greenfield of Stornoway declared that if such views as these divines held were allowed to prevail the Free Church would be "only a curse in the land." The same Synod also agreed unanimously to another overture requesting the Assembly to recall its sanction of hymns and instrumental music.

DUNDEE Free Presbytery declined at its last meeting, by twenty-one votes to fifteen, to overture the General Assembly to take into consideration the modification of the Confession of Faith. The Rev. D. M. Ross, who moved the transmission of the overture, said the question of the relation of the office-bearers of the Church to the Confession of Faith could not much longer be kept back from discussion. Even were the Confession ever so perfect an exhibition of Christian truth, it was surely too much to expect of the majority of their Christian laymen who were elected to the eldership that they should master such a document before they could be allowed to help the minister in the spiritual oversight of his congregation. The Rev. J. Denny, Broughty Ferry, seconded.

THE proposal for the erection of a statue to the Virgin Mary in the Mountain Park, Montreal, has been on the whole gracefully abandoned. The numerous petitions presented did not, one of the alderman said, require to be considered, and announced that the Archbishop had expressed his willingness to do justice to all. This alderman went on to say, however, that while some of the petitions were courteous and delicate, the remarks of the Protestant Ministerial Association were lacking in these respects. Alderman Stevenson, while expressing gratitude for the withdrawal of the petition for leave to erect the monument, defended the Protestant ministers against

the charge of lack of courtesy. Plain, honest, straightforward speech may not always be pleasing, but it is not on that account discourteous. It is, however, very satisfactory that a proposal, the carrying out of which would have accentuated race and creed hatred, has been speedily abandoned.

DR. WILLIAM BEGG, of Falkirk, the younger brother of the Dr. Begg whom all the Scottish world has heard of, has, says the *Christian Leader*, died at an age ten years short of that of his father, the old minister of New Monkland; for the latter had reached his eighty-third year when he passed away in 1845. But both had been in the ministry for about the same space of time, nearly fifty-two years. William Begg got the presentation to Falkirk from the Crown in 1840, following a great preacher who was cut off in early life, the brilliant and saintly Brown Patterson. He had been born in the year of Waterloo, so that when he was licensed in 1836 Begg had barely reached his majority. His first charge was as missionary in St. Bernard's parish, Edinburgh; his second, that of assistant and successor to his father at New Monkland. It was thought by some at the Disruption that both he and his father ought to have come out; and Professor Smith, in the second volume of "Dr. James Begg's Life," which appears in the week of Dr. William's death, tells how long years afterwards the former suffered intense pain when his opponents in controversy rudely cast reproaches on his father's memory, charging him with inconsistency and declaring that he preferred the manse and glebe of New Monkland to the tabernacle, for every pin of which he had once on a memorable occasion expressed his determination to stand. Professor Smith was once a witness of such a scene, and says it was manifestly by a strong effort that Dr. Begg controlled his indignation, and replied "more in sorrow than in anger" to the unfeeling taunts. The surviving widow of Dr. Begg, of Falkirk, is a niece of Allan Cunningham, the poet. The Doctor had been ailing and unfit for duty for a considerable period; and only three weeks ago the Rev. John Heron was ordained his assistant.

THE New York *Evangelist* remarks: Spiritualism took its rise in a little hamlet in this State, hard by where Mormonism had its genesis a generation earlier. Later "the Fox girls," as they were called, moved to Rochester, thirty miles away, as the best centre for their "medium" business. The rappings attracted the attention of the press and of the public—at least that portion of the public in search of some new thing, real or supposed. Claiming to summon the dead to answer the living, a glamour of solemnity and religion was not wanting at the beginning. A few church-members were unsettled by what they saw, or thought they saw or felt, but as a rule the orthodox churches gave the matter little credence. Their well-instructed members, it may be, read anew the condemnatory references of the Old and New Testaments to "familiar spirits" and "sooth-saying"—phenomena that of old marked a condition of moral and spiritual decadence—and drew the conclusion thence that if there was anything in those demonstrations it was really not new. They have continued for now forty years, and have excited the wonder of the curious all over the world. There have meantime been one or two attempts at a thorough investigation of the claims set up by leading spiritists, and many less formal ones. They have been frequently, and in several instances formally, declared unworthy of attention or credence, but spiritism counts its dupes by the thousand. The claimed commerce with the world of spirits is carried on by means of "mediums" who voluntarily abdicate their own wills, and are subject to the wishes or whims of the disembodied. Thus a great and profitable traffic is being carried on by a class of persons of generally disreputable life and repute. Judged by its instruments and by its fruits, spiritism is thoroughly bad and demoralizing in its influence. It should be excluded, with all its belongings and incidents, from every respectable social circle. It has worked calamity in a thousand once peaceful and clean communities all over the land.

Our Contributors.

CUYLER ON SHORT CUTS.

BY KNOXIAN.

Dr. Cuyler has a timely and suggestive article in the *Christian at Work*, on Short Cuts. He is decidedly of the opinion that there is a rage for short cuts in the present day that ought to be cut short. Hosts of young men try to make money by short cuts; others try to become learned by short cuts, and sanguine reformers imagine that they can abolish drunkenness by a short and easy cut. The Doctor is of a different opinion:

I am an old-fashioned prohibitionist, and expect to be until my dying day. But thirty-five years of steady labour in the temperance reform has convinced me that there is no short cut to successful prohibition. A law for the suppression of saloons, if well enforced, is an immeasurable public blessing. But if it becomes a "dead letter" it is one of the worst of public nuisances; for it not only insures the free sale of intoxicants, it destroys reverence for the authority of law. A dead law is as unwholesome as dead dogs or dead horses in a public street.

A short time ago the Doctor had the following dialogue with a short-cut prohibitionist:

"Why does your National Temperance Society spend so much labour and money in printing Sunday school books and tracts and papers in favour of total abstinence?" said one of these sanguine enthusiasts to me a while ago. "Why not go for shutting up every liquor shop at once, and then there is an end of both drinking and drunkenness?" I asked my good friend how he would shut up the drinking dens without stringent laws, and how he could get his laws without a strong public sentiment to enact them and an equally strong public sentiment to enforce them? This sentiment cannot be created by force, or manufactured "to order"; it must be the result of powerful and persistent moral efforts directly brought to bear on individual consciences.

This is all true no doubt, but how are we to know when public sentiment is strong enough to enforce such laws? There is no difficulty in ascertaining whether public sentiment is strong enough to enact prohibitory laws. All you need do is submit the law to them and if a majority vote for the law, it is enacted; but how can any one know without trying whether the sentiments that enact the law is strong enough to enforce it? Dr. Cuyler is of the opinion that the only trustworthy test is the amount of abstinence without the law. If a vast majority of the people have ceased to drink intoxicants without the law, the law can be enforced. Destroy the demand by moral means, and then it will be comparatively easy to suppress the sale.

The first prohibitory law to suppress tippling houses was enacted in the State of Maine about thirty-seven years ago. The whole State had been thoroughly leavened by temperance truth by pulpits, platform and press. The drinking customs of society had been broken down by moral arguments; the vast majority of the community had ceased to drink intoxicants. The demand was destroyed to such a degree that it was comparatively easy to suppress the sale.

To illustrate and enforce his position the Doctor gives these facts:

In all the towns of Maine in which there is a strong and healthy public sentiment against buying and drinking liquor, the prohibitory law is a grand success. In such a city as Bangor there is no such wholesome sentiment, and as a result, the law is trampled under foot, and 150 dram shops are in full blast. The simple reason why a prohibitory law is an impossibility in Brooklyn is that a large majority of the population is in favour of buying and using either spirituous or malt liquors. Probably not more than one-quarter of the inhabitants are entire abstainers from any kind of intoxicant. When a large majority in any city or town demand intoxicants, there will be a sale to meet it.

When the Scott Act was adopted in so many counties in Ontario three years ago the promoters of the Act often said that hundreds of men were voting for it who were not themselves abstainers. That was no doubt true, and it seemed a rather favourable sign of the times, but if Dr. Cuyler's contention is correct their support was no real gain in the end. If the demand must largely fall away before the law can be enforced, the elector who votes for the law and then keeps up the demand, virtually works against his own vote. He occupies the position of the Irishman who said he was in favour of the law, but "agin its enforcement."

Dr. Cuyler sums up in this way:

God has never ordained any easy, patent method of saving mankind from drunkenness, or any other popular sin. Preaching abstinence from the bottle, and practising abstinence is the surest way to make men and women sober. When sobriety is fixed in the conscientious convictions of a community, then such convictions can be embodied in wise

laws for the suppression of dram-dens. But this comes back to individual effort as the foundation work on which the whole superstructure of reform must rest.

Yes, and all real exertion for the good of mankind and the glory of our Master comes back to individual work. It is easy to attend conventions, and pass resolutions, and make speeches, and publish puffs, and cut out work for others. It is easy to resolve in the Assembly, and overture the Synod, and "bring it up" in the Presbytery. All that is easy enough, but what does it amount to? The real work—the foundation work—in any good cause must be done by individual men and women.

IS CHRIST OR PETER THE FOUNDATION OF THE CHRISTIAN CHURCH?

BY THE REV. R. WALLACE.

(Continued.)

But is there any danger of Romanism regaining power? If all Protestants were as ignorant and apathetic in the matter as many are, the Church of Rome certainly would regain her former power, and carry out her declared and unalterable principles, by persecuting to the death all true and faithful servants of Christ. In order to see this, look at a few facts: According to the Rev. Dr. Wylie, of Edinburgh, since 1830 the Romish priesthood has increased fourfold in England and Scotland, and they have declared their resolve to reconquer Britain—the leading Protestant nation—for the Papacy. Hundreds of the nobility and thousands of the clergy of the Church of England have been infected by their principles, so that there is very little difference between High Church Ritualists and Romanists. Besides about 3,000 of the nobility and gentry, 1,000 of these were clergy, have gone over formally to Rome. Both England and Scotland have been covered with splendid Popish cathedrals, churches, convents and convent schools, and I saw when I was in Britain the best sites selected in Aberdeen and elsewhere for these places. The Popish ladies' academies are chiefly missionary schools, and they can well afford to receive pupils at a merely nominal charge, because their main object is to proselytize Protestant girls, and bring them over to the Church of Rome. And they have been successful in thus perverting thousands of the daughters of Protestants, and those chiefly of leading and influential families. Their position and influence in England and Scotland is vastly stronger than it was forty years ago. If any one wishes to know more fully the character of Romanism and the dangers of its return to power, let him read "The History of the Papacy," by Dr. Wylie, of Edinburgh, as well as his "History of the Waldenses," "The Israel of the Alps." And if any one doubts that there is any danger to Protestantism in Britain and on the Continent of Europe from the encroachments of Romanism let him read "The Papacy of Modern Times," being the report of the Glasgow Convention held in December, 1886, by the leading ministers and laymen of Scotland with several leading men from England and Ireland, price \$1; Toronto: 18 Front Street. He will there see that many of the leading minds of Britain are greatly alarmed at the wonderful growth of Popish power, claims and intrigues in Britain and on the Continent. Even the iron-handed Bismarck has come out second best in his conflicts with the Jesuits in Germany, and he has been compelled to yield to several of the demands of Rome. Years ago the English Protestant missionaries were expelled from Tahiti, whose people they had Christianized, and that at the instigation of the French Jesuits. Lately the French tried to seize the New Hebrides, where the Canadian Presbyterian missionaries have been so successful in the conversion of the whole people of Aneiteum and of hundreds on other islands, and had it not been for the spirited remonstrance of our noble young British Colonies of Australia, our missions there, too, would have been put down through the same influence, the same malign influence that has led lately to the expulsion of a leading English missionary from New Caledonia, the missionary being compelled to leave with only a few hours' notice, his mission being closed at great loss to himself and the London Missionary Society. It is proved conclusively that the Papacy is a great political confederacy to put down liberty of conscience, and indeed all true civil liberty the world over. The Jesuits again control the Vatican, and they are the sworn enemies of truth, justice, liberty, morality and the rights of men.

Every Protestant family should have "The Papacy of Modern Times," and "The Jesuits," by Dr. Duff, also "The Papal Conspiracy Exposed," by Dr. Edward Beecher, Kirwin's "Letters to Chief Justice Taney," "The More Priests the More Crime," Toronto: Methodist Book Room; "Lectures on Monachism," by Rev. Albert McLean, of Calton, Scotland; "The Woman, the Priest and the Confessional," \$1, by the Rev. Charles Chiniquy; and especially his "Fifty Years in the Church of Rome," \$2; "Popery as it Was and Is," by William Hogan, converted priest, \$1; "The Priest and the Nun," \$2; "Romanism as it is," by Dr. Cumming. Cardinal Manning, himself a perverted minister of the Church of England, and now at the head of the Papal conspiracy against Protestantism in Britain, declares openly in one of his Essays on Religion: "Neither true peace nor true charity requires tolerance; the Church has the right to require every one to accept her doctrine, and the duty of the civil power is to enforce the laws and punish heresy."

That proves that the principles of Rome are unchanged, and that if she once regains her power she will put down Protestantism—that is, vital Christianity—as she was wont to do during the Dark Ages. But the special effort of the Church of Rome for over thirty years has been the conquest of the young giant nation, the United States of America—that is growing faster than any other nation. When in 1852 it became evident that Father Chiniquy's plan of forming a colony of Roman Catholic French-Canadians on the fertile plains of Illinois was to be a success, D'Arcy McGee, then editor of the *Freeman's Journal* (the official paper of the Roman Catholic Archbishop of New York), wrote Father Chiniquy to know his views, and immediately determined to put himself at the head of a similar enterprise in favour of the Irish Roman Catholics. Hence a convention of Roman Catholic bishops and priests met at Buffalo in the spring of 1853, at which Father Chiniquy was present. The bishops strongly opposed the patriotic plans of the generous-hearted McGee. They told him that they were determined to take possession of the United States and rule them for Rome, but they could only do that by acting secretly. They said the best way to succeed was to keep the Romanists in the cities, so rapidly growing in numbers and still more in influence, that they in the course of years would control the votes in the cities, and thus in the country, and send men to the Congress and Senate prepared and pledged to carry out their views. They have been carrying out their views ever since and with wonderful success.

Rev. Charles Chiniquy says in his pamphlet "From Chicago to Australia," that they already are masters of New York, Baltimore, Chicago, St. Paul, Milwaukee, St. Louis, New Orleans, Cincinnati and San Francisco. He says San Francisco, the rich, the beautiful, the great Queen of the West, is in the hands of the Jesuits. He says that while Protestants who gathered gold at the California mines generally returned to their original homes, the priests prevailed on the Roman Catholic gold-finders to remain in San Francisco, and that while you find only a few American, German, Scotch or English millionaires there, you will find more than fifty Irish Catholic millionaires in that city. Hence the leading banks, hotels and the power generally are in the hands of Romanists, and used for the advancement of the interests of Rome. Then, by means of convent schools, they are drawing over thousands of Protestant girls to Rome. More than 10,000 have been thus perverted within a few years. Even if they do not actually join the Church of Rome they become her devoted friends and supporters through the flattery and blandishments of their lady teachers who do all in their power to win their love and help.

I have often wondered at the criminal ignorance and indifference of Protestant parents who send their daughters to these convent schools. I would rather see a beloved daughter in the grave than send her to such an institution, endangering her eternal happiness for the sake of a few showy outside accomplishments such as music, drawing and fancy needle-work, taught at a low price, for they give no real culture.

The nuns, and especially the teachers of the convent schools, are the stronghold of Romanism, and one of the chief sources of its success in Protestant lands. They are accomplished and amiable missionaries whose chief aim is to pervert the faith of Protestants.

testant girls and bring them under the superstitions of Rome, and the more successful they are in that, the more sure the teachers are of high merit themselves before the Church and in heaven.

