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TORONTO ENGRAVING CO.

Vol. 17.—No. 26.  
Whole No. 854.

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# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

A NUMBER of British newspapers have done a good work by compelling public sentiment, speaking through Parliament, to suppress the provisions for the ostentatiously made for the British regiments in India. The regulations for these military attachments were incredibly shameless and the Government shilly-shallied, but finally was compelled to confess and remove the abomination.

AMONG the various conventions, conferences and general gatherings in Toronto last week the Ontario Medical Association is to be numbered. The profession of the healing art had a most interesting time. Learned papers were read and afterward learnedly discussed by the medical men. Much benefit to the profession itself, and through its members to the public derivable from these meetings. These are effected because there is much intelligent preparation beforehand for the work of the association.

At the recent meeting of the Assembly of the United Presbyterian Church a memorial was received, signed by 2,492 ministers and members, asking for relief from the action of the Assembly in former years allowing instrumental music in public worship. The Assembly found it to be impossible to furnish the desired relief, and referred the memorialists to the action of former Assemblies, "enjoining Sessions to abstain from divisive courses and uncharitable conduct in the matter."

The Sherwood piano recital and lecture under the auspices of the Toronto Conservatory of music, in the evening last week, was well attended and much appreciated. Mr. Sherwood's introductions to the principal numbers of the excellent programme were clear and effective, giving the audience a clear understanding of the spirit and purpose of the respective compositions. The vocal selections contributed much to the variety and enjoyment of what proved a most pleasant entertainment.

WILLIAM STANLEY of Preston, the representative of a historic family, is now Governor-General of the Dominion of Canada. From his Parliamentary and general public experience he is well-fitted to discharge official and other duties incident to his exalted position. He has visited the Capital, Montreal and Quebec, and has gone on a fishing excursion on the St. Lawrence. He will meet the same cordial recognition from Canadians everywhere as was accorded to his illustrious predecessors.

A NUMBER of Church of Scotland students, assembled recently, informed Edinburgh Presbytery that they could only assent to the question as to believe in "the whole doctrine of the Confession" on the understanding that they were not bound to its literal interpretation. The Presbytery replied that they were not there to interpret the Confession but only to answer the questions; and after the students had taken their departure, they were told that it was the spirit of the Confession to which they were to adhere.

LAST year 315 grants, amounting to \$40,785, were distributed to 315 parishes by the association for augmenting smaller livings in the Church of Scotland. At the annual meeting lately, Lord Hopetoun, presiding, it was resolved to ask the concurrence of the General Assembly to the freeing of Mr. Barty, of Colinton, the Convener, from his parish duties for a year, to enable him to devote the most of his time to the furtherance of the scheme for which he has laboured with so much quiet and persistent enthusiasm. Will not the Rev. D. J. Macdonnell be liberated for his crusade in Canada?

The National Division of the Sons of Temperance is in convention in the Convocation Hall of the

Educational Department on July 11, 12 and 13. The members will discuss the prospects of the cause from various standpoints, and the deliberations will be taken part in by men prominent in both Canada and the United States. Among those expected to be present are: Sir Leonard Tilley, St. John, N. B.; Hon. George E. Foster, Ottawa; Eugene H. Clapp, Boston; General Wagner, Philadelphia; Hon. Neil Dow, Portland, Maine; General Carey, Okla; S. L. Carlton, Portland; F. B. Denison, Philadelphia.

The opposition in Britain to the licensing clauses of the Local Government Bill, by which compensation is given to those whose licenses have been withdrawn, has proved too strong to be resisted, and the Government have determined to drop them. It is difficult to see what else they could do. To persevere with the clauses in their present form would have been to court certain defeat, and the Government were admittedly afraid to face the country by dissolving Parliament. Member after member declared his intention of voting against the Government, including quite a respectable minority even of the Unionist coalition. Lately the Conservative members for London met and agreed to ask the Government to withdraw the clauses. This finally led to their abandonment.

OF late our daily journals have been giving special prominence to Mr. G. W. Smalley's correspondence appearing in the *New York Tribune*. The reason for this is not altogether apparent. For many years he has not ranked as high in the public estimation as he does in his own. Here is a contemporary's reference to his correspondence with Matthew Arnold: He [Arnold] has not left much, the personal estate being valued at only \$5,200. Of course he must really have left more, though the correspondence so indelicately published by Mr. Smalley, the Yankee journalist in London, with respect to his American lectures, shows that Mr. Arnold must have been greatly in need of money. The adventure did not prove lucrative. It takes men of a coarser fibre to extract the dollars from our American friends. Archdeacon Farrar was better fitted for the task, and more successful. It must have been a heavy trial to Mr. Arnold to endure the agony of his own eloquence—which was really painful to himself—and at the same time make nothing by it. A word as to Mr. Smalley and his publication of the private letters of Mr. Arnold. The representative in London of the *New York Tribune* has always affected a very high tone, and mingles much in what is supposed to be the best society; but there are poor men who never entered the select circles who would be incapable of making "copy" and cash out of such confidential communications. It is phenomena of this kind that contribute very largely to a distrust of Brother Jonathan that we could wish not to entertain.

OF the Third or Prohibition Party in the United States, the *New York Independent* says: We believe of course, that as a party the future has little but disappointment for them: but we cannot but admire their courage and pity their perplexity. Being a party of reform various reforms seek their championship and they are already deeply troubled with that of woman suffrage. As a party they need the help of the women of the Woman's Christian Temperance Union; they cannot have this help if they refuse to adopt the cause of woman suffrage, and they cannot adopt that cause without losing what they most need—votes—particularly in the South. The tariff is also a divisive question. The tariff plank as originally adopted simply proposed a tariff for revenue only. As amended at a subsequent session it incorporates the principle of protection. All this is embarrassing to an organization which expects to work its way into power as a Prohibition Party. We wonder the hopelessness of the task does not overwhelm them. But they start off bravely with a leader in General Fisk of strong, popular qualities, and with a determination

to inflict the greatest possible injury on the old parties especially the Republican. "We are here," said Chairman Dickie, of the National Committee, in calling the Convention to order, "to bury the Republican Party and the Democratic Party in the bloody chasm." The enthusiasm is beautiful, but the undertaking is great.

IN a striking speech in the General Assembly at Sydney, Dr. Marshall Lang, Dr. Norman McLeod's successor in the Barony Church, Glasgow, said it was well that the Church in New South Wales did not cling to the lines of separation which were still marked in the old country. A short time ago he had traversed the great Victorian dividing range, the watershed of the two colonies of Victoria and New South Wales. Well, Scotch Presbyterianism was their dividing range, and he hoped that pure streams would flow therefrom to the ocean of religious life, free from the yellow mud of sectarianism and jealousy. They would be glad to learn that the Old Kirk was strong and vigorous. During the past few years her parishes had increased from 1,000 to 1,400. They had been relieved from the incubus of lay patronage, and out of a population of 4,000,000 they had 600,000 communicants. He would not speak of the other branches of the Church, further than to say, with a measure of emphasis, that they blessed and were blessed of God. It might seem that dreary seas intervened between these Churches and the one he served, and they did seem dreary to those who gauged them by ecclesiastical rules, but there were fleets covering the seas in the form of social agencies and Gospel work, and those engaged in this navigation found the distance small and narrow. Why should there not be an incorporated union? This was a little question, and the best thing for him to do was to look it boldly in the face and pass on. The Lord reigned, and in His own good time He would bring about the fulfilment of His own prayer, "That they all may be one."

ON the Woodrow case the *Interior* has this to say: The Southern Assembly is deep in the trial of Dr. Woodrow for teaching evolution, and the controversy has assumed all the intensity usual in such cases—which is usually in inverse ratio to the smallness of the importance of the matter controverted. Dr. Woodrow's position in brief is this—that the evolution of Adam's body from a lower form is shown by scientific investigation to be the probable mode of creation. The *ego*, the man himself, was the work of immediate creative power, and with the body of Eve and of her real self, ranks among, and as the greatest of, miraculous interpositions. That position is not in the least antagonistic to any statement of Scripture or of our Standards, and the condemnation of Dr. Woodrow would do more to disintegrate the Southern Church than any thing that could come from the region of the colour line. If the Assembly chooses to say that it is not a well-founded speculation, no objection could reasonably be made—but it is not heresy, nor is it even in the limits of inferentially prescribed opinion. It is not, we think, a profitable speculation, nor even necessary as an apologetic outwork. But it should be remembered that the "four Synods" asked Dr. Woodrow to show the best method of dealing with scientific facts and theories, so far as they impinged upon theology—and he did the best to serve them that he knew how. They had no authorities to put into his hands on the subject. They had no methods of their own to propose. They gave him the banner and told him to lead on with the best lights and sign-boards he had of his own, or that he could find. He found the scientific world a unit on the subject of evolution. Instead of putting the Church across the path of scientific progress to resist it he showed how the supposed truth on the one side did not necessarily conflict with the established truth of revelation on the other. Dr. Woodrow may be wholly mistaken, but he was and is loyal to the Word of God and to the subordinate Standards.

## Our Contributors.

TWELVE TO SELECT FROM.

BY KNOXONIAN.

The General Assembly is asked to say that a vacant congregation should, under ordinary circumstances, call a minister within six months of the time it becomes vacant. Six months may seem a rather short time in which to select a pastor, but why does it seem short? Simply because many congregations take a year or a year and a half or two years to discharge that most important duty and enjoy that precious privilege. Calling a minister is both a duty and a privilege. The proposed time seems short because the time usually taken is far too long. That is the principal reason.

Now let us examine this proposed six months arrangement and see if it is not long enough to satisfy any reasonable Christian. We say reasonable because some Christians are just as unreasonable as any average unsaved sinner. Indeed some men who profess to be Christians are often far more difficult to deal with than many who make no profession.

Six months would mean about twenty-four Sabbaths. On these twenty-four Sabbaths a congregation might hear twenty-four eligible preachers. We don't use the odious word "candidate." Candidate has become a political term and should never be used in the Church of God. It would be just as proper to call the pulpit a hustings, and the Session, or selecting committee, a caucus, and the presbyter who moderates in the call a returning officer as call the preachers candidates. How would it look to say that Principal Caven acted as returning officer at the election of a minister in the Central Church the other evening! If we are to have political terms in the Church let us have them all round. The history of the term is bad. It was derived from *candidatus*, a word used to describe white-gowned creatures who sought office in Rome. There is an odour of Popery about the word more rank than that which rose from the Ross Selections even when they were burning. Imagine a man declaring that the General gown savours of Popery and then calling a Presbyterian minister a candidate.

But to come back to the subject under discussion. It might be urged that a congregation could scarcely hear twenty-four eligible men in six months. Perhaps not. Some that were expected might fail to come. Some might come on a wet or stormy Sabbath when the attendance was small. Members of Presbytery might need to fill in a day for local reasons. Some of those eligible for a call might have two Sabbaths. Twenty-four eligible men could not be heard in six months. Suppose we say twelve, and under ordinary circumstances twelve could be heard. Twelve! only twelve! only twelve to select from! Well, are not twelve enough?

Out of a list of twelve eligible lawyers any rational body of people could select a good one in an hour.

Out of a list of twelve eligible doctors any sensible body of men could select a good enough one in ten minutes.