With all their loving and winning ways no wonder that they are so successful in Britain, the United States and Canada. But, amiable as they are, they do not hesitate to deceive the silly Protestant parents who entrust their daughters to their care. As Father Chiniquy shows, when Protestant parents take their daughters to them they usually say, "You will not interfere with their religion." And the nuns blandly reply openly, "Oh, of course not," while following Jesuitical lessons they say to themselves, "Fools, do they think that they have any religion?" and at once commence to overthrow and subvert their Protestant views, and almost invariably succeed—as many a heart-broken parent has found out when too late. No wonder then that one of their writers in the *Catholic World* in 1870 says that as soon as they gain a majority of votes they will take the country and establish the Roman Catholic Church as the religion of the State, and that Protestantism must be put down.

(To be continued.)

SOUTH COAST OF DEVONSHIRE.

INVALID RESORTS.

Between Exeter and Plymouth are several inlets and sheltered bays, on which in recent years have grown towns composed largely of hotels, villas, boarding houses, and the class of shops which attract tourists, and suit invalids who prefer remaining in England to wintering abroad. Among those health-resorts the most popular for various reasons are Dawlish, Teignmouth, Torquay, Dartmouth, etc. Regarding each a few sentences.

DAWLISH

is a favourite spot in summer and autumn, because of the facilities for bathing. It lies in a cove between two projecting headlands, and on the slopes of the hills around are perched many villas, while lower down are gay terraces, comfortable hotels and "marine mansions." A mile and a half west of Dawlish stand the fancifully named Parson and Clerk Rocks—two stacks of red sandstone which continue to hold their own against the buffeting of the waves, while the softer rocks around have been washed away centuries ago. Similar detached stacks stand all round this coast, and form a prominent feature in the landscape or rather seascape, and all bear fanciful names from objects they seem to resemble.

TEIGNMOUTH

has long been a resort for invalids. The great attraction of the place is the Den [dune] formerly a bank of sand between the town and the sea, now converted into a lawn and promenade. There is also a pleasant walk on the sea wall extending a long distance. The town is situated on the north of the estuary of the River Teign, a position, the beauty of which is enhanced by the steep promontory of the Ness which sinks to the water's edge on the opposite side of the bay, and which is richly clothed with trees and shrubs of all kinds. All these places have piers for promenaders who go at certain times to listen to music.

A wooden bridge connects Teignmouth with Waldon on the opposite shore of the Exe, which is said to be the longest wooden bridge in England, 1,672 feet in length. The walk from here to Torquay must be delightful, from the fine views seaward, while landward in the distance can be seen the Tors of Dartmoor.

TORQUAY

is the most celebrated of all these autumn and winter resorts, as it is sheltered from all winds except that from the south-east. At the beginning of the present century it was only a little fishing creek, called Torrekey, and was surrounded by a rustic population of a few hundreds, now it has become the most fashionable watering-place in the South of England. It commands splendid coast views and cliff scenery. It is a town of villas stretching amphitheatre like from the shore, in terraces up to the heights overlooking the bay. Perhaps the finest view in all Torquay is that from Waldon Castle, the residence of Mr. Stayner, formerly of Toronto, and brother of Mr. Sutherland Stayner, of Jarvis Street.

Torbay, on the north side of which Torquay stands, stretches from north to south a distance of four miles,

its coast line measuring twelve miles. It is rich in historical associations, as we shall see afterward. From its inviting beaches and sheltered coves rise verdure-clad hills, amidst which are bosky dells, screened by foliage. The walks and drives in the neighbourhood are endless, and I am told they can be enjoyed all the year round. On our arrival we fancied ourselves again on the shores of the Mediterranean, everything looked so foreign and so like the Western Riviera. I was therefore struck with a remark I met with in a book to the effect that when the *Bellerophon* lay here with Napoleon on board [July, 1815,] on his way to St. Helena, the great soldier exclaimed: "How beautiful a country! It closely resembles Porto Ferrajo in Elba!"

THE CLIMATE

is peculiar, being soft and relaxing on the shore, but bracing on the heights around. The invalid, therefore, has to be careful in selecting a site suited to his peculiar ailment. There is no lack of recreation for visitors; tennis and racquet courts, theatres, concert rooms, public gardens, libraries and museums being provided to suit all tastes. Regattas take place in summer, the bay and harbour affording security for craft of all kinds. The public gardens are tastefully laid out in walks and shrubberies. If there is sun at all, it is sure to shine on the villa terraces of Torquay. Hotels and boarding houses abound and are suited to all kinds of purses, particularly the very long ones.

TOR ABBEY

lies to the west of Torquay in a beautiful valley near the sea. Its ruins were largely used in the construction of the sixteenth century mansion of the Cary family, which stands on the site of the once famous Abbey of the monks of St. Norbert, founded by William de Bruere in 1196, during the reign of Richard I. It took its name from the isolated bluffs which surround it, whence originated also the fishing village which contribute to the modern name Torquay. The abbey was a massive structure, for the monks had to be "for battle and banquet alike prepared." A portion of the moat which surrounded it was only filled-in a few years ago, I was told. The Cistercian monks obtained great repute for piety and learning, and amassed wealth in lands and money; and with wealth came relaxation from monastery discipline, luxurious living, and complaints from the laity. Abbot Norton was accused, in the fourteenth century, of having beheaded one of the canons. The noiseless foot of time has left little of the original abbey, for

Each mouldy arch, memorial stone;
And long, dim, lofty aisle are gone.

In the garden of the present mansion stands the ivy-clad tower of the old Præmonstratensian Abbey. The refectory was converted into a domestic chapel for the Cary family, and was used as such for nearly a century down to 1854. A gateway remains, and portions of the noble avenues of limes and elms through which the monks walked and meditated. There is also the grange or "barne," locally known as the Spanish "barn," from its having been used for a time as a prison for 400 Spanish captives, landed in Torbay from the ship *Capitana*, which carried the flag of Don Pedro de Valdes in the Invincible Armada. Our thoughts are thus carried back to the events of 1588, when from these hills warning beacon lights were flashed, and hundreds of loyal Devon people witnessed the passage of the great Spanish naval and military force which Lord Howard, with the gallant Drakes, Hawkins and Frobisher, defeated with such skill and daring. I cannot leave these ruins without quoting a few lines from Longfellow's "Hyperion," in which he tells us that all

MONKS

were not luxurious, idle and profligate in those early days: "When books were few, so few, so precious that they were chained to their oaken shelves with iron chains, like galley slaves to their benches, these men with their laborious hands copied upon parchment all the lore and wisdom of the past, and transmitted them to us. Perhaps it is not too much to say that but for these monks not one line of the classics would have reached our day. Surely, then, we can pardon something to those superstitions. Yes, perhaps even the mysticism of the scholastic philosophy, since after all, we can find no harm in it, only the mistaking of the possible for the real, and the high aspirings of the human mind after a long sought and unknown somewhat."

TOR CHURCH,

the mother church of Torquay, is a fine, old Perpendicular church. Its service is high, as is that of most of the Churches here in the South, frequented by aristocratic English people. I was satisfied with looking at some of the stones in the graveyard, many of which bore quaint inscriptions. I copied the following as a curious specimen of typography in the seventeenth century:

Here lyeth the Body
of peter ley Who
departed this life
Sept. ye 20,
1697.

These quiet shores were then, as Macaulay says, "undisturbed by the bustle either of commerce or of pleasure, and the huts of ploughmen and fishermen were thinly scattered over what is now the site of crowded streets and luxurious mansions."

DARTMOUTH

still farther to the west, was at one time of importance in the kingdom. Newfoundland was colonized by west countrymen, and its fish trade centred in Dartmouth. From all the hamlets that fringe the banks of the Dart from Totness to Dartmouth went numbers of hardy men full of daring and enterprise, ready either to devote their energies to the peaceful pursuits of colonization or to join a band of adventurers in a descent on the Spanish Main. And it is owing to these early colonizers that the names of Devonshire harbours and towns are reproduced in Newfoundland and other parts of the New World. There is a Torbay in Newfoundland and another, it is said, in Nova Scotia. At this very day the annual sports of some of the villages in Newfoundland and many of the customs which prevail in Devon are observed. In some of the villages Denbury Fair is held with the identical procession and figures of old Father and Mother Denbury as the principal attraction, as they still are in old Denbury, six miles from Torquay. T. H.

OPEN LETTER IN REPLY TO CIRCULAR FROM TEMPORALITIES BOARD TO THE BENEFICIARIES.

To Alexander McPherson, Chairman, Robert Campbell and James Patterson, Members of Executive Committee of Temporalities Board:

GENTLEMEN,—In reply to your circular of the 17th ult., I beg to say that I feel pleased to hear that the Temporalities Fund is manifesting signs of recuperation; and am sure that all the beneficiaries of the fund share with me in this feeling. I cannot for a moment admit the legality of the action of the Board in drawing the distinction they have done between privileged and non-privileged beneficiaries under the Act of 1882.

Nor can I, by implication even, endorse the action of the Board in administering the fund prior to that Act, so far as continuing their investments in Merchants' Bank stock, and investing in Consolidated Bank stock, etc., in direct violation of the opinions expressed as to such investments in the Synods of 1873 and 1874, and the assurance then given by the officials of the Board to the beneficiaries, in view of which they refrained from expressly putting on record their opinions as to such investments.

Nor would I say anything that might imply more than a passive acquiescence in the action of the Board in paying to Queen's College, prior to the Act of 1882, the sum of \$2,000 per annum in addition to the sums paid to professors as beneficiaries, and whose annuities, whether as commutators or otherwise, were expressly declared by the regulations governing the Board to be payable as a deduction from the said sum of \$2,000. Nor do I wish to be held as acquiescing in the justice of withholding payments from a certain number of the beneficiaries just prior to the passing of the Act of 1882, without seeking by amendment to that Act, if need be, authority to legally recoup to said beneficiaries the amounts thus withheld.

Neither would I be considered as looking favourably upon any action that will tend unduly to lengthen the life of the Temporalities Board, as I think it has already lived too long, and perhaps could not at a more suitable time perform the *hari kari* than now when it shows signs of returning grace.

I feel certain that under the Act of 1882, and under the ecclesiastical legislation on which such Act was based (the latest enactment being the strongest and

to be deemed the wisest) the right of the youngest beneficiary to receive his \$200 per annum, so long as there is a dollar of capital to draw upon, is legally as well assured as that of the oldest commutator to receive his \$450, or that of the so-called privileged beneficiary to receive his \$400.

When I consider that the amount which the commutators added to the capital, by agreeing to accept £112 10 instead of £150 per annum, has been lost over and over again, together with the sum contributed by the Church to form an adequate and permanent Sustentation Fund; and that too by the unwise investments of a board appointed principally by themselves, and on which they exercised ever a controlling influence; and when I consider further that many of these same commutators, even at \$450 per annum, came into receipt of as large an income from the clergy reserves as the average income for the years of their ministry had been, from that source, prior to the commutation, and much larger than the future average was likely to be in some cases in the absence of such commutation, I am not so greatly impressed with the oft-told tale of the generous sacrifices they made for posterity.

I am willing, however, to give them as a class credit for unselfishness, and admit that, acting disinterestedly, they perhaps bargained more wisely than they wot; and agree that they should receive the full benefit of the astute business arrangement they entered into—giving them four and a half per cent. on their investment instead of six per cent., and guaranteeing them against all possibility of loss. Surely, however, the difference between a claim on the fund for \$400 per annum and one of \$200, which has been made during the last thirty years between those who entered the ministry of the Church subsequent to the passage of the Provincial Act providing for commutation, and prior to its receiving the royal assent, and all those who have since entered (who have, say, as in the case of some of the so-called non-privileged, laboured since 1857 instead of since 1855) is reward enough for having been a year or two earlier in the field.

My own opinion, and I believe I express that which is the opinion of many others, is that the wisest course to pursue would be the following:

1. To purchase annuities of \$450 per annum for the surviving commutators (except those in Queen's College), and hand over to them the said annuities.
2. Give to Queen's College so much of the capital of the fund as would represent an annuity in perpetuity of \$2,000, and make it a first charge upon said sum to pay annually during their lives to any commutating ministers or other beneficiaries of the Temporalities Fund now in connection with the college as professors or retired professors the amount of their present annual claim upon the Board.
3. After paying all arrears in full which have accrued against the fund since the union of the Churches and the discontinuance of the old Sustentation Fund, calculate the amount needed to pay during the remainder of their respective lives to all other beneficiaries an annuity equal to their present annual claims of \$400 or \$200 upon the fund, and distribute *pro rata* the capital remaining in the hands of the Board.
4. Having obtained the necessary legislation to enable them to do this, and having wound up the business as speedily as possible, let the members of the Board meet the surviving beneficiaries at the festive board, and present to the painstaking secretary a suitable testimonial in appreciation of his long-continued and faithful labours. Let all join hands and sing a verse of "Auld Lang Syne," and let the Board dissolve, each member and every beneficiary going home to render privately his thanksgiving to God that the corporation has come to a peaceful end.

If the Board will not have the grace to do this, and close a page of Church history that does anything but reflect credit upon the financial ability of the present members of the Board or their predecessors, I shall certainly throw no obstacle in the way of their carrying out what they propose in the circular they have just issued, as it is a measure that approaches nearer the line of equity than any they have suggested for some time, and at least holds out the hope of their occupation finally coming to an end by death—the death of all the beneficiaries of course, for the Board will live in the history of the Presbyterian Church in Canada. I am yours fraternally,

WILLIAM THOMAS WILKINS.

The Manse, Trenton, Ont., April 20, 1888.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

HOW LONG, O LORD?

BY G. INGLIS, TORONTO.

Why tarriest thy Chariot of Victory, O Lord,
Why hideth in its scabbard thus the vengeance of Thy sword,
Why silent long seem slumbering the thunders of thy wrath,
Why flameth not the lightning o'er the terrors of Thy path.
As from Thy throne descending,
To earth thy footsteps bending,
With hosts on hosts attending.
Thou comest in thy kingdom to the awful Judgment Day.

"Where the promise of His coming, and the signs of His appearing?"
The old and weary world asks, half sighing and half sneering,
As with finger philosophic, scientific nomenclature,
She points in cynic sadness to unchanging Laws of Nature,
(saying coldly):
Since the fathers have been sleeping,
Sleepless vigils these are keeping,
Blind to pain and deaf to weeping,
Through the Ages' anguish silent, pitiless and dumb are they.

What is man to such as these are, what his agonies and sorrow,
What his prayers, and tears and sighing for some shadowless to-morrow,
Some ideal Land of Canaan, some ideal dawn of peace,
Where his sorrow may find solace, and his suffering surcease,
Some soul-hayen, safe, enduring,
Some heart-pillow rest assuring,
Some life-fountain sorrow-curing,
Something to appease his hunger and his deadly thirst allay.
Still the Sphinx, with stony staring, stands unseeing and uncaring,
Deaf and blind to mortal anguish, silent still, and still unsparring,
Gazing onward, ever onward, never down in sad compassion,
Never up in supplication, never round in kindly fashion,
Stony-eyed and stony-hearted,
From all love and pity parted,
Never yielding, never thwarted,
Still unchanged and ever changeless holds inexorable sway.

What is man but the resultant of fierce forces blindly striving,
Evermore the weak crushed downward, evermore the strong surviving,
Necessary laws constraining—Change, Heredity, Selection,
Life mere struggle for existence, Death the end, no Resurrection,
Bubbles of a shoreless sea,
The fading leaves of an eternal tree,
Tossed by the winds of destiny are we;
Pain or pleasure then, what boots it;—even this shall pass away.

Where is this God of yours, and where this prophesied upheaval
Of nature's uniformity, of force and law primeval,
This promised reign of righteousness, this triumph of the good,
This judgment of injustice, full-orbed beatitude?
Nay! but Law is the eternal,
All pervading, true supernal,
Guiding suns and breezes vernal,
Thus it has been, is and shall be—evermore, alway.