Why in the name of common sense should it take two years to select a minister when there is ample good material to select from? One reason is because the list is nearly always too long. It is assumed that no congregation will call a minister soon after it becomes vacant. It is taken for granted that no matter how well a minister preaches he has no chance for a call if he comes early in the vacancy. Why? Mainly because nobody expects the thing to be done. The congregation does not expect it; the Presbytery does not expect it. Everybody admits that a long vacancy is a bad thing, and yet everybody expects a long vacancy. The ministers who preach the first few Sabbaths may be good men. Nine-tenths of the people go home saying, "I would be perfectly satisfied with that man." Then why don't you call him? "Because there is more coming; we want to hear some more." Exactly. And when ten are heard somebody wants to hear some more; twenty, and somebody wants to hear some more, thirty, and a few want to hear some more; fifty, and one or two want to hear some more; a thousand, and the congregational crank wants to hear a few more. Meantime the people are being formed into rings around favourite men, the wire-pullers are at work, canvass-

ing is going on, influences that should never be thought of are being brought to bear, the ledger and the mortgage may possibly be used as factors in the problem, and the entire proceeds soon come to savour more of party politics than of vital godliness.

While this unseemly struggle is going on, thoughtful people in the congregation wonder if after all ours is the right way to fill a vacancy. Peaceable people who dislike strife drop quietly out and unite with other churches. Careless people who need a pastor to look after them stop coming to church. The missionary societies get out of gear, and the funds decrease. Unless vigorously watched the Sabbath school suffers. Ministers of other denominations visit the sick, bury the dead and marry the young people. The worst feature of the case is that many go to church not to worship God but to hear and criticize the preacher. A critical, faultfinding spirit is thus created that often follows the hearer throughout life. Numerically, financially and spiritually the long vacancy injures a congregation.

In another paper we may deal with the right of the Church to fix this six months limit. It should, perhaps, be stated that at the end of the six months it is proposed that the Presbytery send a preacher for two years and at the end of two years give the people another six months in which to exercise their gifts in trying to call a pastor.

### LETTER FROM FORMOSA.

MR. EDITOR.—According to promise I will try to give you a glimpse of a North Formosa preacher's course of study.

In Dr. Mackay's study room there is a coloured geological chart representing the successive ages or periods in the history of the earth's formation. Dr. Mackay himself made the chart. I have heard the students naming over the kinds of rock belonging to each of these periods, beginning with the lowest or earliest formation yet found and coming up to the latest, which in the chart is represented by green hills, on one of which stands a man looking down at all beneath him. The students tell also how fossils found in the rocks thus far correspond with the account of creation given in the Bible.

After the whole class, naming the different periods, I have seen a student step to the table and take up one by one different specimens of rock, describing each specimen, telling the age in which and how it was formed and how it comes to have its present appearance, its colour, hardness, combination of substance or traces of living creatures or plants. All this and much more preachers and students are taught purposely that they may better understand the first chapter of Genesis and other references to creation throughout the Bible.

In the Doctor's study also hangs a scroll on which are three or four beautiful drawings representing different coral formations. The outline of these Dr. Mackay himself sketched, then handed the work over to a student who is very fond of drawing, and whose success at this art is the wonder of all around him. Dr. Mackay taught him drawing and supplies him with materials. He copies writing with great neatness and precision and finishes many a map and sketch that Dr. Mackay requires in teaching. This student is one who has been with Dr. Mackay for many years and who never worshipped idols.

On a second scroll are beautiful coloured drawings, also finished by the same student, representing the different steps in the formation of coral islands, from the first appearance of the ring of coral at the surface of the sea to the island as it is to-day cultivated by man. These two scrolls were used in teaching students about the New Hebrides and other islands.

The different specimens of coral are to be found in Dr. Mackay's museum, and are used in teaching. On the latter scroll are pasted two newspaper prints representing natives of Eromanga. Dr. Mackay taught the students all about the islands from the coral insects the Creator appointed to build them, beginning at the bottom of the sea, up to the very latest mission and political news from these islands. The students know the size and population of the islands and their productions; also the character and employment of native inhabiting the New Hebrides and the plan of mission work carried on among them. They know all the history of the Canadian mission there and the number of converts, churches, schools, native teachers, etc., by latest report.

When students were being questioned on what they had learned about Africa, more than once I happened to be present. Much of what the students said—proper names used, etc. I could not understand. I know they told a great deal about Egypt. They told about the peculiarities of the Nile, about animals and plants to be found in Egypt, about climate and travelling there. They described the people and their habits and told something of their history. They told of the soil and how it is cultivated, of the Pyramids, about burial in early days and about the obelisks—one now in London, the other in New York.

They told of the Land of Goshen and of the Pharaohs, and made frequent references to the Bible history of Israelites and Egyptians. In telling of the Sphinx one student lifted from the table a piece of stone and showed it to the rest, explaining that this was the identical material of which the Sphinx is composed. He described the stone and told how it came to have its present appearance.

Being questioned on the subject of the African continent, students told of British and other soldiers in Egypt, of late wars and what British troops had distinguished themselves. They told of the Sudan and gave a brief account of General Gordon's life and death. They told of Madagascar, of the history of missions there, and gave an account of native converts, schools, and other departments of mission work, also of the late attack by the French, and how it interfered with mission work in Madagascar.

One evening when we were all assembled for worship each preacher and student brought a sketch of some one animal mentioned in the Bible. Each stepped forward in turn, held up his picture for all to see, told the name of the animal he had sketched, described it and its habits, told where it is to be found, and where it is mentioned in the Bible, also what is said about it. In giving his account each one was required to stand erect (but not like a statue) to speak distinctly and naturally and with freedom. Of course the older preachers have been so long under drill that they are quite at their ease and speak with perfect freedom, also with vigour and earnestness. Students who have very lately come to the college require time and much training in order that bashfulness and very peculiarity of manner unsuitable to a public speaker may be overcome. Younger students are often told to "waken up" and look at their audience, not to be afraid to speak out and tell all they have to say. All, from the oldest to the youngest, seem thoroughly to enjoy this combination of different lessons in one. One after another spoke with great zest, especially if some very practical Scripture truth or illustration of truth came out in his remarks. One evening was devoted in the same way entirely to birds mentioned in the Bible. Very interesting accounts were given of the ostrich, peacock, dove, and many others. Dr. Mackay requires that whatever preachers learn they learn thoroughly; they themselves have learned to detest mere outside show or pretense of knowledge.

I have frequently heard native preachers, men of different dispositions, following different trains of thought, thus giving quite a variety of discourse to compass all of which must have required them to explore a wide field in course of their studies. Some of the older preachers have told me about their early training when they used to walk often from day light till dark, Dr. Mackay drilling and asking the questions while all were on the march, and keeping them awake at night at the same work long after they were all in bed.

I see the students going in and out and I hear the singing, but I have been present only a few times when they were in class. Thus I know that I have had but a glimpse of work they are going on. What I saw and heard was simply their ordinary every-day work. The class never goes in the least out of its way, never takes up a different subject or does anything differently for the sake of one looking on. That would be contrary to Dr. Mackay's principle throughout: "Never allow anything but mere appearance sake." ANNIE JAMIESON.

Tamsui, Formosa, May, 1888.

THE committee appointed by Bishop Potter to inquire into the charges circulated in the Catholic press against Mgr. Rouland, who recently withdrew from the Church of Rome and applied for admission to the Protestant Episcopal Church in the United States, have reported, regarding Mgr. Rouland.

GENERAL ASSEMBLY.

After devotional exercises, the retiring Moderator, the Rev. R. F. Burns, D. D., preached the Assembly sermon as follows:

Then they said, one to another, we do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us; now, therefore, come that we may go and tell the king's household.—2 Kings vii. 9.

Our text recalls an incident in the history of the kingdom of Israel, when Samaria, her capital, was a beleaguered garrison, girdled by the triumphant hosts of Syria, an I Jehovah whose allegiance she had a jured, proved himself, in straits a present aid. Famine stalked, gaunt and ghastly, through the besieged city, mowing down its victims and numbering up its slain on every side. The lofty and the lowly shared in the common calamity. The obdurate and obstinate monarch held Elisha responsible for these nameless horrors, and sought to compass his destruction, but, after all, God's "good and faithful servant," was to prove as the "poor wise man," of whom the preacher speaks, who was to "save the city," and when it seemed that he would fall a sacrifice to royal cruelty and caprice, God wondrously commanded deliverance for him. He prophesied plenty on the morrow, an idea which a Samaritan aristocrat could not entertain, but in spite of this lordling's sneer and scepticism, Jehovah-juh marvelously fulfilled the word of His servant. On the afternoon of the day when the prophecy was uttered, four lepers wandering in sorrow and solitude outside the city limits, shrunk from, by friend and foe alike, resolve at all hazards to risk entering the Syrian camp. Guided by the light of the moon, these unfortunate outcasts reach the camp of the enemy. To their surprise it is deserted. They sit quietly from tent to tent, but, not a solitary soul accosts them. The Lord had gone out before them and caused the Syrians to hear the noise of horses and a noise of chariots, even the noise of a great host. The Syrians, supposing that the sorely pressed Samaritans had received reinforcements from the kings of the Hittites and the kings of the Egyptians, fled in haste and confusion. The surprised lepers found the tents filled with food and raiment and treasure. After partaking to satiety they began to think of their poor perishing fellow countrymen. Though they had been driven beyond the pale of society, they would take no reprisals. All other considerations are overborne by the claims of kindred and humanity. To gorge themselves when their brethren were starving seemed cruel in the extreme. "Then, they said one to another, we do not well; this day is to us a day of good tidings, and we hold our peace, if we tarry till the morning light, some mischief will come upon us, now therefore, come that we may go and tell." Fathers and Brethren, I need not to inform you that multitudes of our fellow-men are in a condition more pitiful and perilous than that of the besieged Samaritans. They are victims of a famine, such as Amos described (viii. 11), "Not a famine of bread or a thirst for water, but of hearing the words of the Lord." They are fettered by the chains of superstition. They are shut up as within a besieged city which no earthly enginery can scale or storm. They are in want—of spiritual provision. They perish for lack of knowledge. We have enough and to spare. We have been "fed to fulness on the Bread of Heaven." We have done a little in carrying it round among the starving companies of humanity. We have not enough had "compassion on the multitude when we saw that they had nothing to eat." Have we not too often, regardless of the curse of Merod—"slept o'er the cup of blessings and forgotten to gather up, even the fragments of the feast for famished, suppliant heathen." Accommodating our text, as we conceive legitimately, in this way we invite your attention to the four points presented:

- (1). First, the fact stated: "This day is a day of good tidings."
- (2). Secondly, the sin involved: "We do not well if we hold our peace."
- (3). Thirdly, the risk incurred: "Mischief will befall us"; and
- (4). Lastly, the duty taught: "Now, therefore, come, that we may go and tell."

A DAY OF GOOD TIDINGS.

I. In the first place, let us notice the fact stated. "This day is to us a day of good tidings." Worse than these besieged Samaritans were we. To foes more formidable than Benhadad and his forces were we exposed. It was as evident in our case as in stricken Samaria's that "the battle was not ours but the Lord's." It was as visibly a divine interposition as when, without any show of fight, or the play of a solitary engine of death, there broke upon the terrified Syrians "the noise of a great host." When we had destroyed ourselves, in Him our help was found who is the Lord, strong and mighty, the Lord mighty in battle. Single-handed the Captain of salvation came to the close grapple with the rulers of the darkness of this world, treading the wine-press alone, yet travelling in the greatness of His strength—bowing His head, yet stooping to conquer, for in the very act of apparent discomfiture, He spoiled the principalities and powers, and made a show of them openly, trampling over them in His cross. This day, therefore, is to us a day of good tidings because it revealeth the right hand and the holy arm that hath gotten us the victory, and proclaim the signal achievements of Him who hath remembered us in our low estate because His mercy endureth forever, and hath saved us out of the hand of our enemies for His grace faileth never. "Tidings, my Lord, O King," cried the panting runner from an ancient battlefield. These were tidings of defeat and disgrace which almost broke the heart of the stunned monarch in whose ears they were sounded. But "behold, I bring you glad tidings of great joy which are for you and for all people."