So speak they in their unbelief with bitter, joyless smiling,
With curling lip and aching heart to fancied peace beguiling,
Sad eyes to callous Force and Law in hopeless hope still turning,
And from His own Creation, God, the great Creator, spurning,
Such their boastful pride of science,
Such their impious self-reliance,
That to Him they bid defiance,
And deem their puny brain the measure of true wisdom's yea and nay.
But Thou, O God, wilt scatter them like shadows of the morning,
Upon their unbelief pour wrath, and shame upon their scorning,
Wilt show their wisdom foolishness, their science vain pretending,
And Thou Thyself both Judge and Law omnipotently blending.
They shall see with awe and wonder,
This time-veil quick rent asunder,
At the trumpet's echoing thunder,
Which ushers in the dawning of the dread Appointed Day.

THINGS THAT TROUBLE.

They that study the Bible are often perplexed with difficulties that, be they as careful as they may, they cannot wholly avoid. They come up in spite of them. As, also, they study it deeply, thoughtfully, wishing to know its whole teaching, the bother increases, and they count many an hour a lost one because it failed to give them the undisturbed instruction they were looking for. The old questions of which we used to read so much, though they may be less discussed in

public, still force themselves up in private minds and carry on their debates upon the forum of private judgments. Along with them come many new ones. The origin of sin, the trinity, election, reprobation, the condemnation of the heathen, future retribution, etc., appear in the minds, even of the most devout believers. They do not wish them; they seek to drive them off; but, impertinent and intrusive, they come and stay where they are not wanted. It is due, perhaps, to human weakness, or probably it is one of Satan's ways of giving trouble. Whatever the cause, the fact is that good people, not speculative, but disposed to submissive confidence, are sometimes confounded by the mysteries that rise before them.

If they think about it properly, they will conclude that in a book like the Bible they must inevitably encounter things too deep for their understanding. Even doing their best, this must be the case. Since also temptations are sure to come, they are as likely to appear in unprofitable questions as in any other way. But the purpose of all earnest people is to avoid criticisms of the divine word, or even hesitation in believing it, and to deepen and carry out this purpose should be regarded as part of their training. After close communion and walk with God, which is a first duty with all, the best thing to do is to cling to the things about which there appears to be no misgiving, putting into practical use also whatever measure of truth is given as an unassailable possession. God is love, and Jesus is his Son the Saviour; the blood of Christ cleanseth from all sin; the Holy Ghost sanctifies; righteousness is good and sin is always evil. Honour, too, and honesty, purity, faithfulness, with kindred virtues, are beyond controversy, and these can be accepted and practised with a certainty of blessing. The defences of faith, of which there are so many these days, have their uses. Many of them are remarkable. But if a Christian wish to strengthen his faith, he is more likely to do so by a confident devotion to unmistakable truth than by reasonings about those he is tempted to question. There is always power in believing and doing.

A GLORIOUS CHURCH.

Now this Church glories in her history, glories in her brotherhood, glories in her conquering march over the world, glories as the custodian of her great ideas, glories in having furnished us at the same time a complete account of the moral economy—explaining sin, interpreting conscience, manifesting God and paving the way for man's return to the Almighty. And its realization of the divine image is still more wonderful in the claim that it furnishes us of His perfect ability. For this idea is closely united with the last, with this distinction—it was not necessary for Christianity to come into the world to teach us that we were imperfect. The world is full to repletion of knowledge on that subject. Nor was it necessary for Christianity to come into the world in order to furnish man with a desire after perfection. Human philosophy, from beginning to end, is in a large measure an account of the abortive efforts that men have made to realize moral perfection.

One peculiarity about Christianity is that it has succeeded where others failed; that it has not only set out to do, but that it has accomplished what it set out to do. Men, I say, have been filled with these ideas—have had dreams of human perfection, just as men usually do in our own day; just as Mr. Spencer has dreamed of the social millennium, when happiness will have reached its acme; just as Fourier, the founder of French socialism, formerly believed that the time would come when happiness would be universally distributed, and when there would be on this earth 150,000,000 of poets, each of them equal to Dante in perfection. The scheme, of course, in its absurdity is measured only by the impossibility and inadequacy of the means for its realization.

Now Christianity comes to tell us that this idea of perfection is a perfectly legitimate one, and to tell us at the same time that it is perfectly feasible, and that it can be realized. The secret of the success that Christianity has achieved lies in two things: first, in the strong emphasis that it lays upon character, and in the second place, upon the answer to the question how character can be changed. It tells man that his happiness consists not in the abundance of the things that he possesses; that you cannot change your life by changing your environment; that you cannot impose on yourself conditions of happiness by increasing wealth; that the secret of happiness consists in consecration, and the man that has it can go to heaven with him.—President Patton.

Our Young Folks.

LIGHTS AND SHADOWS.

Sing, little children,
Children of God,
Ye who are treading
Youth's sunny road.
Happy in childhood,
Buoyant and bright,
Heedless of either
The dark or the light.

Sing in the sunshine
Flooding your way,
Praise for the goodness
Given each day
Joy in the noontide,
Fear not the night,
Faithfully true in
The dark or the light.

Trust, little children,
Children of God,
Even when shadows
Fall on your road.
Walking by faith
When you cannot by sight,
Knowing who sendeth
The dark with the light.

Trust and be fearless,
Earnest and strong,
Seeking the right paths,
Shunning the wrong.
God in His wisdom
Leads us aright,
Even though the mingles
The dark with the light.

GOLDEN GRAIN BIBLE READINGS.

BY REV. I. A. R. DICKSON, B.D., CALIF.

THE RICHES OF GOD.

Riches of goodness,	Rom. ii. 4.
" wisdom,	Rom. xi. 33.
" gospel,	Col. i. 27.
" grace,	Eph. i. 17.
Rich in mercy,	Eph. ii. 4.
" glory,	Eph. iii. 16; Phil. iv. 19.
They are exceeding riches,	Eph. ii. 7.
" unsearchable,	Eph. iii. 8.
" durable,	Prov. viii. 18.
Earth is full of them,	Psa. civ. 24.
Heaven and earth,	I Chron. xxix. 11-13.

PUT SOME SALT IN IT.

"Mother, what makes you put salt in everything you cook? Everything you make, you put in a little salt." So spoke observing little Annie, as she stood looking on.

"Well, Annie, I'll make you a little loaf of bread without any salt, and see if you can find it out."

"Oh, mother! it doesn't taste a bit nice," said she, after she had tasted the bread.

"Why not?" asked her mother.

"You didn't put any salt in it."

"Mother," said Annie a day or two afterward, "Jane Wells is the worst girl I ever saw; she slaps her little brother Johnny, and pulls his hair, and acts really hateful. When I told her it was naughty to do so, and if she would be kind to her brother he would be kind to her, she only spoke roughly to me, and hit him again. Why won't she take my advice, mother?"

"Perhaps you didn't put any salt in it. Season your words with grace, my child. Ask help of God in all you say and do, and your words, spoken in the spirit of Christ, will not fall to the ground. Don't forget to put salt in, or else it won't taste good."

A RAINBOW PRESENTLY.

An anxious mother was "careful and troubled" about "things temporal," her sad countenance betraying the feeling within. Her little girl, a child of three years old, quite unable to understand the cause of her mother's anxiety, though deeply sympathizing, turned to the window, and saw a bright streak of light; and, looking round most sweetly into her mother's face, said, in her artless manner, "Mamma, dear, I think we shall have a rainbow presently."

Loving reproof! Sweet little teacher! What a lesson to learn! For does not the rainbow of the promises span God's covenanted love, even as the beautiful arch the firmament; and is not one the pledge of the other?

THREE GOOD LESSONS.

"One of my first lessons," said Mr. Sturges, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said,

"Never mind, Jonathan, my boy; if you watch the sheep you will have the sheep."

"What does grandfather mean by that?" I said to myself. 'I don't expect to have a sheep.' I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things, I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty, be you faithful, and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio who knew me came to buy goods, and said, 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Greery, the old tea merchant, called in to congratulate me, and he said: 'You are all right now. I have only one work of advice to give you: Be careful whom you walk the streets with.' That was lesson number three."

And what valuable lessons they are: Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honourable success.

"DOWN WENT THE 'ROYAL GEORGE.'"

More than a hundred years ago an English fleet lay at anchor in the roadstead at Spithead, near Portsmouth, England. The finest ship in that fleet was the *Royal George*. She was the admiral's ship, and carried a hundred guns.

Just as everything was on board, and she was ready to go to sea, the first lieutenant discovered that the water-pipes were out of order. In order to repair them it was not thought necessary to put the ship into the dock, but only to heel her over till that part of the hull where the pipes were was brought above the water.

Heeling a ship over, you know, is making her lean over on one side. The port or left-hand guns are run out from the port holes as far as possible, and the starboard or right-hand guns are run over toward the other side. This makes the vessel heel down toward the water on one side, and rise high out of the water on the other.

A gang of men from the dockyard was sent to help the ship's carpenters. The workmen reached the pipes of the *Royal George*, and made the needed repairs. But just as they had done so, a lighter, or large open boat, laden with rum, came alongside.

Now the port-holes on the lower side of the *Royal George* were nearly even with the water before this lighter came near; but when the men began to take in the casks of rum she heeled over more and more. The sea, too, had grown rougher since morning, and water began to rush in through the port-holes.

The carpenter saw the danger, and ran and told the second lieutenant that the ship ought to be righted at once. But the lieutenant was a proud young man, who did not like to be reminded of his duty, and so he said to the carpenter, "Mind your own business, and I will mind mine."

But soon the danger increased, and the carpenter went a second time, and told the young man that unless the *Royal George* was instantly righted, all would be lost. Instead of taking advice, this foolish youth,

thinking that the carpenter was meddling with what did not belong to him, again told him, and this time with an oath, to go about his business.

At last the proud young second lieutenant began to see that the carpenter had been right, and that the danger was very great. He ordered the drummer to beat to quarters—that is, to summon every man to his post but before the drummer had time to give one tap on the drum the ship had heeled over more and more. And now the men scrambled down through the hatchway, to put the heavy guns back in their places. But ah! it was too late—too late! The water was rushing in. She was filling up rapidly. Before help or rescue could be had, down went the *Royal George*, carrying with her the admiral, officers, men and numerous visitors who were on board, to the number of nearly a thousand souls.

The gallant ship was lost, with all on board, because a young man was too proud to take advice. See into what peril a stubborn, unreasoning pride may lead us.

WHAT SMOKING DOES FOR BOYS.

A medical man, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon the general health. He took for his purpose thirty-eight, aged from nine to fifteen, and carefully examined them. In twenty-seven he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less taste for strong drinks. In twelve there were frequent bleedings of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for some days.

The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored.

FATHER'S PET.

John Hodge was a hard-working man. He never was rich nor learned, but he was happy. He had no houses or gold to call his own, but he had a treasure that no money could buy. He called that treasure "Father's Pet." She was his little daughter, who loved him as he loved her. Every day she carried his dinner to him; every night she watched for him to come home. She sang to him, and read to him. She was gentle and obedient, and was as bright as sunshine in his house. One day, when some man grumbled because rich men could have some things poor men could not get, John Hodge said, "I thank God for things that are better than gold can buy; and that I can have as well as the squire."

"Why, what are they?" asked the other.

"Sunshine; and flowers blooming; and plenty of love at home; and such a gift as 'Father's Pet,'" said John Hodge.

OBEYING OUR GUIDE.

I went up a great mountain recently, more than 10,000 feet high. On my way there was pointed out to me a place where a friend of mine met with a severe accident a few years ago. My guide had also been his.

"How did it happen?" said I.

The reply was: "He did not obey his guide. He would go by a way against which I warned him."

Even so, thought I, must we obey our heavenly Guide, if we would journey safely. Faith is implicit reliance, and this implies unquestioning obedience. We must go only where our Saviour leads us. We are sure to stumble if we leave His side.

THE SOURCE OF ENJOYMENT.

Now let me tell you a secret—a secret worth knowing. This looking for enjoyment does not pay. From what I know of it I would as soon chase butterflies for a living, or bottle moonshine for cloudy nights. The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives. The boy must learn to be happy while he is plodding over his lessons; the apprentice while he is learning his trade; the merchant, while he is making his fortune. If he fails to learn this art he will be sure to miss his enjoyment when he gains what he sighed for.

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TORONTO, WEDNESDAY, MAY 9th, 1888.

The Christian at Work says

According to Principal Fairbairn, who is a clear thinker, and has a sententious way of putting things at times, "It is not so much the sermon a man makes that has power as the man who makes the sermon. Its quality depends on his, and were the pulpits filled with the master-spirits of the day it would be the master power. Hence the great need of all the Churches is to attract to the ministry their most capable and most devoted sons." This we believe to be true, though it antagonizes what quaint Sir Thomas Browne, long passed into glory, said. "I consider not so much the man that speaketh as I yield to a good saying by whomsoever uttered." Still as things go down here it makes a difference whether forty years of character grown strong in wisdom are back of an utterance, or whether the same thought is declared by a boy just out of college.

Yes, it does make a difference, but in the judgment of many congregations in the United States and some in Canada the difference is in favour of the boy. The difference is so marked that these congregations give the boy a unanimous call, and say to the man with "forty years of character" back of his sermon, "Go up, thou bald head."

In his speech on Dr. Kellogg's resolutions, Principal Caven said:

The Church had also right to ask her people, as citizens, to mitigate the evils of the liquor traffic. There was a point, however, beyond which the Church could not go. In the city of Toronto lately, they had seen the chief pastor of a certain Church throw his influence against the introduction of the ballot. Would not the recommendation of specific legislation look something like that?

The two things look so much alike that a good many people, not particularly stupid, fail to see any difference between them. The results, however, may be widely different. Archbishop Lynch elected his man by an overwhelming majority, but hundreds, perhaps thousands, of Presbyterians helped to vote out of existence the "specific legislation" that the General Assembly has several times endorsed. Our bishops can preach better than His Grace of Toronto, but they are no match for him at the polls. Would it be better if Protestant Church Courts could control the votes of the people? Was the Reformation a mistake?

THERE was no question about the merits and demerits of prohibition before the Toronto Presbytery last week. The question of the right of the Church to approach the State came up as merely related to the main question. The real point at issue was the limitation of the authority of the Church in dealing with individual members in regard to questions on which there is no "Thus saith the Lord." How far should the Church go in such matters? The Temperance Committee asked Sessions how their officers and members voted in regard to prohibitory legislation. Four of the Sessions in the Toronto Presbytery and perhaps others elsewhere hold that a reply to this question would involve an enquiry into how men exercise their franchise, which inquiry they say the Church has no right to make. That is the real point at issue, as we understand it. This point should be seen clearly and be kept steadily before the public mind because the whole question will be fully discussed before long. Discussion of the right kind is the thing wanted. Truth is like a torch, the more it is shaken the brighter it shines. Discuss the principles now until everybody understands them, and apply them as cases arise requiring their application.

MR. JOHN McDONALD, Lord Advocate for Scotland, announced in the House of Commons the other day that the Government are prepared to advance

£10,000 to defray the expenses of Crofters who are willing to emigrate to Canada. Further sums will be raised by subscription, and the Canadian Government will give free grants of 100 acres to each family. Each family will receive £120 on condition that the money be repaid in twelve years, the first payment to be made in the fifth year. This arrangement may certainly be described as "emigration made easy." The emigrants who made Ontario one of the best countries in the world came out at their own expense in sailing vessels that took two or three months to cross the Atlantic. They hewed their homes out of the forest and paid for their land. If the Crofters are wise they will not hesitate a moment about taking this splendid offer. They can find both food and room in the North West. They have neither where they are now. And, by the way, this proposal if carried out, will make fresh demands on our Home Mission work. The Crofters are Presbyterians, and they must have the Gaelic Gaelic preachers will be in great demand in the Prairie Province if the emigration scheme works well. Brother Cochrane should begin at once to form a Gaelic battalion for the North-West.

WE heartily endorse the position taken by Dr. McLaren and Dr. Reid in regard to the unwisdom of Church Courts giving deliverances on abstract questions. If the Church should not have recommended the Canada Temperance Act, the right time to have opposed the recommendation was when it was proposed. The right place was in the General Assembly. The Court that made the recommendation. As pointed out by Dr. Gregg and Dr. Reid, the historic position of the Church on the question is well known. In common with Presbyterians in Scotland and Ireland, the Presbyterians of Canada have always claimed and exercised the right to approach the civil government on any question deemed by them of sufficient importance to warrant such action. Whether the right has always been wisely exercised is another question. The right is undoubted, and will never be surrendered by the Presbyterians of this generation. The principles by which the Church has been guided are in the Bible and our standards. Why not wait until concrete cases arise and apply the principles to individual cases as they come up for solution? Why tie up the hands of the Church in advance? These principles have guided the Church through more stormy times than this generation is likely to see, and they can guide her safely to the end. It will be quite soon enough to say whether the Church should ask Sir John to do something, or tell Mr. Mowat not to do something when somebody asks the Church to approach these honourable gentlemen. The right to approach these gentlemen is undoubted, the wisdom of going to them on any particular question can be settled when the question comes up.

THOSE RESOLUTIONS.

THE proper relations of Church and State are by no means so easily determined as some imagine. Diversity of opinion on this question is not confined to old lands where Church and State are intimately connected. Here in the new world where, with limited exceptions, there is no such connection, the old proverb, Many men, many minds, is verified. The Church of Rome, wherever it exists, seeks to control the State and make it subordinate to itself. Where this control cannot be exercised, the intention is firmly held and sometimes avowed to work unremittingly for securing the ascendancy of the Church in all things sacred and secular. It is conceded that the assumption of such supremacy would be the assassination of liberty, civil and religious. It would be an invasion of individual freedom and the suppression of the rights of conscience. However they may otherwise differ, Protestants are unanimous in the belief that such an ascendancy would result in an unendurable despotism. Recent events have shown that within the Roman Catholic Church itself there is a growing disposition to resist priestly interference in civil affairs. The relations of the Vatican to the kingdom of Italy are a case in point, and suggestive of the modern spirit, which is becoming strong in its aversion to ecclesiastical control in the sphere of politics.

In the Protestant Churches, however, there is not entire harmony as to the attitude they should maintain on questions that have an ethico-political bearing. Parties who espouse warmly some branch of social

reform, not content with perfect freedom for individual thought and action, are anxious to commit the Church to their exclusive way of thinking and to give official expression to the principles and methods which they honestly and sincerely deem all important. This arises from the fact that legal restriction of vice is more than half the battle in the conflict with evil. Few will be found to oppose repressive enactments that general public sentiment approve and sustain, but there are many who conscientiously think that legislation on moral and social questions, in advance of public opinion, does not promote, but hinder the reformation that all good Christians and all good citizens desire.

Differences of opinion as to the best methods of promoting the cause of Temperance led to the animated and interesting discussion that took place in Toronto Presbytery last week. The resolutions submitted by Dr. Kellogg expressed principles with which all were in accord, but there were others on which he and his brethren widely differed. There was no difference of opinion as to the evils—the tremendous evils—of intemperance, they were at one as to the desirableness of employing all proper and legitimate means for the suppression of these evils. It was on the Church's province in formulating questions for Sessions to answer, and giving its official sanction to specific acts of legislation, that the contest took place. On these Dr. Kellogg took up a position clear and distinct and easy of comprehension. He maintains that the Church should only give authoritative expression to what is clearly and authoritatively revealed in Scripture as the will of the King and Head of the Church, which in its corporate capacity has no warrant for going beyond a clearly-expressed "Thus saith the Lord." It is easier to vote against this position than it is to answer it. To act in accordance with this principle on the Temperance or any other moral question would not impair but heighten the influence of the Church on the popular mind. Whenever the Church as a church enters the political arena she is shorn of much of her strength. Hers is the higher function of educating all who come within that influence with the truths that will lead all who sincerely believe in them to live soberly, righteously and godly. The Protestant Church is not yet prepared to adopt the maxim that the end justifies the means; but if as a unit she endorses or repudiates the methods of this or that political party, how long will she remain uncontaminated? To grasp political power would be seriously detrimental to the Church's spirituality.

It is told of a Scottish minister who was one of the most advanced temperance reformers of his day and whose political convictions were tenacious and well known that when in the heat of a parliamentary election he was accused by an influential journal of trying to influence the votes of his church members. Though travelling on the continent at the time, he instantly wrote a flat contradiction and concluded by saying that he never dreamed of telling any of his people how to vote and never would. He would not insult their intelligence by so doing. It is idle to say that the carrying out in practice of the principles embodied in Dr. Kellogg's resolutions would impede the cause of Temperance, as it has fewer warmer and more devoted friends than he.

GLADSTONE'S CRITICISM OF INGERSOLL

THE correspondence between Dr. Field and Colonel Robert Ingersoll has evoked considerable interest. That interest is far from being confined to the observation of the dexterity with which the champion of both and the upholder of infidelity comport themselves in the contest. For many readers the controversy has deeper significance than the excitement which intellectual gladiatorship usually evokes. Another distinguished combatant has entered the arena. The versatile Nestor of British politics, whose activity is unwearied, has taken up Colonel Ingersoll's reply to Dr. Field, and subjected it to examination with all the candour, insight and courteous bearing which characterize the purely literary efforts of the great Liberal leader. Mr. Gladstone's criticism in the issue of the *North American Review* leaves Colonel Ingersoll's reply so completely riddled that no amount of repair can make it again presentable.

The distinguished critic writing in the *North American*, though he confesses that his knowledge of Ingersoll's personality is limited, yet, from his study is able to form a just estimate of the man and his

philosophic pretensions. He evidently comes to the conclusion that Ingersoll is a good rhetorician but a poor reasoner. As is not infrequently the case, the man who is usually loud and vehement in his denunciation of dogmatism is himself the most unreasonable of dogmatists. While Mr. Gladstone does not in so many words make this assertion, he gives a sufficient number of examples from the reply that such a conclusion is irresistible. Ingersoll's method is thus described :

Denunciation, sarcasm and invective, may in consequence be said to constitute the staple of his work ; and, if argument or some favourable admission here and there peeps out for a moment, the writer soon leaves the dry and barren heights for his favourite and more luxurious galloping grounds beneath.

This method of discussing subjects of such grave importance the writer justly shows is altogether inapt. He then proceeds to comment on Ingersoll's flippancy and irreverence in speaking of things held sacred by the Christian world. The insinuations as to Jephthah and Abraham are carefully and calmly examined and completely refuted. Mr. Gladstone is happy in coining phrases. "The reply," he says, "abounds in undemonstrated propositions," and then proceeds to examine with patience Ingersoll's assertion that "Darwin's discoveries, carried to their legitimate conclusion, destroy the creeds and sacred Scriptures of mankind." This he succeeds in conclusively showing is "an undemonstrated proposition," and, what is more, that it is incapable of demonstration.

The next point discussed is the familiar problem of the inequalities apparent in this life, as seen in the ascendancy of evil and the depression of good, the worldly prosperity of the wicked and the sufferings of the righteous. As Mr. Gladstone's antagonist would repudiate Scripture statements, he offers to his consideration the shrewd advice given by John Wesley to some of his converts in humble life. In becoming godly they would become careful, and becoming careful they would become wealthy. This he considers a just and sober forecast, representing the general rule of life, although it be a rule perplexed with exceptions. Then, as a broader illustration, he instances the fact that "Christendom rules the world, and rules it, perhaps it should be added, by the possession of a vast surplus of material as well as moral force." He then shows that the apparent anomalies in providence do not on reasonable grounds warrant the conclusion of unbelief desires to reach. He says :

As in ordinary conduct, so in considering the basis of belief, we are bound to look at the evidence as a whole. We have no right to demand demonstrative proofs, or the removal of all conflicting elements, either in the one sphere or in the other. What guides us sufficiently in matters of common practice has the very same authority to guide us in matters of speculation ; more properly, perhaps, to be called the practice of the soul. If the evidence in the aggregate shows the being of a moral Governor of the world, with the same force as would suffice to establish an obligation to act in a matter of common conduct, we are bound in duty to accept it, and have no right to demand as a condition previous that all occasions of doubt or question be removed out of the way. Our demands for evidence must be limited by the general reason of the case. Does that general reason of the case make it probable that a finite being, with a finite place in a comprehensive scheme, devised and administered by a Being who is infinite, would be able either to embrace within his view, or rightly to appreciate, all the motives and the aims that may have been in the mind of the Divine Disposer?

The disparagement of Christ and His teaching, in which Ingersoll indulges, is ably and satisfactorily met in a very few lines. The carelessness, inaccuracy and interpolations of his citations from Scripture are touched upon and the question asked : "It would be wrong to call this intentional misrepresentation ; but can it be called less than reckless negligence?" The question of immorality is also briefly referred to, and then the paper closes with what is perhaps its strongest and most conclusive argument. As an excuse for erroneous thinking, Ingersoll maintains that all thought is automatic and involuntary, therefore man is irresponsible, either for his belief or his unbelief. This is shown to be philosophically and historically incorrect, and in several instances Ingersoll is convicted of self-contradiction. The truth of the Gospel that has triumphantly withstood the assaults of sceptics, brilliant and stupid, will outlive the sparkling philippic of the present day. When the echoes of Ingersoll's splenetic and epigrammatic attacks, and coarse invectives have died into silence these same truths will lie nearest the hearts of the pilgrims on life's high way in the years to come. The Word of the Lord endureth forever.

Books and Magazines.

CANADIAN METHODIST MAGAZINE. (Toronto : William Briggs.)—This month's issue of this Canadian Magazine is profuse in papers of a descriptive character, very fully illustrated. There is one "On the B. and O." in which the features of the Potomac Valley and the Alleghany Mountain scenery on the line of the Baltimore and Ohio Railway are interestingly described. This is followed by the first of a series on "Picturesque Niagara" ; then comes the third in the series, "Our Own Country," by the editor. Besides these there is much profitable and entertaining reading on various themes.

THE AMERICAN MAGAZINE. (New York : The American Magazine Co.)—In the May number of this progressive magazine there is an article of unusual interest on Anarchy written it is said by a prominent officer in the United States Army. The paper by Charlotte Adams on "The Belles of Philadelphia," begun in last number is concluded in this. William Elroy Curtis gives the first of a series of illustrated articles on "The Oldest of American Cities," Carthage receiving attention this month. "Two Coronets," the new serial by May Agnes Trucker is continued. There are a number of other features of interest and attraction in the current number of the *American*.

THE NEW PRINCETON REVIEW. (New York ; A. C. Armstrong & Son.)—In the present number the *New Princeton* amply sustains its high reputation. The opening paper is on "Balzac," and is written with the usual appreciation and insight that characterize John Safford Fiske's productions. Next comes a capital paper, the first part only appearing this month, by Eugene Schuyler, on "A Political Frankenstein," in which the Bulgarian question is lucidly stated. With his accustomed power and breadth Washington Gladden writes on "Ethics and Economics." Charles G. D. Roberts contributes a short but very readable paper on "Pastoral Elegies," while Annie Trumbull Slosson gives a well-told story, "Fishin' Jimmy." The usual departments are sustained with their wonted vigour and value.

THE TREASURY. (New York : E. B. Treat.)—The May number of this excellent monthly, beginning the sixth volume, comes slightly changed. The title is now the *Treasury*, instead of the *Pulpit Treasury*, by which it has hitherto been so favourably known. All that was distinctively good in form and arrangement has been preserved, and in every respect the magazine is worthy of the confidence and support of Christian readers. The divine whose portrait adorns the present issue is Rev. George H. Smyth, of good Scotch-Irish stock, who is pastor of the Second Collegiate Reformed Church, Harlem, New York. He contributes an excellent sermon, which is followed by others of high merit, as are also the abbreviated sermons given. Dr. S. H. Kellogg is the author of a brief but characteristic paper on "Mohammedan Difficulties with Christianity." The other contents are fresh, interesting, varied and serviceable to the pastor, teacher and members of the private home. One of the distinctive merits of the publication is that it is strictly evangelical.

THE HOMILETIC REVIEW. (New York : Funk & Wagnalls ; Toronto : William Briggs.)—The May number gives as its leading article a magnificent critique on Dr. R. S. Storrs as a preacher. While highly favourable, it is discriminating, and shows the defects as well as the grand excellences of this prince of preachers. Dr. Ormiston finishes his series of papers on "Preparation for the Pulpit." "The Religious and Moral Views of Horace," by Professor Bloomergh, is a finished and highly-interesting paper. "The Legal Rights and Responsibilities of Clergymen," by Professor Hull, cannot fail to be valuable to the class for whom it is specially intended. Rev. S. C. Leonard treats in a scholarly way "The Address of Paul at Athens, Homiletically Considered." Dr. Morgan Dix's sermon on "Lust" is a bugle blast that ought to wake the Church and the whole land. The sermons of Drs. Hovey, Storrs, Braislin and Armstrong, and that by Bishop Andrews, are of a high order. The "Prayer Meeting Service" keeps up its high character. The European Department is rich and varied, while Homiletics, the Study Table, the Miscellaneous and Editorial sections are as usual full of good things.

THE MISSIONARY WORLD.

SIBERIA.

A Judæo-Christian movement has begun in Siberia, analogous to that which, for two or three years has been proceeding at Kischnieff, in Southern Russia, under Joseph Rabinowitch. It owes its institution to a Polish Jew, one Jacob-Zebi Scheinmann, who, on the ground of utterly false accusations, was banished to Siberia in 1874. He settled at Irkutsk, where he set up in business, and at the end of five years found himself in possession of a certain competency. In his native land he had heard about Jesus Christ from one of his friends, the late David Levinsohn, and the indirect occasion of his banishment was his having roused the wrath of his co-religionists by declaring on a public occasion his belief that the Messiah came in the time of the second temple. This conviction doubtless remained rooted in his heart, but does not seem to have become a living power within, until one day at Tomsk, where he had gone to meet his family, he found a tract containing Rabinowitch's confession of faith. He at once entered into correspondence with the writer, and procured more of his writings. These were read by some thirty of the Jews at Tomsk, and Scheinmann expounded to them what the Talmud and other Jewish books say about the Messiah. "The scales," he says, "fell at once from their eyes." In the letter in which this passage occurs, Scheinmann asks Rabinowitch for a New Testament, only one copy of which he had ever seen, and which no one in Tomsk knew what it was about! All the books and tracts which were sent to him, except the New Testament, he distributed among his brethren in Siberia and Poland. And there is reason to think that they are being read to good purpose. Schienmann seems to be devoting his energies to the propagation of his new ideas. He has published several letters, in one of which he calls upon the Jews to "take up the New Testament, the true *Thora*, which Jesus, the Son of God, and our master, has taught us, and give yourselves to the study of it day and night." The New Testament is being read by the Jews as it never was before.

WHY DID YOU BECOME A CHRISTIAN?

Dr. Imad-ud-din is the first native of India who ever received the title of Doctor of Divinity. The *Punjab News* has the following interesting incident ; "Recently the Rev. Moulvie Imad-ud-din, D.D., was asked by a rich and influential Mohammedan to come and see him on important business. When he reached the place he was very cordially received and hospitably treated. After some time the business was broached. His host took him into an inner room. There he found about forty Mohammedan gentlemen including some Moulvies and well-to-do influential persons. They carefully shut the door, and having taken every possible precaution against interruption and eavesdropping, they said to him, 'Now you are alone with us and God. We charge you by the living God, to whom you will one day give account, answer our questions truthfully. The Lord judge you if you deceive us.' The Moulvie said, 'God is my witness. Ask, and I will answer truly.' Then they said, 'We see you are a man of learning and worth. Why did you become a Christian?' 'For the salvation of my soul,' the Moulvie replied. 'Could you not find salvation in Islam, O brother?' 'No.' 'Tell us why not.'