THE MINISTRY OF RECONCILIATION.

The next day of which my text speaks, brought the good tidings of food and clothing, and treasure in abundance to these outcast lepers and to their imprisoned fellow country

men; and have we not been anointed to preach glad tidings to the meek; to bind up the broken-hearted; to proclaim deliverance to the captive and the opening of the prison doors to the bound; to counsel souls, imprisoned and impoverished, to buy the fine gold, and the white raiment and the eye salve. Not more acceptable were the bounties of the eastern camp to these four lepers, and that starving population than are the blessings of the Gospel to those tainted with the leprosy of sin. No gladder news to the famine stricken Samaritans did these lepers bring than it is our privilege to bring to our people every Sabbath, when we speak to the guilty of pardon, to the polluted of purity, to the troubled of peace, to the ignorant of the excellency of the knowledge of Christ, to the wretched and miserable and poor, and blind, and naked, of sight, riches, healing of the mind, yea, all we need in Him to find. Sad that so many should repeat the unbelief of the Samaritan Lord! The table is spread: the invitation is given; the door is open, and yet there is room. But, to this feast of fat things, richer far than the deserted tents of Syria supplied, how many enter not in because of unbelief; "how few receive with cordial faith the tidings which we bring!" The evil heart of unbelief still cries: "Were the Lord to make windows in heaven might such a thing be," though the promise stands firm as the everlasting hills. "Prove me now, here with, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing." Would that souls to-day were as eager for the bread of life as were these hungry Samaritans for the bread that perisheth! And if be neath the hurrying feet of this pressing crowd, the unbelieving Lord of Samaria was trodden, of how much sorer punishment suppose ye, will they be thought worthy who trample under foot the Son of God.

In a special sense will this be a day of good tidings to those sections of our Church that have received during the year a special blessing? It is ground for thanksgiving, fathers and brethren, as not a few of our reports on the State of Religion testify, that so many in different parts of our wide field have tasted that the Lord is gracious, and feasted with relish on Him whose flesh is meat indeed and whose blood is drink indeed. Happy the people that are in such a case! "The day of your espousals and the day of the gladness of your heart" you may well call "a day of good tidings."

THE VICTORIAN ERA.

The progress in literature and philosophy, in science and art that has marked the Victorian era makes this emphatically to us, as free born Britons "a day of good tidings." These fifty years of beneficent rule—for whose completion we have recently held so joyous a jubilee, have conferred untold blessings within and beyond the limits of our Empire. Many have been running to and fro, and knowledge has been increased as never before. The triumphs achieved in almost every department of human investigation, though in certain aspects adverse, have turned out the rather unto the furtherance of the Gospel. The number of those rescued from the beleaguered strongholds of sin and Satan, and who have taken seats at the table spread in presence of their foes, is larger than at any previous period. There never were as many Christians as to-day. There were never as many Bibles. In a single year the British and Foreign Bible Society alone issued more copies than existed in the entire world when in 1804 that society was organized. The literary, locomotive and governmental facilities supplied, the great doors and effectual opened, though there be many adversaries, the concentration of so many elements of influence, political, financial, scientific and otherwise in the great Protestant powers, contribute to render this peculiarly a day of good tidings. What a change in less than a century! In 1792 but one missionary society. Now they are counted by the hundred. Then but one or two missionaries and no native preachers, now about 2,500 European and American missionaries and hundreds of sanctified natives telling to their fellows

THE STORY OF THE CROSS.

Then no converts at all (we can recall the graphic picture drawn by an eminent living divine of the delighted and wondering look of his mother as she came home from one of the old-time missionary meetings, exclaiming in almost breathless excitement: "There's a convert! There's a convert!"), now thousands of converts every year and a Christian population counted by millions. Then \$65, the first tiny rill of Christian liberality—that started in the chapel vestry at Kettering—now, \$10,000,000 yearly, the swelling river that is bearing on its bosom blessings manifold to all lands. It is a great privilege and responsibility to be living at such a pivotal epoch. It seems as if we were on the eve of achievements, such as the Church and the world have never witnessed. The girdled garrisons are sending forth their captives. The armies of the aliens are hearing the "noise of a host," such as that which caused the Syrians to flee. "We are living. We are living in a grand and awful time."

AROUND OUR COUNCIL FIRE.

Fathers and brethren, as we gather here in solemn council to survey the field and the forces, to rest on our arms and have them furnished afresh, let us think of our brave brothers—and sisters too, on the places of the field—who feel often, in their fewness and feebleness, "we have no might against this great multitude, but our eyes are upon Thee." May theirs be to the full the blessing promised to descend on the crown of the head of him that was separated from his brethren! Let us keep up closer than ever our communication with headquarters, let us be ever looking unto Jesus, the Captain of our salvation. Let us not be mean and niggardly but liberal and large-hearted in the support of our commissariat, and "take to arm us for the fight the 'panoply of God.'" Let us be prompt and energetic, even enthusiastic, in the sending out of reinforcements. And as these little bands that have gone from us make their periodical rounds, sounding the trumpet of the Gospel, let us in the closet and at the family altar, when, "watching with Jesus one hour" through the week, and "not forsaking the assembling of ourselves together" on

the day which the Lord hath made, let us in the meetings of all our Church Courts, Sessions, Presbyteries, Synods and this the highest of our holy convocations, on this which is especially to us a day of good tidings—send up this united and importunate cry, to God most High, to God who can perform all things for us, to the son of God who has gone forth to war, a kingly crown to gain. "Gird thy sword upon thy thigh, O most Mighty." "Arise, O Lord, let Thine enemies be scattered, and let them that hate Thee flee before Thee."

SIN INDICATED.

II. Let us notice secondly the sin involved. "We do not well;" "if we hold our peace." The peculiar advantages which render the present a day of good tidings roll over on us the burden of a weightier accountability. With reverence to this there should be "great searchings of heart." In many strongholds of the enemy, breaches have been made. Have we entered in and planted the standard of the cross to the extent we ought and might? Are there not spots where the banner droops because there is not another man to unfurl it? Do we give and pray and labour as we should? Of how few can it be said, "she hath done what she could?" When, in some emergency, the whole power even of one frail mortal is called out, what marvels have been wrought! Too often it has been a giving what we can spare, a doing what costs us little, a praying in feeble and fitful tones; we might have spoken for a dying world, a word to dying souls; a word in the ears of Him who has all power; a word in others' ears as well, but we were silent. Ourselves free and feasting, we have thought not, as we ought, of our fellows shut up and famishing. Even Christians, as in the days of the herdsman of Tekoah, "will dance to the sound of the viol and drink wine in bowls, but are not grieved for the afflictions of Joseph." Like the thoughtless, merry-makers at the pit mouth. "We are verily guilty concerning our brother, for when we saw the anguish of his soul we would not hearken."

In thus holding our peace we do not well:

1. We are not true to the Master. We fail to carry out His precepts, His prayers, His practice. We have often said, "Lord, what wouldst Thou have me to do?" He hath "appointed to every man His work." He hath laid on us the command: "Go, work to-day in my vineyard." "Go ye into all the world." The charity of the great commission circumnavigates the world. Though it "begins at home it must not end there." His commandments in this matter are not grievous, but we have not made haste and ceased not to keep them. We have not said, everyone to his neighbour and brother, know ye the Lord? We have too much "held our peace." We do not well. We have not acted out the Master's prayers. "Neither pray I for those alone." Our own illustrious reformer broke the silence of the night watches with "Gave me Scotland or I die." Our blessed Redeemer embraced within the range of His sympathies a wider sweep. He held the world in His arms before His Father in the upper room, as well as when

"Cold mountains and the midnight air Witnessed the fervour of His prayer."

Nor do we reflect the Master's example. He gave, he lived, he laboured, to the extent of feeling. While we too often grudge in the matter of money, he gave "not such corruptible things as silver and gold," but His own most precious blood. "Wist ye not that I must be about my Father's business." His first recorded utterance; "It is finished," His last—mirror His life. Have we most distantly approached the measure of service and sacrifice rendered by Him who hath left us an example that we should follow His steps? "We do not well, for if we hold our peace"

2. We are not true to our profession. When one said, I am the Lord's, and another subscribed to that blessed name, what meant we by this service? It meant work. It meant the consecration of our persons and property, and time and talents, and influence, and all.

Our vows bore this meaning. Knowing as we did, full well that, not on angels was the duty of bringing back our wandering star devolved, we engaged to do our part. But have we done it? Have we spoken to Jesus for others, and to others for Jesus as we ought? Alas! too often we held our peace instead of resolving—"for Zion's sake I will not hold my peace."

3. We do not well; for we have not been true to our prayers. Time and again have we prayed "Thy Kingdom come," but have we done to hasten its coming? If all were to do, as some of us, would it ever come?

RISK INCURRED.

III. The risk incurred by Indolence and Indifference, falls next to be considered. "If we tarry till the morning light, some mischief will befall us."

1. Our own holiness and happiness will be affected thereby. Is not that mischief? If we "exercise ourselves unto godliness" such spiritual gymnastics will make our souls prosper and be in health. If we stand all the day idle our powers will be shrivelled and shrunken. There will not be the effectual working in the measure of every part, making increase of the body. Nor, if inactive, will we be happy any more than holy. Christ's joy will not remain in us, nor will our joy be full, if, in the matter of any duty which is present and pressing, we "tarry till the morning light." The joy of this salvation belongs not to the lazy lingerer. If we go mourning all our days, instead of tasting that joy of the Lord, which might be "our strength," we have ourselves generally to blame for it. It is part of the "mischief" that has come upon us, for holding our peace.

2. A large portion of this "mischief" will consist in the forfeiture of the Master's favour and the incurring of His frown. It was not His way to "tarry" when danger or duty were imminent. In Prophecy He is represented as saying "for Zion's sake I will not hold my peace, for Jerusalem's sake I will not rest." Nor forget what He is now doing. "I am alive for evermore."—That life is one of ceaseless action. "He ever liveth to make intercession." If others are silent and slumber, the keeper of Israel never slumbers.

## SLEEPLESS ACTIVITY.

Instruments are employed to carry on His work. He works in them and through them. "The Lord gave the word, great was the company of them that published it." When they set out on their mission He energised their feeblest efforts. Their weapons, not carnal, were mighty through Him, to the pulling of strongholds. The Acts of the Apostles, the first Christian Church history puts it beautifully thus: "They went forth and preached everywhere, the Lord working with them." The former treatise (Luke's Gospel), tells us of all that Jesus began to do and teach. In the Acts we find the continuance of that doing and teaching; in the Apocalypse, its completion and consummation.

In this sleepless activity Jesus wishes us to be followers of Him as dear children. Hence He associates us as labourers together with Himself. Except the Lord keep the city the watchman waketh but in vain. Yet, the watchmen must be at their posts, in the spirit of Habakkuk when he said, "I will stand upon my watch and set me upon the tower"—as if on the alert to catch each communication from the commander in chief, or to see "foemen creeping through the gloom, or fire bursting out among the straw roofed cottages and then, to shout out the short, sharp alarm, that wakes the sleepers to whom slumber were death. Hence, He who has been appointed a leader and commander to His people, goes on to say "I have set watchmen upon the walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that are the Lord's remembrancers keep not silence."

Our voices shall be heard in heaven, blending with His, and on earth beseeching the rebels in His stead, to be reconciled to God. With God and man we are expected to plead, and if we hold our peace, when He looks for us to lift up our voices like a trumpet, "mischiefs will befall us."

3. There is this additional "mischiefs," that our brethren may perish.

These Lepers might have said, "It is none of our business." "We have been outlawed. We have long wandered in wretchedness, let us now 'eat, drink and be merry.'" In no such selfish channels do their feelings flow. They feel for their distressed brethren and chide themselves for their seeming delay. We are so linked as children of the common family, made of the one blood—and with one blood to redeem us too, that we should look, not to our own things merely. We cannot stand aloof. The calamities of others entail mischief on ourselves. We should feel with Esther, "How can I endure to see the evil that shall come upon my people? How can I endure to see the destruction of my kinsmen?" Surely, the fate that awaits the myriads of our fellows who stand in worse jeopardy every hour than these helpless Samaritans, should lead us to cry aloud and spare not, as we hurry (for the King's business requireth haste) to save them with fear, pulling them out of the fire; and draw from us that ancient prayer "From all hardness of heart toward our suffering, miserable brethren, Good Lord deliver us."

## LET US GO AND TELL.

IV. This brings us, in the fourth place to the duty suggested: "Now therefore, let us go and tell."

1. Let us go, for these perishing ones need the glad tidings. Where there is no vision the people perish. They perish for lack of knowledge, the excellency of the knowledge of Christ Jesus my Lord. Is ignorance here bliss! Then envy the drivelling idiot or mind-less maniac, who dances in his chains, or looks out listlessly on vacancy, or victim of some strange hallucination, counts a stick a sceptre, a chair, a throne, and who deems himself "monarch of all he surveys." If ignorance is bliss, then envy the child who plays beside the coffin of his mother, and is proud of the habiliments of mourning donned because nearest and dearest are gone. In both cases, the ignorance intensifies our sorrow.

Better let them remain as they are, was an old way of speaking with reference to the heathen. They are contented; why disturb them? They are sincere in their belief. Why shake their confidence in it? It is enough, with reference to this mode of speaking, to say, that if Jesus had felt thus, He never would have left heaven, and if the apostles had acted on this principle we never would have got the Gospel.

2. Let us go, for we have that which is the only Panacea.

They are labouring in the fire. We have the only extinguisher. They are ready to perish with hunger. We have the Bread of Life. They are dying of a disease the most virulent and vile. We have the sovereign remedy. They are drowning in the black sea of sin. We have the life boat. Hearts of adamant we must have, if this consideration has no weight with us.

3. Let us go, for if we do nothing, others may not. Whatsoever thy hand findeth to do, do it with all thy might. The question is not "Lord, what shall this man do?" but, "Lord, what wouldst thou have me do?" Indeed, if in a spirit of holy adventure, individuals amongst us, like some of our beloved sons of the prophets say, "I go a fishing," others catching their enthusiasm, as the college movement has shown, may be induced to say, "We also go with thee."

All over this continent a pure Gospel is faithfully preached. "Let us go and tell" is very generally observed. As regards the United States, reliable statistics recently published bring out that the number of Christian congregations in 1887 was 112,000 as against 71,000 in 1872; the number of ministers in 1887, 83,000 as against 50,000 in 1872, and of communicants 12,000,000 as against 7,000,000 fifteen years ago. I have not by me the Canadian figures, but dividing these by ten would probably give them. At the beginning of this century in the neighbouring Republic they had only one communicant to fifteen of the people; now they had one to every five of the people. Surely, in this respect, this day is to us a day of good tidings. The Presbyterian Church is not "little among the thousands of Israel." We know how large and strong it is in its recognized home and headquarters, but we do not know perhaps as re-

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

## MAN FISHING.

Fathers and Brethren, this is a day of good tidings to our Church as regards spiritual success. Some of you taught anew the art of man fishing and the right side of the ship by Him who surprised the hardy toilers in the days of old, rejoice in miraculous draughts. Special evangelistic conferences and services have been blessed. Unusually large additions have been made to several communion rolls, as the fruit of regular pastoral work, and the labours of workmen needing not to be ashamed, on whom the Church's imprimatur has been set, who have been "doing the work of an evangelist, and making full proof of their ministry." There are fishers of men amongst you, to whom we may say as does the poet of "sweetness and light," just passed away, to the Saxon fisherman of his brilliant vision:

"O Saxon fisher, thou hast had with thee,  
The Fisher from the lake of Galilee."

Such presence we need more than ever, in fulfilment of the promise, "Lo! I am with you always," if we would escape the "mischiefs" attaching to the "holding our peace" and "go and tell" the message entrusted to us.

## ANNUAL REVIEW.

We had a day of good tidings at Winnipeg a year since, of which we retain sunny memories, when our annual resume gave us forty-two Presbyteries, (covering an area of between 3,000,000 and 4,000,000 square miles) 389 ministers, 277 missionaries, six colleges and five foreign mission fields, with 136,000 communicants, a net increase of 9,000; nigh \$300,000 raised for missionary, educational and benevolent purposes; college buildings and endowments amounting to \$1,400,000 (more than trebling the figure of the Union in 1875), and a total revenue of \$1,500,000. The nigh thirty missionaries in our six foreign mission fields, besides a dozen "elect ladies" have been faithfully carrying out the resolution, "Let us go and tell."

## TIDINGS FROM THE NEW HEBRIDES.

The news of the year from our foreign stations makes this to us a "day of good tidings." "The last heathen now has joined us," writes McKenzie, of Fila. Efat repeats Aneiteum as described on the memorial tablet in memory of the sainted Geddie. Robertson wafts to us the "glad tidings" from once blood-stained Erromanga, of the "Light of God's holy Word shining in, at least thirty villages," of having "shipped 3,300 pounds of arrow root this year (1887), the largest amount ever contributed by the Erromangans in one year for the payment of books;" of a liberality on the part of the natives that may well put us to shame, and of "two sons of the murderer of John Williams serving as leading teachers, one of the adult, the other of the infant class, within a gunshot of where Williams bled to death forty-nine years ago." Annand has found a fine fulcrum for the Gospel lever on Tangoa Islet, within a few rods of Santo, with its score of thousands and more, the stronghold of the New Hebrides groups where our solitary sentinel signing in weakness, "Who will bring me into the strong city?" yet with strength made perfect in weakness, and the blessed banking of the "all power in heaven and earth," singing cheerily "through God we shall do valiantly." The convention between Great Britain and France, providing for the withdrawal of French troops from the Islands, has dispelled the cloud that for a season has darkened the horizon there, and makes this yet more to our beloved missionaries a "day of good tidings" and all the more imperative the obligation, to "go and tell."

## TRINIDAD.

Good tidings too from Trinidad. Two hundred and three baptisms during the year—eighty-five children and 118 adults—making a total of 1,400 baptisms since the founding of the mission; 371 communicants in good standing, of whom seventy-six were added during the year. The mission to the Coolies of the West Indies founded by John Morton in 1867 has of late extended to Demerara and St. Lucia, and will gradually reach other islands, and tell yet more and more on the vast continent of India, whence the Coolies come.

## CENTRAL INDIA

Also sends us "good tidings" where (at Indore) in 1875 our own Fraser Campbell first planted the standard of the cross, with his partner, the worthy daughter of him who was the father of our educational system in Nova Scotia. Our five missionaries there, with our five lady missionaries, two of them medical, "one is not"—have, in the face of formidable difficulties, now being rapidly removed, done a solid foundation work—but "one is not"; a son, as his faithful wife was a daughter, of Acadia—she taken first, and he so soon after, to where the sun shall not light on them nor any heat.

"Lovely and pleasant in their lives"  
"And in their deaths not divided."

"Tidings" too from our missions to the

## INDIANS IN THE NORTH-WEST

Where we have ten missionaries assisted by five male and two female teachers, labouring diligently amongst the 3,500 of the 30,278 Aborigines that are scattered through our North-West. The feet of Hugh Mackay in the great lone land (with his hard-working associates) are beautiful as those of George Mackay (his cousin) in the distant East, "on the mountains" and the valleys of beautiful

## FORMOSA.

Dr. Mackay now ranks among the great missionaries of the world. His success since his appointment in 1871 has been phenomenal. John Jamieson since 1883 has proved a true yoke fellow with two native pastors, thirty-eight native preachers, as many preaching stations, fifty-three elders, forty-five deacons, nine stone churches, twenty-nine chapels; 316 baptisms during the year and a total baptized membership of 2,546. Also a well-equipped college for theological students, a school for girls and an excellent hospital at headquarters. The rousing letters and cablegrams from our apostolic brother at Tamsui have given to our Church time and again "a day of good tidings." The special feature in our missionary history during the past year has been the

## HONAN MISSION.

Honan, which means south of the river (the Yellow) is in North Central China, nigh 10,000 miles away from us, 600 miles in a straight line, north-west of Formosa, with an area of over 65,000 square miles and a population of 15,000,000. The flooded area is as large as Ireland. After the great famine which desolated this with other portions of Northern China, taking off from 9,500,000 to 13,000,000, the people were wondrously won by the kindness of the Christians—"The sympathies and charities of the Christian world called forth by this terrible calamity were more effectual in making acceptable the distasteful presence of the foreigners within their cities than had been the united influence of two wars and a half century of trade, diplomacy and social intercourse." The remembrance of this softening after the famine and the hope of its repetition after this flood, influenced Jonathan Goforth (suggestive symbolical name for a missionary) to carry out at once the resolution of my text, "Now therefore let us go and tell," accompanied by his heroic wife, who besides herself has laid \$3,000 of her means on the altar. They have had their preliminary baptism by fire, as the Annands by water, but they are cheerful and hopeful, doing good as they have opportunity, sowing beside all waters, believing that the bread they cast on the waters will be found after many days.

Dr. Smyth, who is now with us, is ready to depart (with his wife) for the same distant destination thoroughly furnished for the work. We rejoice in his presence and that of the other beloved missionaries who have returned from the fields of their bloodless conquests to tell how that the Lord hath done great thing for them whereof they are glad.

## THE KAREN CONVERT.

We should be stimulated to carry out the resolution, "Let us now therefore go and tell" by the thought of Him who hath said, "Go ye therefore and teach all nations." Can there be any plea more persuasive than is embodied in our marching orders? When Ko-chet-thing, a Karen convert, visited America, he was "urged on a certain occasion to address a congregation in respect to their duty to send out and support more missionaries." After a moment, we are told, of downcast thoughtfulness, he asked with evident emotion, "Has not Jesus Christ told them to do it?" "Oh! Yes! I was the reply, but we wish you to remind them of their duty." "Oh! no! (said the Karen) if they will not obey Jesus Christ they will not obey me." Should we not with like simplicity of faith to that of this swarthy stranger from the jungles of Burmah, count the command of the Master of paramount and permanent obligation?

## THE HISTORIC EIGHTY-EIGHTS.

This day is to us a "day of good tidings" in other respects which appeal at once to our piety and patriotism. 1888 is fragrant with historic memories. 1588 witnessed the utter destruction of the Spanish Armada and extinguished Sixtus Fifth's expectation of supplanting Queen Elizabeth by Philip II, and the true order of Jesus by the false. "Thou didst blow with thy wind: the sea covered them; they sank like lead in the mighty waters." 1688 ushered in "a day of good tidings" to our beloved father-land, when the wind that detained James, at Harwich, wafted William to Torbay, and the gloomy "Hanging Time" (as it was called) of eight and twenty years was followed by the glorious Revolution. Three centuries ago, God's wind kept from us an imminent danger. Two centuries ago that wind brought to us an immense deliverance. A century thereafter, the blossoms and fruit which the revolution bore were nipped by the frosts of a gloomy winter that came back again. It was the iron age of our Church. On the floor of her General Assembly in 1796, Foreign Missions were voted down! How different the spectacle which 1888 witnesses! All the churches realizing as never before, that if they "hold their peace" "mischiefs will befall them," and that "Now therefore let us go and tell" is not mainly their bounden duty, but their "best policy"—that if they "put missions in a corner, they will be put in a corner themselves." This thing is not done in a corner. At this very moment in the metropolis of the world, Protestant Christendom is in solemn council: the greatest missionary conference in the world's history is being held, to ponder and pray over the question, how best to win back the world for Him whose right it is. Could a contrast greater be conceived than between the scene in Edinburgh in the latter part of the eighteenth, and that in London during the closing years of the nineteenth century!