"Dr. Imad-ud-din then preached Christ Jesus to them. They listened attentively, and only interrupted him now and then to ask pertinent questions. He stayed three days, and each day was spent in converse about the things of Christ. When he left they all showed him great honour, embraced him and said, 'God bless you and be with you. Now we know that whatever you have done you have done, not for the sake of gain, but with a pure heart, for the sake of what you believe to be the truth.'

THE preparations for the General Conference on Foreign Missions in June are being rapidly completed. No fewer than twenty-eight meetings of Conference will be held, besides a large number of public meetings in Exeter Hall and other places throughout London in the evenings. Numerous representatives from America and from the Continent of Europe have signified their intention of being present at the deliberations of the Conference.

Choice Literature.

HESTER HARMON'S VOCATION.

BY MRS. L. B. BACON.

(Concluded.)

It may be said that these young women lacked the courage of their convictions. Certainly they were sensitive to public opinion, especially to that of being considered "strong minded," or anxious for a career. The modern "woman's rights question" found no favour with them, except so far as this: Hester had been heard to say that she thought every unmarried woman had a right to have some visible means of support, besides her father's income, whether that was large or small. It was not so much their poverty and its consequent deprivations under which they chafed, as the feeling of dependence, and as Hester expressed it, "uselessness."

"Mother doesn't need us all at home," she said to Nan that day, as the latter was wiping the dinner dishes for her. "Of course it is natural for her to want to keep her flock together as it is for a mother hen to brood her chickens. But there comes a time when the chickens grow up and are expected to scratch for themselves; and so should we. We three are doing no more than either of us could do alone, and I think we are as bad as that servant who went and hid his Lord's money in the ground."

"But we do all there is to do, don't we?" asked Nan. "Yes, and that is just the trouble. There isn't enough for three pairs of hands to do in this family. I was reading this morning that 'the secret of happiness was never to let your energies stagnate.' But this is just what we are doing, Nan, letting our energies stagnate."

That afternoon, Hester, dressed in her walking suit, went out, saying that she would call on their neighbour, Mrs. Bronson, and return the magazines she had lent them. This lady, living on the next street, lacked nothing for her comfort that money could procure. But, alas, there are some things that it cannot. Hester realized this as she entered Mrs. Bronson's sitting room, having been admitted by a tiny girl, not more than six years old. She thought she had never seen a more uninviting spot, elegantly furnished as it was. Apparently it had not been swept or dusted in a week. Mrs. Bronson was holding a fretful baby, a year old or less, and another little child, with dirty face and apron, was sitting on the floor beside her. There were costly playthings scattered around the room, enough to stock a small toy shop.

When Hester entered, Mrs. Bronson's face turned scarlet for one moment, and then she burst into tears. She told her husband afterwards that, "to have Hester Harmon, of all others, find her in such a plight, was the last straw that broke her down."

Hester's ready tact came to her relief at once "What is it, Mrs. Bronson? Do tell me, for I am sure something must be the matter."

The baby broke into a wail at seeing a stranger, and little Ned's sympathy for his mother led him to join lustily in the mournful chorus; so that a perfect Babel seemed to reign for a time. Mrs. Bronson quickly recovered her composure, and begged Hester to be seated and to pardon her weakness.

"Now that I have had a good cry," said she, "I think I shall feel better, but I am worn out trying to do my own housework and take care of baby. I have had no less than five different girls in my kitchen during the last three months, and two nurse girls, and nearly half that time have been alone. If the author of the book, 'Is Life Worth Living?' had consulted me, he might have saved himself the trouble of writing it. I have not had a good night's rest in a week. The baby is teething, but now I suppose he is hungry, for his bottle is sour, and there will be no fresh milk for him until the milkman comes to-night."

"That trouble is easily remedied," said Hester. "We keep a cow, and I will run home and get some sweet milk for baby."

"But that is asking too much," said Mrs. Bronson.

"You haven't asked it; I offered," said Hester, pleasantly. She hurried home, changed her walking dress for a gingham, tucked a kitchen apron under her arm, and taking a pitcher of milk, and from a sudden impulse secreting a loaf of fresh bread under her shawl, said, "I am going to spend the afternoon with Mrs. Bronson. She wants me," adding to herself as she hastened back, "That may be a small fiction, but if she doesn't want me she surely needs me."

Mrs. Bronson had made some attempt to put her room to rights during Hester's absence, carrying the heavy baby on one arm while she did it, and Katie had coaxed Ned to let her wash his face and put him into a clean apron. Hester quickly cleansed and filled the baby's bottle, though Mrs. Bronson protested against her going into kitchen, where, she said, chaos reigned, and the little fellow, after one taste, settled down for a full meal and a long nap. Then she persuaded the mother to go to her room and lie down, saying that she would stay with Katie and Ned meanwhile and watch the cradle.

Hester had known Mrs. Bronson ever since she came there, ten years before, as the bride of one of the wealthiest men of the town. She admired the beautiful house and furniture, and the grounds so handsomely laid out. Sometimes, when she met the lady, with her fine carriage and horses and coloured driver, while she trudged along afoot, she had thought that things are not equal in this world. But if she had ever been the least bit envious before, to-day she felt only a sincere pity for her rich neighbour, so utterly weary and worn out did she appear.

Mrs. Bronson never had the best of health, nor the faculty of running her domestic machinery with little friction; so in spite of her anxiety to be always a loving, faithful wife and mother, she was often irritable, and nearly always depressed by the consciousness of repeated failures. The

"servant girl question," that unsolved problem of so many American housekeepers, was a constant menace to her peace of mind. She knew that her own incompetency as a mistress had much to do with the inefficiency of her servants, and this increased her unhappiness, lacking, as she did, the power to remedy the evil. If the ballot could only bring emancipation from this kind of bondage, it would be welcomed as a boon by a multitude of women.

Hester darkened the sitting room, closed the door, and took Katie and Ned with her to the kitchen and dining-room. She found the dinner table standing as the family had left it, covered with the dirty dishes and the remains of a very meagre meal. She enlisted the children, who were both eager to help, and soon order and neatness reigned instead of chaos. Katie became communicative, and informed Hester that there was not one bit of cake in the house, because her mamma couldn't get time to make any. So Hester took the hint, and made a batch of cookies—that soft, delicious kind that will almost melt in the mouth.

When Mr. Bronson came from his office, a little before supper time, he brought oysters and crackers, of which he thought, considerably, they could make their evening meal with little trouble to his tired wife. But finding a new hand at the helm he passed them over to her, with directions to do what she pleased with them. Hester fried the oysters and steeped the oolong tea just long enough to ensure its perfect flavour, and Katie found a clean tablecloth, so that when Mrs. Bronson came down, after a refreshing sleep, she found a tempting meal all ready for the family.

"Why, Edward, did you get this delicious bread at the bakery?" asked Mrs. Bronson of her husband. "It tastes like home made bread."

"No, my dear, this is the first I have seen of the bread, and it will be the last of a good deal of it," he said, as he took another slice.

"She brought it," said Ned, pointing his fat finger at Hester, at which they all laughed, of course.

As Mr. Bronson finished his third cookie complacently, he remarked: "I doubt if Vanderbilt's \$10,000 French cook ever serves a more palatable meal than this, thanks to Miss Hester."

Before she went home Hester said to Mrs. Bronson, "I will come again in the morning, if I may."

"If you may!" said that lady with emphasis. "If you will, I should be delighted. Your coming to-day was from the Lord, if any angel's visit ever was."

So Hester came back the next morning, and spent the day helping Mrs. Bronson, or, rather, taking upon herself the greater part of that lady's burdens. And she did the same every day for more than a week, going home at night, tired in body, but satisfied in her soul, because she felt that she was of some use in the world. Whether she had any thought beyond doing a neighbourly kindness, it is not necessary to state.

One evening, after she was gone, Mr. Bronson said to his wife: "My dear, do you suppose any reasonable amount of money would induce Hester Harmon to come here as housekeeper, or help, or in any capacity?"

"Oh, Edward! if she only would. But I should never dare ask her," said the lady.

But her husband was more courageous. He felt that the comfort and happiness of his family were at stake, so he ventured to propose the plan to Hester, offering her large wages and any amount of extra help that she desired, trusting to her good sense to adjust her position without defining it, so as to make matters agreeable to both parties.

Hester thankfully accepted the offer. She said, however, that a dollar a day, the wages proposed, was too much. But Mr. Bronson said that it was less than half he paid his bookkeeper, and of the two he thought her duties would be the harder; besides skilled labour was always at a premium.

The opposition encountered at home was no more than Hester anticipated, especially from her mother. She reasoned her father into a reluctant consent, though she would have gone without it, for she had the approval of her own conscience, and she believed also the favour of God. Ellen shook her head, and Nan stormed, but when Hester promised to pay the expense of a course of pharmacy for her she became reconciled, and assumed her share of what had been her sister's work at home.

Perhaps this homely story is not quite complete without some kind of a romance, at least in prospect, with Hester for its heroine, as a reward of merit. But nothing of the kind seems imminent at present. Mrs. Bronson is not going to die, for she has recruited wonderfully. She is growing young and bright and winsome, so that little Ned calls her "pretty mamma," and her husband says she reminds him so much of the girl he courted and married ten years ago, that he has to be on his best behaviour all the time.—*Interior.*

THE END.

A PRINCE'S REVENGE.

In European countries, where princes become titular colonels at the age of ten, and assume actual command of a regiment before really entering upon their practical military education under the guidance of some veteran general, it occurs quite frequently that a prince should assert the authority which his station as a member of the imperial family insures to him over any higher commissioned officer, to remind his tutor of his superiority over him as a prince, even though he be his subordinate as an officer in the field. On this score an amusing story is whispered in well-informed circles about the Archduke Johann Salvator, a nephew of the Emperor of Austria. The prince is described as a wanton, fun-loving character, and many are the anecdotes of his humour at the expense of others, though to his credit it is said that in all his escapades he never exceeds the bounds of the innocent harmless.

Recently the prince commanded his regiment at a manoeuvre held under the auspices of an old and tried general, who had lately been the favourite target of the prince's humour. Here the general saw his opportunity for retribu-

tion. When at the close of the manoeuvre, as is customary the officers collected about their leader to receive his criticisms of the different regiments, the general expressed his satisfaction with the troop in the main, but continued, in tone of infinite sarcasm: "I cannot refrain to remark the defile of No.—" (the prince's own) "was very unsatisfactory. The bearing of the troop was bad; and in fact, through the manoeuvre it showed poor drilling and leadership. A rapid and radical change would be desirable." Speaking, with a self-satisfied smile he turned in his saddle, and entering into a conversation with an officer at his side, he entirely ignored the presence of the prince, who, with a cold salute, turned his horse and galloped away, for even he, while in the character of a soldier, would not dare to utter a word in disrespect to his superior. But if revenge was denied to him in his present position, he could easily achieve it in the character of a prince. And he was not slow to avail himself of this opportunity.

A few minutes later, ere the group around the commander had yet dispersed, to the surprise of all there sounded the well-known bugle signal announcing the approach of a member of the imperial household. The general, as becomes his position, was at the head of the staff to receive so unexpected a visitor, when, much to his chagrin, he perceived that it was Johann Salvator, who had returned, accompanied by his attachés. With unconcerned mien the prince galloped forward, and returning condescendingly the salute of the general, he demanded from him a report of the manoeuvre, which the commander could not deny to his Imperial Highness. Then he expressed his desire to witness a defile of the troop, to which the general had to submit, and gave orders accordingly.

Closely the prince scrutinized each regiment, and when the last company had passed him, he turned to the general, and amid the respectful silence of all, he expressed in dignified language his disapproval of the manoeuvre. "General," he continued, "it shows poor drilling and bad leadership. A rapid and radical change would indeed be very desirable. Entirely satisfied, however, am I with No.—" (again it was the prince's own). "Will you kindly transmit to its commander my thanks and my hearty approval of the excellent bearing which that regiment has shown during the defile?" So saying he turned about and galloped away, leaving behind him a cloud of dust and the stupefied general.—*C. B., in Harper's Magazine for April.*

GEOMETRIC SERMONS.

Some sermons, like a mathematic point,
Have but position without magnitude,
And hungry souls they ever disappoint
Being wholly destitute of heavenly food.

Others resemble somewhat more a line
Which has length without breadth, as so defined,
Like threads spun out so feeble and so fine
They can't bear one idea to the mind.

Some may like to a circle's line be found,
Aye equidistant from a point that's fixed,
So, while the preacher wends his weary round
He's always equidistant from his text.

Another class is like unto a square,
With length and breadth, while depth is always wanting,
Wherein the preacher, rambling near and far,
Shows little else than sounding shallow ranting.

Others are like a cube, and thus complete,
Have length and breadth and depth, a perfect whole,
Containing a full Gospel, as is meet,
And preached with power, with fervid heart and soul.

Preach then the Gospel, not a string of words,
Nor witless whims and fancies, in its stead,
Give cubic measure, for the truth's the Lord's.
And thus He'll own and bless you in your need.

—Delta.

BETWEEN TWO CONTINENTS.

It was a notable day, even in a life of travel, when I entered the Straits of Gibraltar. Coming from Cadiz, and touching at Tangier, the port of Morocco, after a few hours we glided between the two continents, which here come within hailing distance of each other—only nine miles separating the most southern point of Europe from the most northern point of Africa—and are at once in sight of the Rock, which looms up grandly before us. Although it was but the middle of the afternoon, the winter sun hung low, and striking across the bay, outlined against the sky the figure of a lion couchant—a true British lion, not very unlike those in Trafalgar Square, in London, only that the bronze is changed to stone, and cut out of a mountain. But the figure is there, with the kingly head turned toward Spain, as if in defiance of its former master, every feature bearing the same character of leonine majesty and power. That is Gibraltar!

It is a common saying that "some men achieve greatness and some have greatness thrust upon them." The same may be said of places; but there is one to which both descriptions may be applied—which has had greatness thrust upon it by nature, and has achieved it in history. There is not a more picturesque spot in Europe. Imagine a rock 1,400 feet high—more than three times as high as Edinburgh Castle, and not like that firm-set upon the solid ground, but rising out of the seas—and girdled with the strongest fortifications in the world. Such greatness has nature thrust upon Gibraltar. And few places have seen more history, as few have been fought over more times than this in the long wars of the Spaniard and the Moor; for here the Moor first set foot in Europe, and gave name to the place—Gibraltar being merely Gebel-el-Tarik, the mountain of Tarik, the Moorish invader—and here departed from it, after a conflict of nearly 800 years.—*Dr. Henry M. in Scribner's Magazine for April.*

MY NEIGHBOUR'S PLANTS.

My neighbour across the street had a handsome bay window added to the sunny side of her house last fall, and was immediately seized with a desire to have that window filled with plants and flowers during the winter. She had little experience with plants; she had always thought them "too much trouble to bother with." But the bay window fired her with a new ambition, and she went to work with great zeal and energy collecting her plants. I gave her a great many slips, and several well rooted plants, she bought a number of a florist, and other friends remembered her so that the shelves and brackets in the bay window were all filled, and the window looked very pretty from the street.

I was away for several weeks, and soon after I came home my neighbour came over to my house and said: "I do wish you would come over and see my plants. They're not doing a bit well, and I don't know what is the matter with them; I work and fuss over them all the time, but it don't seem to do any good."

I had noticed that the plants seemed in a decline. Some of them had, in fact, quite given up the ghost, and all seemed struggling with a destroyer of some sort.

"Plants never would grow for me," my neighbour concluded. "Some folks have a sort of a knack with plants, and they grow for them without the least trouble."

"I don't think so," I said, "plants won't grow for any one, without proper care."