## OUR PRINCIPLES AND POLITY.

In the "Truths most surely believed amongst us" of which we cannot now speak particularly, nor is it needful in your presence. Fathers and brethren, we should find a further stimulus to carry out the resolution, "Now therefore, let us go and tell." These are founded on the word of God and agreeable thereto, and systematically arranged and luminously expounded in the recognized standards of our Church. They have received the sanction of the "goodly fellowship of the Apostles and the noble army of martyrs." In their favour, God's hidden ones witnessed a good confession. The Reformers, before the reformation, testified of these, and as for the giants of those days themselves they preached none other Gospel. So with

our Church polity. Its model we find in the Jewish synagogue with its bench of elders. Its outlines are observable among those Christian communities which were from the leaven of that "mystery of iniquity" which, even in Apostolic times, "did already work." These principles were held by the refugees from the ten bloody persecutions of the old Roman Empire. Vigilantius and his followers who nobly protested against the growing corruptions of the Church in the fourth century held them. The Paulicians of the seventh century clung to them and fled to the frowning fastnesses of the Alps to escape the wrath of the adherents of the hierarchy. They were substantially the principles of the original Church in England, for when Augustine the monk was sent thither from Rome, he found Churches organized which had existed since the first century, and which, it is believed, were planted by Paul when "he took his journey into Spain."

The first form which Christianity assumed in Ireland was Presbyterianism. Succat, afterward called Patricius (St. Patrick) a Scotchman, planted 365 churches, to each of which he assigned a bishop or presbyter with a bench of elders for the government of the Church. The Culdees, whose theological college at Iona was the course whence the religion of Jesus circulated throughout Scotland were Presbyterians. Columba, the Irishman who paid back to Scotland the debt which his ten favoured isle owed to Patrick the Scotchman, sowed, in concert with twelve presbyters, the seeds of Presbyterianism in that land which is now its headquarters. Among our honoured fathers we rank God's slaughtered saints,

Whose bones lie scattered  
On the Alpine mountains cold.

The Israel of the Alps, in whom was fulfilled the Patmos seer's vision of the woman fleeing into the wilderness to escape the Papal Dragon, amid the smiling valleys of Piedmont and the rugged grandeur of those everlasting hills which stood as watchful sentinels over their peaceful homes, preserved in their primitive purity those time-hallowed principles which are dear to us all, till the myrmidons of the Papacy came down like wolves on the fold, and for thy sake they were killed all the day long and counted as sheep for the slaughter.

THE COVENANTERS.

The covenanters of Scotland and the North of Ireland served themselves heirs to the Waldenses of the Cottian Alps. They were tortured not accepting deliverance. They wandered in deserts and in mountains, and in dens and caves of the earth. There's many a lonely cairn and moss-grown stone and blood-dyed hillock in the dear old land which form the mute though meet memorials of the "great wrestlings" of a cloud of witnesses. Inspired by such hallowed associations and so grand a history "now therefore let us go and tell."

CHARLES DARWIN'S STRIKING TESTIMONY.

Even "the enemies themselves being judges," missions are more than ever a power, and "let us go and tell" more than ever a duty. The simple Gospel has been acknowledged to accomplish results which mere civilization and culture could never bring about. The disciples of evolution and esthetics have tried to do the same with their enchantments but have utterly failed. Charles Darwin, though never hostile to revealed religion, as not a few of his followers have been, was at one time a sceptic, if not a scorner, as regards the utility of Christian missions. The mission to the Patagonians, the most sunken of our race, a mission that grew out of the starvation on their bleak coast of Capatin Allan Gardiner and his comrades, constrained the philosopher to confess "This is the finger of God." Writing to his friend, Admiral Sir James Sullivan, on June, 1879, he says: "The progress of the Fuegians is wonderful and had it not occurred, would have been quite incredible," and so in several letters thereafter. The Admiral says: "Mr. Darwin often expressed to me his conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race. I had always replied that I did not believe any human beings existed too low to comprehend the simple Gospel of Christ. After many years he wrote to me that the recent accounts of the missions, proved to him that he had been wrong and I right in an estimate of the native character and the possibility of doing them good through missionaries, and he requested me to forward to the society an enclosed cheque for £5 as a testimony of the interest he took in their work." That interest continued and deepened through after years (between 1867 and 1880). Speaking at the anniversary of the mission to South America in 1885, the Archbishop of Canterbury said that the society drew the attention of Charles Darwin and made him, in his pursuit of the wonders of the kingdom of nature, realize that there was another kingdom just as wonderful and more lasting." It was the "everlasting kingdom of our Lord Jesus Christ."

Darwin's testimony to the blessed effects of missionary labour in the South Sea is not less strong than with reference to South America. "Within twenty years (he says elsewhere) human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world. Infanticide, bloody wars, not sparing women or children, all these have been abolished. Dishonesty, intemperance and licentiousness are greatly reduced by the introduction of Christianity. Darwin pronounces "the march of improvement consequent on the introduction of Christianity throughout the South Seas, as probably standing by itself in the records of history." The good tidings transmitted to us all the time from our various mission fields are thoroughly confirmatory of Darwin's remarkable testimony. Shrewd, calculating business men, accustomed to discount the glowing reports of enthusiastic missionaries, may perhaps be influenced more by the dispassionate spontaneous witness bearing of one, whose prejudices and prepossessions were supposed to run in another direction.

The Gospel which has wrought among the most degraded of our race results, which a Darwin repeatedly declared to be "wonderful," "truly wonderful," so "wonderful" as that had they not "occurred," they would have been "quite in-

credible," is continuing to win triumphs and to work changes more marvellous than ever; and as "this day is to us a day of good tidings" with reference to its spread—facilities of all kinds abundantly supplied. "Behold I set before thee an open door," on the gateway of every land—prejudices yielding, Churches and societies uniting, the morning light breaking and melting voices giving forth in plaintive monotone the beseeching call, come over and help us, "Tell me the old, old story of Jesus and His love."

"Now therefore, let us go and tell."

May this fourteenth Session of the Supreme Court of our United Church give a mighty impulse to all our missionary operations! Loving as we heartily do the brotherhood of the faithful and longing for a fuller exhibition of the "Communion of Saints," let us, in company with all who rejoice in the "common salvation"—do our part in ushering in the "Jubilee of the World," when

"One song shall employ all nations;  
And all cry, worthy the Lamb,  
For He was slain for us.  
The dwellers in the vales and on the rocks  
Shout to each other and the mountains tops;  
From distant mountains, catch the flying joy,  
Till, nation after nation, taught the strain,  
Earth rolls the rapturous Hosanna round."

At the opening of the Assembly proceedings a large audience was present. The people of Halifax turned out in great numbers, but only about 200 members answered to their names when the roll was called. The number, however, will no doubt be considerably increased. After a graceful though brief address by the retiring Moderator, on motion of Dr. Cochrane, the Rev. W. T. McMullen, of Knox Church, Woodstock, was unanimously elected Moderator for the ensuing year. The new Moderator has been a faithful and indefatigable pastor, and has taken an active and intelligent interest in the general business of the Church for many years. He is eminently worthy of the distinction to which he has attained, and will discharge the duties of his office with discretion and dignity. After disposing of the usual routine business of the evening, the first Session of the Assembly terminated.

In compliance with the good old custom, the first hour at the Assembly meeting on Thursday morning was spent in devotional exercises, in prayer for divine guidance and blessing. The remainder of the morning and the whole of the afternoon sederunts were occupied with the transaction of routine business, to be reported on at a later stage.

HOME MISSIONS.

As usual, the evening of the first regular working day was given up to the reception of the Home Mission report, which was presented by the Convener, Dr. Cochrane. The report is more than ordinarily full in its details and gives in condensed form a view of how the work is being advanced from Quebec to Vancouver. The report of the Presbytery of Toronto gives a fuller statement than formerly and speaks of the impetus which has recently been given to efforts for the extension of Christian work. Of great interest also is Dr. Robertson's report of what has been accomplished in Manitoba and the North-West. After detailing the results of the census Dr. Robertson adds:

These figures show the Presbyterian Church has a lead of 5,200 of any of the other denominations in the Province, and that its rate of increase has been 30 per cent. in advance of the population of the Province, and also decidedly in advance of any of the larger denominations. In the country districts, where mission work is chiefly carried on, the advance is still more striking. In the North-West Territories two-thirds of the white population are Presbyterians. These figures show our progress, our responsibilities and our opportunities for advancing the Kingdom of Christ.

The summary of total expenditure for Home Missions and Augmentations, 1887-88, is as follows: Home Mission Fund, \$47,060; Augmentation, \$28,824.83; Lumbermen's Mission, \$377.70; College societies: Knox, \$3,305.42; Queen's, \$1,247.90; Montreal, Manitoba and Morrin (amounts not reported), say, \$750; total, \$81,565.85. The Home Mission Fund started the year with a balance against it of \$469, and after a draft of \$1,000 on the reserve fund has a balance to its credit of \$61.11. The Augmentation Fund shows a deficiency of \$986.37.

The report of the sub-committee on Augmentation is as follows: Although obliged to report a deficit at the close of the year just ended, the position and prospects of the Augmentation Fund are better than they were a year ago. It was necessary at that time to use what remained of the reserve fund (\$6,000) in order to pay the grants made. There was no reserve to fall back upon this year; nevertheless payment has been made in full according to the instructions of the General Assembly, with the result indicated in the financial statement—a deficit of \$986.37.

The amount realized from congregational contributions and donations is \$26,173, as compared with \$24,473 in the preceding year—an advance of \$1,700. It is satisfactory to note that this advance is not the result of spasmodic or special effort in one or two places, but that no fewer than twenty-one Presbyteries out of thirty show an increase of contributions.

Then the work done by the various college missionary societies is briefly but clearly given, and the report concludes as follows: In closing this report, the Committee would earnestly urge upon the ministers and office-bearers of our Church the necessity of keeping constantly before their several congregations the claimant demands of Home Missions and Augmentation. That the increase of our denomination, as well as the prosperity of all the other Schemes, depends to a great extent upon the liberality extended to Home Missions, is acknowledged on all hands. For the present year, 1888-89, it is calculated that the sum of \$26,000 may meet the demands for Augmentation, but for Home Missions, in view of the constantly widening field in the North-West, and the new ground taken up in British Columbia, there will be required nearly \$55,000. The

entire expenses connected with our work in British Columbia, in sustaining mission stations and sending out missionaries, falls upon the Home Mission Fund. It only needs, however, that the claims of Missions and Augmentation be candidly and fully stated to the membership of the Church to secure the means to enable the Committee to hold the ground already occupied, and advance to newer outposts.