I went over to see her plants, a more enfeebled, dejected and hopeless looking lot of once promising plants I never saw.

"They need water," I said.

"Think so?" she asked. "Well, I used to water them two or three times a day, because I read in a paper that plants needed lots of water. Then I read that they oughtn't to be watered oftener than once or twice a week, so I stopped watering them."

"Different plants need different quantities of water," I said.

"Do they?" she said innocently. "I supposed they all needed it alike."

"The soil needs enriching in some of the pots."

"Now do you really think so? Well, I thought so too at first, and I put coffee grounds, and soot water, and fertilizer, and bone dust, and liquid manure, and everything I could hear of on them, but it didn't do any good."

"Did you try them all at once?"

"Oh, no; one day I tried one, and the next day another and so on. I read somewhere that soap suds was good, and I doused them good with that, but I don't think it helped any. I washed them well with ammonia and water last week, and I am afraid the ammonia was too strong for some of them."

Some one of her dozen or two fertilizers had evidently been too much for several of the plants, for they were done with this life. — *Vick's Magazine for May.*

THE ROME OF CICERO.

As for the theatre on which these men played their famous parts—the visible Rome of the last days of the Republic we fancy that we know something of its general aspect. It was still the "city of brick" that Augustus found, and had by no means assumed that air of regal magnificence, never equalled before or since, that far-shining splendour of sculptured façade and gleaming column, doomed to dazzle the eyes and turn the brain of the invading Barbarian. The streets were not yet widened and straightened by the strong hand of imperial improvement. Many even of those which diverged from the Forum were narrow and tortuous; betraying by their devious and inconvenient course the haste and heedlessness of effect with which Rome had been rebuilt, after its destruction by the Gauls 300 years before. The houses of the poor were wretched; tall, copping, roofed with wood, the prey of frequent fires. But the Forum and the Capitol were already nobly adorned. There were long lines of imposing colonnades and statues, in the Greek style, in every circus, theatre and square. That most excellent of the optimates, Cælius, had received some years before, and was executing with enthusiasm, the commission—his enemies called it the "job"—of enlarging and beautifying the supreme temple of the Capitoline Jove. He was now in process of overlaying its roof with plates of gold; but opinions were divided about the effect of this innovation, and it was thought in every bad taste, as the elder Pliny tells us, by some of the older folk. The slopes of the Palatine were occupied by sumptuous private dwellings, with porticoes and perrons of richly tinted foreign marbles, one of the finest on the side toward the Forum being that which Cicero himself bought, at about this time, of the future triumvir, M. Crassus. On the other side of the city, in the quarter which embraced the Pincian, or "hill of gardens," Lucullus and Sallustius were building on a yet more lavish scale; and here, there and everywhere, within the circuit of the walls, there were large open spaces reserved for lawns and groves. On one of the estates on the Palatine, the property of an elder Crassus, there were six magnificent lotus-trees, of so extraordinary an age and size that they were held to represent half the value of the place. The Rome of that day must certainly have had a touch of homelier pleasantness about it than the more gorgeous Rome evoked by the great transformation machinery of the Emperors. Outside the city lay a smiling country well wooded still in many parts, and bright with the crops of continuous and highly cultivated farms down to the very border of the sea. The sweeping curves of the Tiber and the Anio did not lack the green shadows cast by abundant foliage; the mountains on the southern horizon were fair as we see them to-day—and fairer they could not be; the great highways, now flanked by miles of half-obliterated ruin, were teeming with multitudes of life; the arches of the great Mærcian aqueduct already marched away to the hills in unbroken procession, stepping with all the vigour of youth. — *Harriet Waters Preston, in the May Atlantic.*

PRINCE ALEXANDER.

On the second ballot, April 29, 1879, Prince Alexander of Battenberg was unanimously elected. He had been fixed upon by the Tsar early in the war, and as a preliminary experience had accompanied the Russian army during most of the campaign. He was the second son of Prince Alexander of Hesse, the favourite brother of the Empress of Russia, who had been for many a generation in the Austrian service, and while there had married,morganatically but legally, the daughter of a Polish nobleman, Count Haucke, at one time Austrian Minister of War. The Countess on her marriage had been created Princess of Battenberg, and the children took that title. While their aunt on the father's side was Empress of Russia, one of the uncles on the mother's side had been condemned to death for participation in a Polish revolution against Russia. Prince Alexander had been educated in Germany, and was then a lieutenant of dragoons in the German service.

The Prince was dining with the Russian Ambassador at Berlin, on the birthday of the Tsar, when he received the telegram announcing his election. He hesitated somewhat before accepting, chiefly because he thought himself hampered by the constitution; but went to Livadia, in the Crimea, to see his uncle, the Emperor Alexander II., who persuaded him to undertake the responsibility. He then made a tour of the Great Powers, winning over sovereigns and statesmen by the charm and grace of his person and bearing, and finally, on July 9, 1879, took the oath of office at Tirnova.—*Hon. Eugene Schuyler, in New Princeton Review for May.*

THE POET POPE IN HIS OLD AGE.

Alexander Pope had not, to use De Quincey's words, drawn that supreme prize in life, "a fine intellect with a healthy stomach," and his whole story testifies to that fact. As years went on his little figure, in its rusty black, was seen more rarely in the Twickenham lanes, and if he took the air upon the river it was in a sedan-chair that was lifted into a boat. When he visited his friends his sleeplessness and his multiplied needs tired out the servants; while in the daytime he would nod in company even though the Prince of Wales was talking of poetry. He was a martyr to sick headaches, and in the intervals of relief from them would be tormented by all sorts of morbid cravings for the very dietary which must inevitably secure their recurrence. This continued strife of the brain with the ignoble organs goes far to explain, if it may not excuse, much of the less admirable side of his character. His irritability, his artifice, his meannesses even, are more intelligible in the case of a man habitually racked with pain, and morbidly conscious of his physical shortcomings than they would be in the case of those "whom God has made full limbed and tall," and in the noble teaching of Arthur's court, his infirmities should entitle him to a larger charity of judgment.—*Austin Dobson, in Scribner's Magazine for May.*

FOOD TESTS IN NEW YORK.

OFFICIAL ANALYSIS OF BAKING POWDERS—ADULTERATIONS IN CREAM OF TARTAR.

Under the direction of the New York State Board of Health, eighty four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Professor C. F. Chandler, a member of the State Board and president of the New York City Board of Health, assisted by Professor Edward G. Love, the well-known United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities; in some samples to the extent of ninety three per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which have not the virtue of even an impure cream of tartar), are made from the adulterated cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Professor Love, who made the analysis of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of the "Royal":

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or other injurious substance."

"E. G. LOVE, PH.D."

It is highly satisfactory to the housekeepers of this vicinity, where the Royal Baking Powder is in general use, that the investigations by the analysts in Massachusetts, New York and Ohio, the only States that have thus far taken action upon this important subject, agree in classing it as the purest and most efficient baking powder in the market.

British and Foreign.

THE Rev. Mr. Downs of East Kilbride is the new Moderator of Glasgow Synod.

PRINCIPAL CAIRNS preached recently at the semi-jubilee of Crawfordsburn Free Church, Greenock.

DR. CAMPBELL is preparing a jubilee volume on the history of the Presbyterian body in Victoria.

THE Rev. James Crighton, M.A., B.D., of Dundee, has been inducted as colleague and successor to Dr. Adam Lind of Elgin.

THE West Melbourne congregation are desiring to secure the services of Mr. Gibson, late assistant in Free St. Matthews, Glasgow.

THE Rev. Martin Lewis, who has lately been assisting Dr. Saphir at Belgrave, has accepted the call of the Graveland congregation.

A MEMBER of the U. P. Church has presented each student with a copy of Professor Johnstone's recently-published commentary on 1 Peter.

THE Queen during her sojourn at Florence has been graciously pleased to accept a copy of "Tuscan Scenes and Studies" by Leader Scott.

DR. MURDOCK officiated lately in Edinburgh at the marriage of a granddaughter of the late Dr. Hanna, the son-in-law and biographer of Dr. Chalmers.

GLASGOW North U. P. Presbytery has sustained the call from the late Dr. George Grefrey's congregation in London Road to Rev. Peter Smith of Port Glasgow.

THE monthly Gaelic Episcopal services at Glasgow are at present discontinued on account of the difficulty of getting a Gaelic-speaking clergyman to conduct them.

THE Rev. A. Yule, of Erskine Church, Melbourne, has obtained six months' leave of absence to enable him to attend the Pan Presbyterian Council in London.

THE police commissioners at Stirling have resolved to take legal steps to compel Mr. Lang, one of the parish ministers, to repair the footpath in front of his manse.

THE Rev. J. Niblock-Stuart, B.A., late of St. James', Dulwich, has been appointed assistant to Dr. Donald McLeod, of St. Columba, Pont Street, London.

THE Rev. G. Macaulay, of Bowling Free Church, declares that it is sinful sensationalism for ministers to advertise the subject of their sermons in the newspapers.

PROFESSOR SALMOND of Aberdeen favours the retention of the theological chairs in the Scottish universities, but would abolish the tests and leave the theology undenominational.

THE census of Langholm, taken by Mr. Buchanan, the parish minister, shows that of the 4,000 inhabitants 3,513 are church-going. Of these 1,837 are claimed for the Established Church.

ANNIVERSARY sermons were preached recently in Clapham Road Church to large congregations, in the morning by Rev. Dr. McEwan, and in the evening to young men by the Rev. Dr. Thain Davidson.

MR. W. HUNTER, a licentiate of the Belfast Presbytery, has been ordained to the pastorate of First Newry, as successor to Rev. J. C. Ferris, who was recently called to the McQuiston Church, Windsor, Belfast.

THE Rev. H. C. Winsor's church at Eastbourne is the only Presbyterian sanctuary in England which has permanently adopted the electric light. This church is always densely crowded at the evening service.

IN Glasgow Synod two Presbyteries have decreased in membership, while the remaining six have increased, the result being a net gain of 2,015. The communicants on the roll of the 307 congregations number 166,201.

DR. STOTHARD, parish minister of Madderty, though in his ninety-seventh year, has been appointed chairman of the local school board. He still fulfils without assistance the duties of the charge on which he entered in 1830.

AT the celebration by Mr. and Mrs. John Dewar, Creiff, of their golden wedding, all their ten children were present. Four of the sons are ministers of the Church of Scotland—at Applecross, Kilmarnock, North Bute and Hamilton.

AN overture was to be introduced in the Assembly at Sydney giving Rev. J. M. Ross notice that his engagement as secretary of the Church shall terminate at the end of the year, as his services are too expensive for so small a church.

LIVERPOOL Presbytery have unanimously agreed to request the Synod to consider the advisability of removing the college to Cambridge. The nomination of Dr. Oswald Dykes to the principalship of the college is receiving large support throughout the various Presbyteries.

DUNTOCHER Free Church enjoyed the services of Principal Brown, of Aberdeen, at its anniversary. The congregations were large and the collections liberal. At the source, presided over by Rev. James Harvey, M.A., junior pastor, addresses were delivered by Dr. Brown and Mr. Macaulay, of Bowling.

DR. OSWALD DYKES will preach the opening sermon at the Pan-Presbyterian Synod in his own Church. The ordinary meetings of the Council are to be held in Exeter Hall. There will be two meetings each day—one from eleven to three, for hearing papers and discussion; and an evening meeting at six for addresses.

PRINCIPAL CAIRNS, at the close of the session in the hall took for the subject of his address "Student Life in the Divinity Hall Forty Years Ago." He described the origin of the Students' Mission Scheme which had grown to so great dimensions. It was now their distinguishing characteristic that they were a missionary church.

DR. BLACK preached on a recent Sunday evening at the opening of the Assembly Hall erected at Inverness. The building was crowded, about 3,000 being present, and an overflow service was held in the High Church. The lighting and other arrangements were found most admirable, and the service was a deeply impressive one.

Ministers and Churches.

THE Rev. Dr. Macrae and Mrs. Macrae, of St. John, N.B., celebrated the twenty-fifth anniversary of their wedding on Monday evening week.

FATHER CHINIQUE has resigned the pastorate of the French Mission Church at St. Anne, Kankakee, Illinois. He is at present filling a lecture engagement in the Eastern States.

CAPTAIN Anderson, of the Alberta, and a number of his friends, recently presented the Division Street Presbyterian Church, Owen Sound, with a very handsome church clock, costing in the neighbourhood of \$40.

MR. J. J. CAMERON, of Pickering, has accepted the call of St. Matthew's Church, Osnabruck, and will leave Pickering after the 21st of this month. Mr. Craig, of Dunbarton, is appointed Moderator *pro tem*.

THE Rev. Demetrius Staneff, of Bulgaria, preached in St. Stephen's Church, N. B., in the morning, and in St. David's Church in the evening of a recent Sunday. He has completed a course of study in Oberlin, Ohio, and is about to return to his own country.

MR. HOWIE'S ordination to Knox Church, Brussels, takes place on Monday, 7th May. The call was unanimous and was cordially sustained on the 17th April. It is now three years since Mr. Howie arrived in this country. Members of Presbytery spoke most favourably of Mr. Howie on the 17th, when they sustained the call.

WE are requested to state that the printed annual report of the Montreal Women's Missionary Society is now ready, and that copies can be had on application to Mrs. Walter Paul, 100 Metcalfe Street, Montreal. The report contains a list in full of all contributions received for the extension of the girls' school at Pointe-aux-Trembles. About \$2,000 of the required \$5,000 have thus far been received, and it is hoped that the balance may soon be forthcoming. Contributions should be sent to Mrs. Paul to the above address.

THE usual fortnightly meeting of Cooke's Church Young People's Association was held on Tuesday evening last, and was largely attended. After devotional exercises the programme was carried out, and proved most enjoyable. Readings were given by Messrs. Gilchrist and Wallace, sacred solos by Mrs. Patterson and Miss McCutcheon, the former giving "Free as a Bird" and the latter "Home Again." A recitation entitled "The Wedding Fee" rendered by Miss Maggie Alison, was well received. A very interesting and instructive essay on "India" was read by Miss Cooper.

THE *Presbyterian Witness*, Halifax, says: At the meeting of the Augmentation Committee held Wednesday week, it was found that about \$7,600 out of \$8,100 asked for by the Synod, had been received and it was expected that some \$200 or \$300 would yet be forthcoming before the 1st of May. In the event of the few congregations which have not been heard from responding promptly and fully, the receipts of the year will likely equal the expectations, which will be about \$8,000. Applications were presented on behalf of fifty-eight congregations only. Grants were made for the ensuing year to the amount of upwards of \$6,000. A number of applications were deferred for further information, but it is believed that about the same amount will be required for this year as last. That the amount is not larger is gratifying, in view of the fact that several new and promising congregations are to be assisted. Several congregations have increased the amount which they themselves contributed for pastoral support, and one or two have resolved to become self-sustaining. Upon the whole, matters are in a most gratifying condition, and all that is necessary now to ensure an ample success, as in the past, is that the very few congregations which have not yet sent in their contributions for the year should do so immediately.

THE induction of the Rev. A. H. Scott, M.A., into the pastorate of St. Andrew's Church, Perth, took place on Monday afternoon, 23rd ult., in the presence of a large congregation. The Rev. Mr. Nixon, of Smith's Falls, preached an excellent discourse, taking as his text, "We preach Christ crucified" (1 Cor. i. 23). The point of the sermon was that unless a minister preached "Christ crucified" he could not be a success. The Rev. Mr. Crombie, of Smith's Falls, questioned Mr. Scott as to his acceptance of the doctrines of the Presbyterian Church, and welcomed him into the Presbytery. The "fathers" of the Presbytery, Rev. Messrs. Mylne, of Smith's Falls, and Wilson, of Lanark, addressed the minister and people respectively; and the new minister was formally introduced to his congregation. In the evening the ladies held a reception in the town hall, which was attended by 400 or 500 persons. An excellent tea was provided, and the evening was spent in social intercourse very pleasantly. Congratulatory addresses were delivered by the chairman, Mr. E. G. Malloch, the Rev. Messrs. Mylne, Crombie, Ross, Laing, Bland and Nixon, and the mayor of the town, Mr. W. T. Pink. Mr. Scott made a very appropriate reply, and established himself as a good platform speaker. The musical programme was entrusted to the choir, and their rendering of the several choruses, duets and solos was generally appreciated. The decorations in the hall were quite artistic, and the display of flowers exceedingly creditable.

PRESBYTERY OF WINNIPEG.—A *pro re nata* meeting of the Winnipeg Presbytery was held in Knox Church lately. The Rev. James Lawrence, Moderator, constituted the meeting. There were present also Rev. Messrs. A. McLaren, J. C. Quinn, J. Hamilton, Professor Hart, A. B. Baird, James Douglas, Professor Bryce, J. H. Spence, ministers; and Duncan McArthur, of Emerson, elder. It was moved by Rev. Mr. Baird, seconded by Rev. Professor Hart, that the Rev. Messrs. James Douglas and James Farquharson be invited to sit as corresponding members. The Moderator stated that the business before the meeting

was to consider the resignation of the Rev. Mr. Quinn, of Emerson. The Clerk reported that at a congregational meeting held in Emerson on the 18th ult. the following commissioners were appointed to appear before the Presbytery in the interests of Emerson Session and congregation; Mr. James Thompson and Archibald Fraser. Mr. Thompson addressed the court at some length, stating that a resolution was passed at the congregational meeting not to accept Mr. Quinn's resignation. He further stated that the congregation were still of the opinion that the removal of Mr. Quinn would be a great loss. Mr. Fraser addressed the court to the same effect. Mr. Quinn was then heard and briefly stated that, considering all the circumstances, he asked that his resignation be accepted and that he be commended to the Presbytery of Pembina, U. S. A., and that he receive the usual Presbyterian certificate. Professor Hart expressed his regret at Mr. Quinn's decision, dwelling on the loss to the Church and Presbytery through Mr. Quinn's removal. It was moved by Professor Hart, seconded by Professor Bryce, that Mr. Quinn's resignation be accepted; that the usual Presbyterian certificate be given him, and that in granting Mr. Quinn's request we express our deep regret at his leaving this Presbytery, and the Presbyterian Church of Canada; that we follow him with our best wishes and commend him to the brethren of the Presbytery of Pembina, of the Presbyterian Church of America. On motion it was agreed that Dr. Bryce be appointed to declare Emerson pulpit vacant on Sabbath, May 6. Professor Hart moved, seconded by Mr. Douglas, that Rev. Mr. Spence be appointed Moderator of Emerson Session during the vacancy. It was agreed that the pulpit supply of Emerson be placed in the hands of the Home Mission Committee. Mr. Quinn resigned his clerkship, whereupon on motion it was agreed that the Rev. A. B. Baird be appointed Presbytery Clerk. It was moved that a committee be appointed to draw up a suitable minute with regard to Mr. Quinn's work in the Presbytery; and on motion Rev. Mr. Douglas and Professor Hart were appointed the committee. Presbytery then closed with the benediction to meet again in Knox Church, May 14.

PRESBYTERY OF TORONTO.—This Presbytery met on the 1st inst., the Rev. A. Gilray, Moderator. The Rev. D. J. Macdonnell reported on behalf of committee appointed to rearrange various congregations in Scarborough and neighbourhood. The call from Markham and Cedar Grove to Rev. R. Thynne, Port Dover, was sustained. Mr. Donald C. Hossack, M.A., was granted the status of a third year theological student. Messrs. D. D. Christie and A. B. Davidson were appointed commissioners to General Assembly, in place of Dr. McCurdy and Mr. J. R. Miller, resigned, and the Rev. D. McIntosh was appointed in place of Rev. J. M. Cameron. On motion of Rev. D. J. Macdonnell, the following resolution was unanimously adopted: The Presbytery having learned of the death, after a protracted illness, of Rev. Robert Dobie, who formerly ministered to congregations of the Presbyterian Church in Canada, in connection with the Church of Scotland, in Osnabruck and in Lipsday, and who, not seeing his way to consent to the union of the Churches effected in 1875, has during recent years been minister of St. Andrew's Church, Milton, desires to place on record the expression of its sympathy with the congregation thus deprived of its esteemed pastor, as well as with the bereaved family, and commend both the family and the congregation to the "Father of mercies and God of all comfort." The call addressed to Rev. James Murray, of Streetsville, for Wentworth congregation, Hamilton, was accepted, and Rev. E. D. McLaren, Brampton, was appointed Moderator of Streetsville Session; the Rev. Joseph Alexander, Moderator of Boston Church Session; and Rev. W. G. Wallace, Moderator of Milton Session. After a prolonged and able debate, the following resolutions, moved by Dr. Kellogg, were adopted (with the exception of the third, for which was substituted an amendment by Rev. R. P. McKay, which is subjoined) on a vote of twenty-two to seven: Whereas, the Assembly's Committee on Temperance asks of those to whom their questions are sent such suggestions "as may be helpful to them in presenting the subject of temperance to the next Assembly," the Presbytery of Toronto therefore begs to lay before said committee the following resolutions, as expressing their judgment regarding the principles which should regulate all action of the Assembly respecting temperance or any other question of public morals: therefore, Resolved—1. That this Presbytery is unanimously and heartily agreed as to the criminality and destructive nature of the sin of drunkenness, and the ruinous influence of the saloon and bar on the morals of the community, and no less as to the duty of the Church and the State, each in its own province and in the ways proper to each, to seek to diminish, and, if possible, put an end to the evil. 2. That this Presbytery, believing that Christ is the only head and lawgiver of His Church, and that the Church in her authorized courts therefore represents on earth His authority only, regards the Church as, on the one hand, bound by the fact to testify against all sin, whether in private or public life, and on the other, as forever prohibited from commanding what Christ has not commanded, or forbidding what he has not forbidden, or deciding for the individual conscience anything which Christ has left open in His word, or taking any action which may imply such decision or naturally tend thereto. 3. That while this Presbytery therefore holds it to be the duty of the Church to exhort her members conscientiously to bear their part as citizens in seeking to free the community from the curse of drunkenness, they yet regard it as beyond the authority given by Christ to His Church for any Church court to pass any official judgment as to the specific method in which the civil power may best deal with the evils of the liquor traffic, seeing that in no such deliverance could she justly claim to be speaking from the Word of God, and with the authority of Him whom alone she is appointed to represent; provided always, that nothing in this resolution shall be construed to deny the right of "petition in cases extraordinary" or "advice for satisfaction of conscience" when "required by the civil magistrate," as specified in the Confession of Faith, chap. xxxi., § 4. That whereas the questions addressed to Sessions by the Assembly's Temperance Committee in regard to the vot-

ing of church members in municipal and provincial elections and their practice in respect to total abstinence, would require, if properly answered, an inquisition into personal conduct touching matters which Holy Scripture clearly leaves to the individual conscience; and therefore, in the judgment of this Presbytery, such questions are in contravention of the principle set forth in the second resolution, which, according to the New Testament, all official action of the Church should ever be governed. 5. That this Presbytery regard it as of the greatest importance, no less to the interest of temperance reform than to the maintenance of a scriptural administration of Church government, that no act of the Assembly or of any of its committees in regard to the Temperance question should transcend the limits defined by the principles to which the Presbytery hereby ventures to call attention. Mr. McKay's amendment, adopted by the Presbytery, is as follows: That while this Presbytery therefore holds it to be the duty of the Church to exhort her members conscientiously to bear their part as citizens in seeking to free the community from the curse of drunkenness, they yet regard it as beyond the authority given by Christ to His Church for any Church court to pass any official judgment binding men's consciences as to the specific method in which the civil powers may best deal with the evils of the liquor traffic, seeing that in no such deliverance could she justly claim to be speaking from the Word of God, and by the authority of Him whom alone she is appointed to represent; but that it is lawful for any Church court to recommend to the earnest consideration and active sympathy of its members or to the State any specific legislation that may seem to it at the time most likely to accomplish the end in view.

SYNOD OF HAMILTON AND LONDON.

At the opening of the Synod of Hamilton and London in St. Andrew's Church, London, on Monday evening week, the retiring Moderator, the Rev. W. S. Ball, of Vanneck, preached the opening sermon, taking for his text Exodus xiv. 15, 18. At the close of the discourse the Synod was constituted for business by the Clerk calling the roll and reading the list of translations, ordinations, inductions and demissions in the various Presbyteries. The death of the following ministers was formally announced: Neil McKinnon, William Doak, John Logie. Rev. Mr. Ball then briefly addressed the Synod, after which the election of Moderator was proceeded with, the following being nominated: Revs. Dr. James Walkerton; George Cuthbertson, Wyoming; John Gray, Windsor. The latter dropped out on the first ballot, and Dr. James was declared elected on the second. The Moderator-elect returned thanks. A vote of thanks was given to the retiring Moderator. Revs. James Ballantyne and John A. Yonge were appointed auditors.

After the appointment of the standing committees the Synod adjourned to meet next morning.

At the meeting on Tuesday morning, Rev. Dr. John James in the chair, about 220 ministers and elders answered to their names. After an hour spent in devotional exercises Rev. J. R. Battisby reported for the committee on the Buxton Building Fund, stating that \$230 had been paid to Rev. William King.

An overture was read from the Presbytery of Paris asking the Synod to memorialize the General Assembly to make it compulsory for students contemplating entering the ministry to be under the supervision of their Presbytery while pursuing their studies. It was agreed to transmit the overture to the General Assembly.

A reference was read from the General Assembly Committee on Distribution of Probationers, calling attention to the facts: (1) That while the Presbyteries certify men to the committee they do not obtain their supplies through the committee; (2) many Presbyteries do not report vacancies at all; (3) some report the smaller, but withhold the larger ones; (4) many students are employed to the keeping out of probationers in contravention of the recommendations of the General Assembly. The result of this was that only seven Presbyteries out of twenty-five reported vacancies asking for supply for 116 Sabbaths. There were twenty-nine applicants, so that appointments were furnished them for four out of thirteen Sundays in each quarter. Dr. Laidlaw submitted an overture anent prolonged vacancies, that in view of the evils arising from prolonged vacancies, the Synod of Hamilton and London respectfully overture the General Assembly to send to Presbyteries for their consideration and approval the following Scheme: (1) On a charge becoming vacant the Presbytery appoint a committee to have charge of its interests during the vacancy. (2) Within ten days of the time the pulpit is declared vacant the committee shall meet with the Session and congregation and arrange for the supply, not exceeding three months, by ministers or licentiates to be agreed upon by the Session or congregation. (3) Should no call be extended before the expiration of three months, the committee shall again meet with the Session and congregation, and, from a list of not less than twelve names of ministers, the congregation shall choose six to supply for the next three months, if necessary, the congregation at the same time to fix the amount of stipend to be paid to its next pastor. (4) Should the vacancy not be filled at the end of the second three months, the committee shall extend a call to a minister to be pastor of the charge for a period of not less than two years, which call shall be submitted to the Presbytery and dealt with as if extended in the ordinary way. (5) Should the call be declined, another shall be made until satisfaction is obtained.

At the afternoon sederunt, Mr. J. K. Macdonald, Toronto, was heard with reference to the Aged and Infirm Ministers' Fund. He said the current fund was between \$1,200 and \$1,300 short. The annuities called for this year aggregated \$11,795, to meet which \$9,750.66 had been received which would probably be supplemented to the extent of \$750. He estimated that \$12,060 should be raised without laying any heavy burden on any Presbytery. The amount raised in the nine Presbyteries of the Synod last year was only \$1,929, and in order to bring it up to this

standard it would have to be increased to \$3,950, which would only require 11 cents per annum from each member. It was contemplated to launch out about September to raise the \$100,000 endowment authorized by the General Assembly. On a motion it was resolved to request the Presbyteries to take up the consideration of the subject at an early date.

The Rev. Mr. McMullen reported for the committee appointed to give a deliverance on the reference of the General Assembly Committee on Probationers, and the overture of Dr. Laidlaw, leaving the former to the consideration of the Synod and recommending that the latter be transmitted to the General Assembly with the recommendation that it receive the earnest consideration of the Assembly. It was resolved that the overture be transmitted *simpliciter* to the Assembly.

Dr. Laidlaw moved in connection with the reference from the General Assembly Committee on Probationers—(1) That the Synod enjoin on all Presbyterians within its jurisdiction to acquaint themselves with the general scheme as stated in the Minutes of the General Assembly; (2) That Presbytery Clerks be instructed to report to the Synod at its next meeting all vacancies in the Presbytery in accordance with the General Assembly's rules. Carried.

The annual report of the Branford Young Ladies' College was read by Dr. Cochrane. Success had attended the institution, and the attendance was very satisfactory, numbering some sixty students. Dr. McIntyre, principal, offered a few remarks relative to the above, thanking the Synod for their countenance. Rev. Mr. McMullen, as visitor to the institution, endorsed the contents of the report.

The Report of the Sabbath School Committee, presented by Mr. Rutherford, Hamilton, showed a total of 26,740 scholars and 2,998 teachers and officers within the bounds of the Synod. Rev. Alexander Henderson read the report of Committee on State of Religion.

The report of Committee on Sabbath Observance, condemned Sunday funerals, Salvation Army and society parades, livery and railway traffic.

The reference in relation to the dispute between Rev. Thomas McPherson and Knox congregation, Stratford, occupied the attention of the Synod during the morning sederunt of Wednesday. Mr. McPherson stated his case. He outlined his history up to the time of his taking charge of Knox Church, which he occupied for twenty-eight years, when, owing to physical inability, he intimated his desire to retire. The congregation promised Mr. McPherson an allowance of \$500, which was regularly paid for several years. A dispute growing out of the purchase of a manse at the instigation of members recently enrolled was given as the reason of the congregation stopping the allowance, as the said members disapproved of the attitude taken by Mr. McPherson in the matter, and for that reason used their influence in the stoppage of the allowance. Mr. McPherson claimed that he had nursed the congregation during their infancy, spending his private resources, and it was a matter of right, not charity, that they should make some equitable return.

Mr. A. Adair addressed the Synod on behalf of the congregation. He stated the circumstance under which the allowance to Mr. McPherson was not a representative one. The sum of \$500 had been paid Mr. McPherson annually from 1877 to 1885. The reason of the stoppage was that the congregation was not in a position to pay the sum. There was a floating debt on the Church at that time of \$2,100. Mr. Adair took exception to the conduct of Mr. McPherson on several occasions. Mr. McPherson was antagonistic to their present pastor, Mr. Wright, and had resented such, in a very unpleasant way, and Mr. Adair held they were not bound morally or otherwise to continue the said allowance.

The committee appointed to strike the standing committees here reported. The following are Conveners: Committee on the State of Religion, Rev. D. H. Fletcher; Temperance, Rev. W. McMartin; Sabbath Schools, T. W. Nesbit; Sabbath Observance, Rev. W. J. Dey. It was decided to hold the next meeting of the Synod in Zion Church, Branford, on the second Monday in April, 1889.

The Committee on the Licensing of Students reported recommending the Synod to give power to the Presbytery of Stratford to license Messrs. Henderson and D. Perrie to preach; and the Presbytery of Huron, Donald McGillivray, M.A. At the afternoon sederunt over two hours were taken up in hearing delegates from Stratford re the Knox Church matter. Finally the matter was referred to a special committee, with the view of effecting an amicable settlement, to report at the evening sederunt.

At the evening sederunt it was decided on an overture from the Presbytery of Chatham that at the next meeting of the Synod questions of such a practical character as evangelic work, systematic beneficence, etc., should be taken into consideration, and a committee was appointed to prepare a report on evangelization.