In introducing the report Dr. Cochrane referred to the large amount of mission work done by the missionaries during the past year, and the great increase in the mission stations in the North-West and in British Columbia. The financial statement showed a balance against the Home Mission Fund for 1888 of about \$1,500, and of \$900 against the Augmentation Fund. While it was to be regretted that there was any deficit, it was a great improvement on the last year. There was a good prospect that next year the Augmentation Fund would be equal to the demands made upon it, as great interest was now being taken in the fund, and many of the objections hitherto raised are no longer heard. On the other hand, the Home Missions' obligations were every year increasing and there was urgent necessity that the Church should enable the committee to meet the demands made upon it by more liberal contributions to the fund. He also referred to the grants received during the year from Great Britain, the special donations given to help the committee in view of the deficit of last year, the formation of women's missionary societies and the good work done by the college missionary societies. He appealed to the Assembly to do all in their power to keep the Presbyterian Church in Canada in the forefront of missionary enterprise in the newer Provinces and territories of the Dominion, such as it had been privileged to occupy in the past. While they had raised \$81,000 during the past year the sum could easily be doubled if all our congregations did their duty. He concluded by moving the reception of the report.

The Rev. D. J. Macdonnell seconded the motion, and spoke with special reference to Augmentation. He insisted not only upon the hearty co-operation of Presbyterians, but greater liberality on the part of their richer people. There were still people in the West who hold the purse-strings and think that the scheme should not be supported, and who are always predicting its failure. It had not been a failure; it would not be a failure. Thirty-nine congregations had become self-supporting since the establishment of the fund. In closing he referred to the regulation recommended by the Home Mission Committee that in cases where Presbyteries do not pay their fair amount into the fund reduced grants may be made, and defended it from the strictures made against it.

The report was received and after considerable discussion the recommendation of the Augmentation Committee referred to by Mr. Macdonnell was withdrawn, in the hope that all the Presbyteries without such pressure will conscientiously and liberally give to the fund. It was then moved by Dr. Cochrane, seconded by Dr. Burns, and carried unanimously: That the report of the Home Mission Committee, Western section, be adopted as a whole and that the thanks of this Assembly be given to the Presbyterian Church of Ireland, the Church of Scotland and the Free Church of Scotland, for their generous aid during the year. Further, the General Assembly desires to record its gratitude to the great King and Head of the Church for the continued success that marks the Home Mission work of the Church, and the steady growth of the stations and congregations in the more destitute and remote parts of our land, and also for the increasing interest taken in the Augmentation Scheme earnestly commends again the Home Mission and Augmentation Funds to be increased liberality of the members and adherents of our Church, so that sufficient means may be secured for the still further prosecution of this great work.

On Friday morning the principal business taken up was the consideration of overtures on the

SUPPLY OF VACANCIES.

Those from the Synod of Toronto and Kingston and the Synod of Hamilton and London were read, suggesting certain rules and regulations for the better supply of vacant congregations. An overture from the Presbytery of Brockville was also read, asking the Assembly to take steps to prevent candidating in vacant charges. Drs. Proudfoot and Cochrane were heard in explanation of the overture from the Synod of Hamilton and London, and earnestly urged the Assembly to take immediate steps to adopt some such plan as would prevent long vacancies and the danger of destroying some congregations altogether. After speeches by Dr. Reid, Dr. McCrae, Mr. Bruce, Principal Forest, Mr. Drysdale, Dr. Caven, Mr. Hamilton Cassels, Mr. Wilkins and others, a motion made by Dr. Caven and seconded by Mr. Bruce was carried, to the effect that a committee should be appointed to take the overtures into consideration and prepare a remit on the whole subject, which, if approved by the Assembly, shall be sent down to the Presbyteries for their judgment during the year and report to the next Assembly. Dr. Forest, of Dalhousie College, seconded by Mr. Sedgwick, proposed to summarily dismiss the overtures, but withdrew this motion, until at least the committee report their remit to the General Assembly. During the debate on the overtures, especially that from the Synod of Hamilton and London, it was somewhat amusing to hear certain members of the Assembly speak of this matter as a trifling one and not worthy of the consideration either of the Assembly or the Presbyteries. No question for many years has been so much debated and no evil so much deplored in the Presbyterian Church courts as well as in both our secular and religious prints. Many worthy ministers in the Canadian Church have been going round vacant churches for years who, had they been brought into contact with congregations by some wise arrangement, would have had their usefulness greatly extended, and congregations now scattered and agitated by ceaseless candidating would have been preserved to the body.

(To be continued.)



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TORONTO, WEDNESDAY, JUNE 20th, 1888.

THE *Interior* has the following timely words on membership in the Presbyterian Church.

The Presbyterian Church is a noble institution, and membership in it assures one an abundant supply of spiritual privileges. We believe it is not equalled—certainly it is not excelled—in this by any other branch of the Church universal. But woe to the man who mistakes the privileges of membership for perquisites; who regards his Church as a splendidly appointed club-house, with all modern improvements; who uses it as a loafing-place and finds it simply comfortable and congenial. The Presbyterian Church is a happy home for workers. Its privileges are convertible into opportunities and there is a way set down for their right enjoyment and improvement.

The trouble is that too many people are not particularly anxious to turn the privileges into opportunities. It is easy to sit down in a beautiful church, listen to good music and hear a good sermon. It is not so easy to go out into the highways and compel others to come in.

THE Home Mission and Augmentation Funds, Western Section, turn out fairly well after all. Eighty-one thousand, five hundred and sixty-five dollars is not bad, all things considered. The amount might have been larger, but it might easily have been smaller. The Augmentation fund is holding its own and a little more. In a year or two when the Scheme is better understood some of the large western congregations alluded to in the Assembly may see it to be their duty to give the fund a more liberal support. Every fund has to fight its way through difficulties at the beginning. It so happened that the difficulties attending the early days of Augmentation were greater than those that attended the inception of some other funds. Everybody believes in Home Missions. Nearly everybody now recognizes the duty of sending the Gospel to the heathen. The number of Presbyterians who do not believe in theological education might be counted on one's fingers. But everybody is not yet convinced that Augmentation is a good thing. For various reasons some who support the other Schemes well do not support Augmentation heartily. Their difficulties will perhaps be removed in due time.

SURELY there is some way of keeping order in the city of Toronto without arresting a member of the Methodist Conference on his way to deliver a lecture and hurrying him away to a police station. Had the arrest not been witnessed by a number of the reverend gentleman's friends it is highly probable that he would have been forced to spend the night in the cells. We can quite easily understand the indignation with which the Conference and, in fact, all Methodists, regarded this high-handed proceeding. If a well-known minister cannot stand on the corner of Yonge and Queen Streets and wait for a car without being arrested, one may well ask who is safe. What guarantee has any citizen that he may not at any time be hustled into the patrol wagon and hurried off to a police station? It is quite easy to say that the whole affair was a mistake. Such mistakes should not be possible. Calling the outrage a mistake does not lessen the indignity done to the insulted and injured man. Even admitting that Mr. Wilson technically violated the law by standing on the street and declining to move on until his car came, should he have been arrested and imprisoned for doing what everybody does with impunity every hour of the day? There is probably not a judge at Osgoode Hall who does not wait on the street corners for a car

ONE event that will make the Assembly meeting at Halifax memorable to all who were privileged to be present was the celebration of the Lord's supper on the afternoon of Sabbath last. This is doubtless the first of a long and uninterrupted series of such celebrations in the years to come. That other branches of the Christian Church observe the sacrament of the Lord's supper at their yearly gatherings is no reason in itself why the Presbyterian Church should follow suit. Neither does the action of other Churches offer any ground for its non-observance by the Presbyterian Assembly. When most of the Churches adopt the same practice, it is one more visible evidence of the essential unity of the Church, despite minor shades of difference that only keen and critical eyes can discern. The restful observance of the Lord's supper during the meeting of the Assembly cannot fail to exercise a blessed influence on the minds and hearts of all who have the opportunity to participate. It tends to elevate the tone of spirituality, which the ordinary procedure of the weak sometimes fails to effect. It cements the bonds of holy fellowship binding the brotherhood whose labours cover the breadth of a continent, and is a devout and reverent act of worship in the spirit of consecration to Him whose atoning work is commemorated, and who is Head over all things to His Church.

A PLEASANT variety was given to the ecclesiastical proceedings of this month by the meeting of the Ontario Medical Association, which took place in Toronto last week. The doctors met and discussed a great variety of topics. The one drawback, so far as the public are concerned, was the technical terms used. Each paper read was on some subject which may have been comprehensible to the average reader, but the title of the paper was beyond the grasp of ordinary mortals. Ecclesiastical parliaments have their technical terms. There are words and phrases used at Osgoode Hall every day that none but a lawyer can understand. But for unpronounceable jawbreakers, the doctors take the palm. From the parts of the report given in plain English, we learn that great progress has of late years been made in medical education, and that more is likely to be made in coming years. This is as it should be. Tremendous responsibilities rest upon the medical practitioner and he should be thoroughly equipped. Probably no class of the community do as much work for which they receive neither pay nor thanks as the doctors. The readiness with which most practitioners attend patients that they know can never pay fees is admirable. Every good citizen will be pleased to learn that our medical advisers are well pleased with the progress that is being made by their noble profession.

### ANOTHER IMPERIAL DEATH.

AFTER a brief interval of about three months the German nation, hoping against hope, are again plunged into profound grief for the loss of their ruler. Again death has invaded the innermost recesses of the Imperial palace, and Frederick I. has, with rare fortitude and submission, obeyed the summons. For about two years he was as one sentenced to death, but he calmly worked and waited till his task was done. What brief respites of returning strength were granted him he employed as only an industrious and highly conscientious man could, to round off the work allotted him. The death of his illustrious father found him an invalid at San Remo. At once he assumed the dignity and responsibility of the Imperial throne, and strove with all the resolve and intelligence that he possessed to faithfully discharge the duties that his high position imposed upon him. Despite the antagonisms with which he was beset, he endeared himself more and more to the German people. The incurable disease with which he was so manfully struggling, in itself elicited their profound sympathy, but his personal character and unwavering desire to exercise a just rule touched their hearts, as no mere warlike qualities and brilliant feats of war could possibly do. Frederick to-day is mourned with a tenderness of sympathy that falls to the lot of few monarchs.

It is rare that so many regal qualities distinguish one individual as were to be found in the deceased Emperor. The arts of war and of peace had in him a remarkable exponent. He was no mere fierce warrior delighting in the pomp, circumstance and carnage of war, but when the inevitable occasion came, he was to

be found at his post, rendering such services as only a brave and skillful leader of men could accomplish. His rapid advance, opportune intervention, mastery and decisive action retrieved threatened disaster at Konigsgratz and achieved a victory that crushed the hopes of Austria and gave Prussia undisputed ascendancy in the affairs of Germany. In the more severe and protracted struggle with France which culminated in the overthrow of the Napoleonic dynasty, Frederick played a conspicuous and heroic part. He made no blunders in strategy, was always ready to seize every opportunity, and though having to encounter terrible fighting, his onward progress to Versailles was a grand triumphal march. With the downfall of Louis, his fighting days ended. His sympathies and desires were pacific. He was not one of those that tugged for the outbreak of hostilities. As far as in him lay his counsels were for peace. He was permitted to leave this world before Europe was plunged in war.

Frederick I. was a constitutional monarch. He desired to promote the happiness of his people and to leave them as far as possible in the enjoyment of their liberties. Events indicate that this was his settled purpose. A man conscious of the near approach of death is not likely to be swayed in his actions by mere notions of expediency. His desires to secure for the people perfect freedom in the election of their representatives brought about the last of the conflicts with the man of blood and iron, which disturbed the harmony of his short reign. The Chancellor, autocratic in all his ideas and ways, had no scruples in using Governmental means for the control of elections. To abandon this questionable method of retaining power was something he would not willingly forego, and offered all the resistance he could to the Emperor's endeavour to free the electors from all bureaucratic interference. If the Emperor failed to accomplish his purpose, the people know that it was his wish to act justly, and this will deepen the respect with which his memory is cherished.

In excellence of personal character the deceased Emperor was one of the best that ever sat upon a throne. Those who have read Carlyle's "Frederick the Great" will understand what this implies. His fiery passionateness which some of the Hohenzollerns displayed found no resting place in his finely poised nature. What was primarily said of his illustrious kinsman, can without the slightest exaggeration be fittingly applied to him.

He bore the white flower of a blameless life.

He lived a noble and stainless life, he died calmly and peacefully as only a Christian can die, his faithful wife, with a devotion and self-sacrifice equal to his own, keeping affectionate vigil till the end came.

And now the eldest son of Frederick is Emperor William II. What he will make of his opportunities remains to be seen. That he is the fire-eating warrior correspondents' gossip picture him is fairly open to doubt. We have, however, his own words for it that his tastes and sympathies are warlike. "We Brandenburgers are soldiers." There is no doubt that his political sympathies are fully in accord with Bismarck and the Junker party. The lull in German affairs due to the declining days of the late Emperor William and the uncertainty of his son's life now ended will not long continue. Stirring times are probably at hand.

### CIVILIZATION AND ITS SHADOW.

AN advanced civilization is not a pure and unmingled good all round. It is pleasing in the extreme to see the indications of advancement. The eye dwells with satisfaction on the rise of palatial residences, with all the equipments and adornments that science and art can suggest. The handsome equipages, some of them models of good taste and others examples of ostentatious display, speak in a general way of abundant material prosperity. Costly living, lavish entertainments, and the vast sums expended on pleasure and luxury are phenomena of the time. This sunshine is, however, attended by shadows of ever-increasing density, suggesting to the observant that if existing prosperity is all right, it is not in every case following the right direction. It is far from apparent that in every instance it is an unmitigated blessing. In the vast populations of our great cities, especially the great centres of the world's commerce, why are the extremes of poverty and wealth so great? Is it to be taken for granted that ever-increasing areas of such cities as London and New York are to be left to extremes

degradation, suffering and crime? Are civilization and abject squalor, like the Siamese twins, inseparable? Is civilization doomed to be for ever pursued by an inevitable and relentless barbarism? A Christless civilization is by the nature of the case a doomed civilization. This is a fact that all past history attests. Material prosperity based mainly on selfishness has in it the elements of its own decay. Greek, Roman and Byzantine splendour fell by the weight of their inherent corruption. The eternal laws of the Governor of this universe are not subject to the modifications of time or geographical position. Ancient and modern civilizations are alike amenable to Him who rules over all. The nation that will not serve God shall perish.

What hideous disclosures of degradation and suffering in the East of London have just been made. The bitter cry raised a few years ago was shrill and piercing enough to attract general attention, and prompt to remedial efforts. These have been utterly inadequate to cope with even a fringe of the existing distress, and a still more startling state of affairs is now being brought to light. The condition of many of these dwellers in East London is rapidly sinking from bad to worse. With many work is scarce, and with most wages are wretchedly low. As a result their condition is no more enviable than was that of the slaves in the Southern States before the American war. In some respects the condition of the sable slaves was pleasant in comparison. The industrial conditions existing in East London would seem impossible in a Christian land. Had they been detailed by unaccredited observers their narratives would have been set down to the wild imagination of an ingenious romance. The victims of the "sweating" system have told their almost incredible tales before a committee of the British House of Lords. They have been subjected to the searching cross-examination of skilful experts, and the sad facts remain that there are brother men and sister women toiling sixteen and eighteen hours out of the twenty-four for a pittance that cannot long keep body and soul together, living on scantiest possible supplies of food among filth and squalor supposedly impossible. What can such miserable kennels in which these incessant toilers pass day and night be but breeding places of foul disease and deadly immorality? These terrible recitals before the House of Lord's Committee have been confirmed and amplified by the enterprising and painstaking commissioners appointed by the *British Weekly*, who have done much to draw attention to the moral and material dangers that abound in the British metropolis. The plain, straight-forward, unexaggerated story of these commissioners is sufficient to dispel the dream that existence is a happy and joyous thing for a very large number of London citizens. That such awful misery should exist to the extent it does is simply appalling.

Much of the misery is no doubt due to vice and crime, to intemperance and improvidence. That such is the case is painfully true. The gin palace is to all appearance the most prosperous institution in East London, and adds its large quotas to the prevailing distress. When this is admitted all is not accounted for. If there have been startling disclosures of crime and suffering in the east of London, have there not also been astounding revelations of what is only too common amid the stately surroundings of the west? The conditions of existence to which thousands in East London are condemned without hope of escape while life lasts are neither Christian nor human. They cannot go on for ever. If the gigantic evils are not wisely and firmly confronted and abated they will lead to consequences at which many will stand aghast. For the abatement of these evils the cure must be radical and thorough. Half-way measures, and what is called rose-pink philanthropy will be worse than useless. Emigration is proposed, and under proper conditions might afford some relief. This, however, would only be a burden on peoples who were in no wise responsible for the wrongs and miseries of these sufferers in the battle of life. The remedy and responsibility both primarily belong where the evils abound. The Gospel of Jesus Christ is the one sole remedy for the cure of heathenism whether in East London or West Africa. The Gospel, not in theory, but practically applied, the good news of God alone can still the bitter cry of the suffering and the degraded. But what have we in prosperous Canada to do with the evils incident to dense populations where bread is dear and flesh and blood so cheap? Much prevention is better than cure. Let there be no corner of the land, no congested portions of towns and cities where the light and preserving power of the Gospel do not penetrate.

## Books and Magazines.

**THE ERRORS OF THE PLYMOUTH BRETHERN.** By the Very Rev. James Carmichael, M.A., D.C.L., Dean of Montreal. (Montreal: W. Drysdale & Co.)—This brief but clear and able refutation of Plymouthitic errors has already reached a third edition. It is well-fitted to put the unwary on their guard against the plausible sophistries of the most sectarian of all the sects.

**THE VEILED BEYOND.** By Sigmund B. Alexander. (New York: Cassell & Company; Toronto: W. J. Gage & Co.)—This is a remarkably attractive issue of a new series of choice fiction by an eminent publishing house, whose past record is a guarantee that only works of genuine merit and wholesome character will find a place in the series. "The Veiled Beyond" is forcibly written and the characters are well drawn and distinct in their individuality. It will be read with an unflagging interest.

**ORION, THE GOLD-BEATER.** By Sylvanus Cobb, jr. (New York: Cassells & Company; Toronto: W. J. Gage & Co.)—Sylvanus Cobb, an American writer who justly attained eminence among his countrymen, has added works of permanent value to literature. The book whose title heads this notice can be confidently recommended. It is interestingly written and its tone is pure. In these days when sensational and purposeless fiction is so prominent, it is pleasing to find that works of real merit, without dullness and without vapidness, can be placed before the reading public at a cheap rate.

**THE SILENT MAN'S LEGACY.** By Annette L. Noble. (Philadelphia: Presbyterian Board of Publication.)—Once before we have met the same family in the author's book, "The Professor's Girls." Here we have the story of the household during times of anxiety and considerable distress, and learn many good lessons on the true way to endure such experiences so as to get from them the discipline and strength they are designed to give. The book is specially adapted to young girls, during and after school age. Its lessons are healthful and stimulating.

**THE SYSTEM OF THEOLOGY CONTAINED IN THE WESTMINSTER SHORTER CATECHISM OPENED AND EXPLAINED.** By Rev. A. A. Hodge, D.D., and Rev. J. Aspinwall Hodge, D.D. (New York: A. C. Armstrong & Son; Toronto: Williamson & Co.)—This valuable little compend has several features of great interest. It is a posthumous gift by the late Dr. A. A. Hodge, and is in itself a most valuable contribution to the elucidation of Christian doctrine. It is the work of a master in Israel. Impressed with the need of such a book, he undertook its preparation, but was summoned from earthly toil before the completion of the task. The first part, "Belief Concerning God," is from his pen, while the remainder "Duty required of man," has been carefully prepared by his cousin, Rev. J. Aspinwall Hodge, D.D. The entire work, in a clear and direct style, evidences a vigorous understanding and a clear grasp of the doctrines of grace. For personal study, parental and Sabbath school instruction this new book on an old subject is alike valuable. Its merits need only be known to be widely appreciated.

**THIRTY THOUSAND THOUGHTS.** Edited by Very Rev. H. D. M. Spence, D.D., Rev. Joseph S. Exell, M.A., and Rev. Charles Neil, M.A. Volume VI. (New York: Funk & Wagnalls; Toronto: William Briggs.)—An extract from the voluminous title page of this most useful and valuable work will give the general reader a good idea of its scope. It contains "Extracts covering a comprehensive circle of religious and allied topics, gathered from the best available sources of all ages and all schools of thought; with suggestive and seminal headings, and homiletical and illuminative framework; the whole arranged upon a scientific basis; with classified and thought-multiplying lists, comparative tables and elaborate indices, alphabetical, topical, textual and scriptural." The present volume contains also a general index to the whole six volumes now issued. This sixth volume is devoted to Scripture biography, to which there is a brief general introduction. There are chronological and other classifications, but all are arranged in two parts, the first comprising all the male characters mentioned in the Old Testament, and the second, all the males whose names occur in the New Testament. For ministers and earnest students of the Bible the work is one of inestimable value.

## THE MISSIONARY WORLD.

### LADIES' MEETING.

The annual meeting for women's missions in connection with the London Missionary Society, was held in the lower hall, Exeter Hall, on Tuesday afternoon, May 8. The Countess of Aberdeen presided. Miss Bennett read a paper relating to the work which is being done through the lady agents.

The Countess in her opening remarks said: We read and hear a great deal about missions; but still there is something unreal about the whole matter until we come face to face with the missionaries. During our visit to India, Lord Aberdeen and I became acquainted with missionary effort, the memory of which will never be effaced from our minds, for we were filled with awe at the importance and interest of the work. Through the kindness of Mr. Hewlett and others we were enabled to visit the schools, hospitals, and zenanas, and to observe the many phases of spiritual labour for women. We could not help feeling grieved at the great need there is of enlightenment amongst our own countrymen, who ought to be helping in all Christian work instead of requiring missionaries to teach them. The number of female agents is not more than one to every 100,000; and we trust that words spoken this afternoon may arouse a more intense interest in helping those who are engaged in this grand enterprise.

Miss Bloomfield, of Berhampur, began her address to the meeting by saying that she should speak chiefly of the country work in which she had been engaged. She described Berhampur as lying about 200 miles north-west of Calcutta, and as being of some historical interest owing to the celebrated people who had lived and died there, or who had been interred in the burial ground. At present the population is over 27,000, and in one large district, including 1,350,000 souls, there are only two or three female workers, so that the lady missionaries feel they are as nothing among so many. The women are nearly half of them Mohammedans, and are increasingly becoming so, not so much from religious principle as owing to their great poverty, for the poorest look to the Mohammedans for some measure of relief. The lower classes are very numerous, and so ignorant that it is difficult to make them understand anything; but having no special faith of any kind, they appear willing to listen to Gospel teaching when it is given them. Miss Bloomfield spoke of the necessity of first getting hold of the boys, and by that means she said she had been able afterwards to induce the parents to allow the girls to come to her schools. The difficulty of visiting the parents was spoken of as being very great, owing to there being no roads, and the ploughed fields being often so rugged that it is impossible for a bullock cart to pass over them. Still the children's interest in the school, after a time, becomes so great that they will surmount almost any obstacle to be present; and in visiting a village every attention, according to the customs of the country, is paid to the English lady visitor.