Rev. Mr. McKay, Woodstock, presented the report on Temperance. It stated that intemperance prevailed only to a very limited extent, although tipping was indulged in to a considerable degree. A change for the better was however taking place, which was credited to the influence of the report, the Woman's Christian Temperance Union and agitation in connection with the Scott Act. The necessity of making an effort at the polls to elect temperance candidates was urged. The formation of a third party was deprecated, and the licensing system was branded as radically wrong. The defeat of the Scott Act in so many counties was not considered as a set back. Stress was laid on the value of social passion and the teaching of scientific temperance in the public schools. The report concluded with a number of recommendations, the importance of which was that the General Assembly be enjoined to prepare a petition on Probation for submission to the Dominion Parliament to be signed by the Presbyterians of the Dominion, and that due prominence be given to the Temperance question in the report and Sabbath school. The debate on the report was taken part in by Rev. Messrs. McKay, Woodstock; Peter Wright, Stratford, and W. S. Ball, Vanneck, and the report was adopted.

The committee on the Stratford difficulty reported that the Rev. T. McPherson had agreed to accept \$1,500 in final settlement, the commissioners agreeing to use their influence to secure the acceptance of the same by the congregation.

MONTREAL NOTES.

Mr J H Higgins, B A, has been called by the congregation of Hyndman and Osgoode in the Presbytery of Brockville. Mr Higgins was one of this spring's graduates of the Presbyterian College, Montreal, and was the silver medalist of the year.

Mr F H Larkin, B A, another of this year's graduates of the Montreal College, was ordained by the Presbytery of Montreal on Thursday. He goes to labour in the newly organized congregation at Lowell, Mass. The people there are to contribute a salary of \$900 per annum to commence with. They sent Mr. Larkin last week \$200 in advance. He commences work in Lowell immediately, and it is hoped that through his instrumentality a large and prosperous congregation may soon be built up. With a nucleus of sixty members the prospects are most hopeful for the future.

At a meeting of the Montreal Presbytery this week a unanimous call was sustained from Rockburn and Gore in favour of Mr. J. F. Langton, B A., another of the graduates of the Presbyterian College here this spring. Mr. Langton accepted the call, and his ordination and induction were appointed for Tuesday, May 15, at Rockburn. The Presbytery meet to hear his ordination trials at eleven a.m., and at two p.m. for his induction. Rev. A. Rowat was appointed to preside, Rev. N. Waddell to preach, Rev. Dr. Watson to address the minister, and Rev. D. W. Morrison the people. The stipend offered is \$500 and manse, and the Presbytery hope for a grant of \$250 from the Augmentation Fund.

The Rev M F Boudreau, of New Glasgow, Quebec, has resigned his charge with a view to labour among the French-Canadians in Spencerville, Mass., where a congregation was recently organized. The New Glasgow congregation is cited to appear for their interests at a special meeting of the Presbytery to be held in Knox Church, Montreal on Friday, the 18th inst., at ten a.m. Mr. Boudreau has rendered good service in New Glasgow for the past seven or eight years in both French and English work, and his departure will be greatly regretted.

The following are the winners this year of the university scholarships offered by the Presbyterian College, Montreal: First year, Mr. A. C. Reeves; second year, Mr. R. Macdougall; third year, Mr. W. E. Deeks; fourth year, Mr. N. Lindsay. The scholarships are of the value of \$50 each.

To aid in reducing the expected deficit in the Augmentation Fund, the Rev. Dr. Warden has collected \$600 in special subscriptions from a few friends in Montreal. It is hoped that when the books are closed this week, the fund will be free from debt.

From the executor of the late Mrs. Janet Cameron, of Ottawa, the Presbyterian College here has received a legacy of \$40, and a similar sum has been go by the Board of French Evangelization.

The Rev. C. Chiniquy passed through Montreal last week on his way to Maine, where he purposes labouring for some time. Though in his seventy-ninth year he looks quite strong and hearty, and seemingly has several years service in him yet.

The two French Presbyterian congregations in Ste. Anne, Illinois, were united on the 22nd April. Professor Scrimger was present as representing the Board of French Evangelization, Rev. J. Gray, of Windsor, on behalf of the Presbytery of Chatham, and Rev. E. R. Davis, on behalf of the Presbytery of Chicago, under whose jurisdiction the second French Church of Ste. Anne has been for many years. The united congregation is the largest French Protestant Church on the continent of America. It has secured the services of the Rev. P. Boudreau as its pastor, and is expected to be self-supporting hereafter. It is to be meantime under the care of the Presbytery of Chatham of our Church. Mr. Chiniquy was present and took part in the services connected with the consummation of the union, an event most deeply gratifying to the veteran warrior. Not only is Mr. Boudreau, the pastor of the united church, one of the fruits of the Ste. Anne Mission, but in addition there are at present seven or eight ministers of French Protestant Churches, who were brought to the knowledge of the truth at Ste. Anne under Mr. Chiniquy and who received their preparatory education in the mission school there, so long connected with our Church. From the first of July next, it is expected that the school, as well as the congregation in Ste. Anne, Kankakee, will be supported entirely by the people. The Chicago Presbytery were parties to the union, and have generously offered the use of their Church property in Ste. Anne, gratuitously to the united congregation for such purposes as may be requisite in the prosecution of the work.

Pundita Ramabai, a widow of the Brahmin caste who has devoted her life to the elevation of the child widows of Hindustan is to give addresses here next week on Christian Work in India.

At a largely attended meeting of the congregation of Erskine Church, it was resolved to obtain an assistant to the Rev. L. H. Jordan, meantime, for one year from 1st September next. In addition to aiding Mr. Jordan in his pastoral and pulpit work, the assistant is to undertake Mission work in some suburb of the city. Mr. Jordan leaves this week for a vacation of three or four months, during which he is to visit Europe. Last Sabbath he reviewed his 17 years' ministry in Erskine Church, and gave his people some touching, earnest counsel from the text, "The Lord watch between me and thee, when we are absent one from another."

Sabbath School Teacher.

INTERNATIONAL LESSON.

May 9th, 1888.

JESUS IN GETHSEMANE.

Mat. 26. 36-46.

Though He were a Son, yet learned He obedience by the things which He suffered.—Heb. v. 8.

SHORTER CATECHISM.

Questions 76, 77.—Many and grievous are the sins of the tongue. The apostle James describes it as an unruly evil. To speak the truth is to say the thing that is a strict and close adherence to fact as each one is able to comprehend it. Lying is an odious vice, it is both mean and injurious. False witness when given in a court of law is a crime punishable by men, because it makes the administration of justice difficult, if not impossible. The ninth commandment does not only apply to judicial proceedings. It is binding on all, everywhere. For truth there should ever be a sacred regard in the heart. It is wonderful that a vice which is so heartily despised should be so common. The Bible says terribly severe things against lying and liars.

INTRODUCTORY.

After the institution of the supper, the Saviour referred to His approaching anguish. He also foretold His desertion by the disciples—a thought that Peter repelled and protested his unflinching devotion. To this Jesus responded by predicting Peter's threefold denial. He also appointed a meeting place in Galilee after His resurrection. Then with His disciples the Saviour went out of the city to the garden of Gethsemane on the western slope of the Mount of Olives.

I. The Saviour's Agony.—Now the Saviour enters on the dark pathway that led to the cross. His soul was filled with unspeakable anguish. When He reached the garden of Gethsemane, eight of the disciples were left at the entrance while He, accompanied by Peter, James and John, entered. Now the heavy burden of sorrow presses on His soul. The load of human guilt was terrible to bear, and He bore our griefs and carried our sorrows. To the three chosen witnesses of His unparalleled sufferings, He said, "My soul is exceeding sorrowful, even unto death: tarry ye here and watch with Me." In the hour of His deepest anguish He betakes Himself to prayer. He treads the wine-press alone. Leaving His disciples at a little distance He goes forward, and falling on His face He pours out His soul in prayer to God.

II The Saviour's Prayer.—From the very depths of His soul, comes the agonizing cry, "O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." Terrible as was the suffering imposed on the Sinless One by the sins of men, and though He shrank from those sufferings, His resolute purpose to do the will of His Father never falters. This prayer of the Saviour not only reveals the intensity of the Saviour's sufferings; it also makes manifest His entire submission to His Father's will. It was this entire harmony of the Son's will with that of the Father that made Christ's offering for sin by the sacrifice of Himself complete. Referring to this incident in our Saviour's suffering, the epistle to the Hebrews says: "Being made perfect, He became the author of eternal salvation unto all them that obey Him."

III Asleep at their Post.—Peter, James and John and the other disciples were left watching against surprise. The betrayer and the Jewish officers were on their way to take Jesus. He desired to have undisturbed communion for a season with His Father in heaven. These watchers, overcome by sorrow and weariness, fell asleep. It was far into the night, they have passed through some very exciting scenes, and now in the stillness of the garden it is not wonderful that they became drowsy. Coming to these sleeping sentinels He addresses Peter probably because he had been so outspoken and fervent in his professions of devotion, "What could ye not watch with Me one hour?" Waiting and watching with Christ is not always an easy duty, but for the Christian it is always right and safe. It has to be combined with prayer. "Watch and pray, that ye enter not into temptation." The words that follow are not to be used as an excuse for indolence and sleep, but to remind us that because the flesh is weak, the spirit ought therefore to be the more alert against the wiles of the tempter. It is always through the weaker part of our nature that he seeks his triumph. The Saviour again betakes Himself to prayer, not now that the cup may pass, but in all the fullness of its meaning He prays, just as He had taught the disciples, "Thy will be done." After this He returns to the disciples, and finds them again asleep. It is not said that this second time He addressed them, but went away and prayed the third time, saying the same words. Not the repetition of empty formalism, but the iteration of intense earnestness. From that wrestling with God in the agony of His soul He comes refreshed. His prayer has received the fullest and best answer, not the removal of the cup of suffering, but the resolute purpose to drink it to the dregs, and the entire union of His will with the will of the Father. Henceforth He goes calmly and serenely forth until the end when He can say "It is finished." Coming back to the disciples He says to them "Sleep on now, and take your rest; behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray Me."

PRACTICAL SUGGESTIONS.

In overwhelming sorrow God is the only refuge. Christ's prayer in the garden was earnest, direct and persevering. The best answer to prayer is in God's way, not in ours. The truly prayerful spirit is ever submissive to the Father's will. The work of redemption was virtually accomplished in Gethsemane.

Household Hints.

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

To remove stains from marble, take ox gall, a wineglassful of turpentine, and mix into a paste with pipe-clay. Put the paste on the stain and let it remain several days.

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A RATHER large sized varnish brush will be found very handy for greasing bread and cake pans, as well as to beat the yolks of eggs with sugar, and also to put icing on cake. This will be found a much neater process than using a piece of paper.

In washing old flannel dresses, put two tablespoonfuls of hartshorn in the suds you are washing them in. Then rinse the soap well out in clear boiling water, pull and snap the flannel into shape, and when half dry, iron it quite dry, and it will appear like cloth.

PLAIN LEMON PIE.—Add to boiling water enough of the pulp and juice of lemons to render it quite acid; then sweeten to taste, and thicken just enough with corn starch to make it like thin jelly. Fill the baked crusts, and bake about fifteen minutes; then frost them if desired.

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TEA CAKE.—Take three breakfastcupfuls of flour, one of sugar, to which one heaping teaspoonful of cream of tartar must be added, and two eggs. Make into a thick batter with one cupful of milk, to which one small teaspoonful of soda has been added. Bake in a round shape for an hour, and serve.

SPONGE CAKE ROLL.—Four eggs beaten separately, one teacupful of white sugar, one teacupful of flour, one teaspoonful of cream of tartar mixed with flour when it is sifted, half a teacupful of soda dissolved in a little water; bake quickly in a biscuit pan; turn out on a damp cloth; put a layer of jelly over the whole surface, and roll up warm.

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SHORT BISCUITS.—One pint of flour, one and one-half teaspoonfuls of baking powder, one saltspoonful of salt, one tablespoonful of butter well worked into the flour before it is wet with the sweet milk. Farmers' wives may omit the butter and instead of using sweet milk, mix with fresh buttermilk, and the result will be a light, short, cheap biscuit.

ROAST PIGEONS.—Pick, draw and truss them, keeping on the feet; chop the liver with some parsley, add crumbs of bread, pepper, salt and a little butter; put this dressing inside; slit one of the legs and slip the other through it; skewer and roast for half an hour; baste them well with butter. Serve with bread sauce.

To remove indentations from furniture wet the indented place well with warm water; then take some brown paper five or six times doubled and well soaked in water, and cover with it the bruises. Then apply to the paper a hot flat-iron until the moisture is evaporated, and if the indentations have not disappeared repeat the application until the whole surface is completely level.

BOILED LEG OF MUTTON.—Allow twenty minutes to the pound and put on in boiling water, to which a teaspoonful of salt to the quart has been added. It is whiter and more delicate boiled in a cloth but does not require it. Fast boiling hardens the meat. It should merely simmer till done, and if to be eaten cold is better cooled in the water as this makes it more juicy. Strain the broth into the stock jar.

TEA BISCUITS.—To each pint of sifted flour add one heaped teaspoonful of baking powder, one half teaspoonful of fine salt and mix with sweet milk. Add milk until the dough can be lifted in the spoon and round up in a mass and "hold itself" in a mass an inch or two above the edge of the spoon and not "run off." Then have a gem or roll pan thoroughly heated and buttered, and with the spoon fill each level full. Smooth over with a little melted butter in two tablespoonfuls of hot milk. Bake in a quick oven.

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SARNIA.—In Sarnia, on Tuesday, July 10, at ten a.m.
CALGARY.—In Calgary, on Wednesday, September 5.
QUINCY.—In Sherbrooke, on Tuesday, May 22, at eight p.m.
LINDSAY.—At Wick, on Tuesday, May 19, at half-past ten a.m.
PARIS.—In St. Andrew's Church, Ingersoll, July 10, at twelve a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday, May 14.
SAUGREY.—In Knox Church, Harrison, on Tuesday, July 10, at ten a.m.
HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, May 15, at nine a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Tuesday, May 29.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, May 15, at half-past ten a.m.
MIRAMICHI.—In St. Andrew's Church, Kingston, N.B., on Tuesday, July 17, at six p.m.
PATERBOROUGH.—In the Presbyterian Hall, Port Hope, on Tuesday, July 10, at nine a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday May 14, at half-past seven p.m.
WHITBY.—In St. Paul's Church, Bowmanville, on Friday, May 25th, at half-past ten o'clock a.m.
COLUMBIA.—In St. Andrew's Church, New Westminister, on Tuesday, September 11, at two p.m.
KINGSTON.—Next Quarterly meeting to be held in John Street Church, Belleville, on Monday, July 7, at half-past seven p.m.
MONTREAL.—Ordination and induction of Mr. J. F. Langton, B. A., at Rockburn, on Tuesday, May 15, at eleven a.m. Special meeting in Knox Church, Montreal, on Friday, May 18, at ten a.m.

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DAILY REPORTS.

GENERAL ASSEMBLY JOURNAL

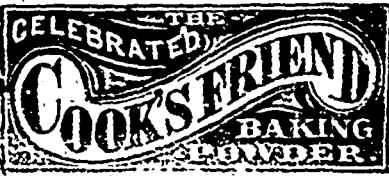
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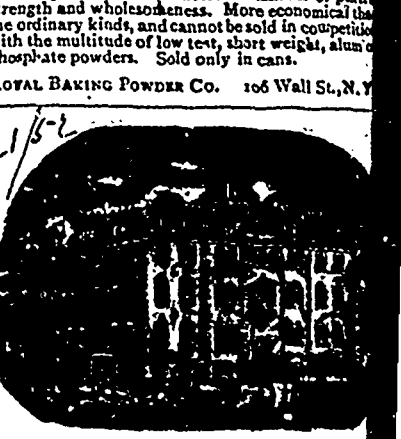
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