Miss Philip, of Peking, said that when she was asked to speak she felt a difficulty as to whether she should talk of the needs of the people or the work already accomplished amongst them, and decided that it would be better to mention what was already going on under four different agencies—viz., Bible work, medical work, educational work and itinerant work. The first means employed for reaching the people was the medical work, which opened the hearts of the women, better than anything else, to receive the lady missionaries into their homes. In the dispensary the men and women are gathered in separate rooms, and a lady missionary is present to speak to the women who are waiting for their turn to receive medical advice. Miss Philip described an afternoon in one of the hospitals, where she went to watch the women and children; on her arrival she found a number attentively listening to a native Bible woman, who was explaining, in a somewhat peculiar manner, a Gospel story. The children were mostly suffering from skin diseases, but one girl had run a needle into her leg. The accident had happened from the habit of the natives of turning the bed into the sofa for the day, and working upon it. One woman had attempted to commit suicide and was badly wounded in the head, not an uncommon circumstance from the frequent quarrels in the family life. Had she known the Gospel, she said, she would not have attempted suicide.

## Choice Literature.

### THE SPELL OF ASHTAROTH.

BY DUFFIELD OSBORNE.

#### CHAPTER IX.—THE SECOND NIGHT.

When the swiftly gathering darkness of the night had spread itself through the Hebrew camp, Adriel arose and, wrapped in a rough mantle with the end drawn over his head so as to shade his face from the gaze of inquisitive friends, stepped forth unobserved. He had dismissed Abiathar early in the evening under the pretence that his presence disturbed his rest, a reason which, shallow as it might be, the boy could not but regard; and now, with no weapon of offence or defence other than his sword which, together with a bottle of wine and some dates, lay concealed under his cloak, Adriel threaded his cautious path until he reached the rampart, and, crossing it, pursued his way over the plain toward the ruins of the fallen city.

As he drew near he quickened his pace, for the sounds he heard drove the blood back upon his heart and well-nigh froze him with horror. It was the howling of wolves and dogs; wolves that had descended from the mountains drawn by the scent of carrion, and dogs which, with none to feed them, were driven to dine off those who had been their masters; and now dog and wolf howled, snarled, and fought over the dainty banquet so richly spread for them. Adriel was now running at full speed. He had not thought of his captive being exposed to such a danger, and the horror of it pierced his very soul.

Climbing over the ruined wall, he sped up one of the narrow streets, scattering wolf and dog in his mad race, and as he turned a sharp corner, he suddenly burst upon a band of robbers who had come down from the mountains to seek such plunder as the invaders might have left. They were sitting in a circle, evidently dividing their gains, when this apparition bounded into the midst of them; but ere they had sprung to their feet and grasped their weapons he was gone.

"It is a spirit of the dead!" said their leader in trembling tones, and, hastily gathering up their booty, they made haste to regain their fastnesses.

The thought that wolf and dog were aided by such allies lent new wings to Adriel's speed until, with redoubled exertion, he at last reached the hut, and fainting and breathless sought its entrance.

A door formed of a single slab of stone working on pivots, and which he did not remember having noticed before, now closed the aperture. Within all was still.

Adriel's heart sank within him and for a moment he scarce gathered courage to knock or speak. At last he placed his shoulder to the door, swung it back, and entered.

Standing a moment until he became accustomed to the darkness, he saw the girl lying upon the couch and gazing at him with her great, sad eyes. Then she rose.

"Is it thou, my lord?" she said. "I knew not whether it might be one of thy people or some robber from the west who sought for me."

Adriel shuddered.

"And what if it had been?" he asked.

"I should have preferred the former. It would have meant no more than death," she answered simply, "and the wolves to either, for the door is strong enough for them. Had it been but one man," she resumed, with slow decision, "perchance I could have struck him down with the dagger ere his eyes had seen me in the darkness, and had there been more, it were but the work of an instant to make their capture a vain one."

He looked at her in admiration for a moment, and then, throwing back his mantle, drew forth the supplies he had brought with him and set them before her, saying:

"See, I have stolen from the camp to bring thee these, that thou mightest not want while thou art forced to remain here."

"And for how long will that be?" she asked.

"I know not," answered Adriel hurriedly. "Perchance until they move the camp up into the country, when thou mayest escape with safety toward the south. Tell me," he continued, as though to forestall her pressing the inquiry on a subject which could not but call to mind the difficulties of his enterprise—difficulties which he dreaded to contemplate—"tell me something of thyself and people. There is short time when I can safely remain here, and I would fain learn who thou art."

For a moment the girl was silent, and seemed to struggle to keep down the tears that threatened to appear. Then she turned to Adriel.

"There is little for me to tell," she said. "Doubtless thou has heard of the mighty Kara-in-das, the king who rules far away to the east in Babylon, a city to which my father has told me that this Jericho was but a hovel. Thence was it that my father came hither years ago on a mission from our great king, that he should send him word how that matters went upon the coast, and should attend that caravans from the East received due hospitality. My brother was then very young, and I first saw the light here."

"For many years Uruk, my father, kept hoping that he would be recalled to Babylon, the city he loved; but when the king sent word that he should remain and build him a palace suitable for the envoy of so great a monarch, he composed himself to a life of honoured exile, and all he saw of home was when he would tell me tales of the grandeur of the great city; of her walls and palaces and temples and hanging gardens; of the wealth and might of her kings; of the numbers and valor of her warriors, and of their coats of mail, and black, curled beards; the beauty of her women, the power of the gods that kept guard over her safety, and how the people worshipped them with great festivals and sacrifices. Had I sacrificed to Ashtaroth after the manner our maidens are compelled to do in Babylon, perchance evil fortune had not befallen us, and I should not now be the captive of thy hand."

"Rather," replied Adriel quickly, "am I thine. For do I not peril my life that thou mayest escape?"

"And I have told thee that it were a foolish act." "Of that I must judge," said he proudly; and then, as though to change the trend of her thoughts; "thou hast told me thy father's name, maiden, but I know not yet what is thine."

"I am called Elissa." "It is a name we know not among my people," he said, absently, "but it soundeth musical on mine ear;" and then he fell to musing, with eyes fast fixed on vacancy.

At length, arousing himself as though from a dream, and springing hastily up, he said:

"I must leave thee how, else they may miss me in the camp, and questions be asked that it were difficult for me to reply to. Do thou keep thy door fast shut against beasts. Men, I am persuaded, thou needest not fear. The robber would give this hut no second glance; only be thou wary. I will return to thee again."

He was gone, and the girl, once more alone with her thoughts in the midst of that ghastly solitude, strove to kill the feeling of utter despair that surged in her heart and made the events of the preceding days seem like a huge dream that must melt away at the rising of the morning sun.

#### CHAPTER X.—THE SUMMONS TO BATTLE.

Ozias lay sleeping upon his couch as the night wore on into the morning watch.

Of a sudden he became conscious of men entering his tent and standing beside him, and, springing quickly up, he sought instinctively for the sword that hung near his head.

But a well-known voice exclaimed, "Peace be with thee, Ozias!" while another said:

"Hold, father; it is Achan, who would fain speak with thee of Adriel," and Ozias, half ashamed of his ready distrust, bade Achan to be seated, and ordered Abiathar that he should set bread before the visitor; but Achan waved aside the proffered hospitality, and turning to Ozias, said, in a troubled voice:

"Ozias, I have sought thee that we might speak together concerning my son. Well into the beginning of the watches he drove this boy of thine from his tent, and when the boy returned later to see how Adriel slept, behold he was gone. Then it was that Abiathar sought me, and together we ranged through the camp that preadventure we might find him we sought, but without avail, and returning at last to his tent, we waited."

"As the middle watch wore on we heard footsteps approaching, and then the curtain of the tent was thrown aside and Adriel entered. You should have seen the wild look in his eye, like to the eyes of one that walketh in his sleep, and his garments and sandals were clotted with the mire of the plain, his hair bedraggled with the dew. He did not seem to see us, but staggard toward the couch as a man weary from hard travel, and throwing himself upon it closed his eyes without a word of greeting or explanation. Of a truth, Ozias, I believe the young man to be possessed of a devil that drives him forth on such mad and meaningless journeyings."

The face of Ozias darkened, and turning to Abiathar, he asked:

"Hast thou watched him well of late, as I bade thee?"

"Even so, father," replied the boy, "but he has seemed to chafe at my presence, to speak harshly, and, even as Achan has told, last night the evil spirit within him compelled me to go forth, peradventure that I might not know whither it drove him."

"Wherefore didst thou not lie in wait and follow his steps?"

"Truly I feared to, for Adriel is quick of eye and ear, and he looked so grim when he sent me away that I doubt not the evil spirit would have slain me had I dared to trace him."

"Tush!" said Ozias scornfully, "I thought that thou didst deem thyself swift of foot?"

"Thou sayest truly, but thou knowest Adriel. He would have been upon me ere I had run a hundred paces."

"What thinkest thou, Ozias?" asked Achan impatiently.

"I know not what to think. Peradventure some woman hath wound her snares around his heart."

"Nay, that cannot be, for I have been minded to speak to thee for many days how that thou shouldst betroth to him thy daughter, Miriam. I know his heart goes out to her alone of all maidens."

"And I have met thee with a prompt assent, for I love the boy well; and now—we must set a watch upon him, and then shall we see whether or not there be reason for his madness."

As Ozias finished, speaking there was heard a trampling of feet without the tent, and a voice called:

"Ozias, come forth! I that speak to thee am Caleb, the son of Jephunneh."

Ozias and Achan sprang to their feet and issued out into the dim light of the early morning, while Abiathar sped back to keep watch near the tent of Adriel.

"What wouldst thou with thy servant?" asked Ozias, as he stood before the lieutenant of Joshua.

"This:" was the prompt answer. "The spies who went forth have but just returned to me, and they have told their story to the Captain, how that the hearts of the men of Ai are fainting within their breasts at the news of our entrance into the land. It were a needless toil to lead the host up against them, for they will fall of their own weakness before the first blast of our trumpets. But the Captain bids me tell thee that thou take with thee three thousand men, a number equal to the warriors that the city can muster. Select whom thou wilt, and go up through the pass in the hills and smite them with the edge of the sword, and leave not one stone upon another. When wilt thou go forth?"

Ozias bent his head. "The words of my lord shall be obeyed. In an hour from now thy servant shall set out even to do thy bidding."

"So be it," replied Caleb, and turning with those that were with him he was soon lost among the tents, while

Ozias roused his servants from their slumbers, and sent them forth to pick three thousand of the men of Judah, who should march with him against Ai.

Hardly has the word passed that an enterprise was on foot, and that Ozias had been appointed to lead the detachment, than his tent was besieged by many, eager to be included in the chosen company. But leaving the selection to Sethur and Zithri, his chosen lieutenants, Ozias set his face toward the tent of Adriel, revolving in his mind how that such an employment as he could offer could not fail to be welcome to the spirit of the young soldier, and would exert a powerful influence toward shaking off the strange humor that had seized upon him.

As he hurried along, he was surprised to see the man he sought coming toward him.

"Adriel!" he exclaimed. "It is well I have met thee, for I was hastening to thy tent to bid thee go up with me against Ai. Peradventure a journey into the mountains will bring back the bloom to thy cheek and the fire to thine eye."

Adriel looked up as Ozias spoke, and the old soldier almost started back in surprise and grief at the change which three days had produced. That haggard, weary face even the news of action was powerless to lighten.

For a moment Adriel did not answer, but stood silent and abstracted as he pondered on what excuse he could offer to avoid the service, a service which might last several days, his absence during which could not fail to be fraught with the gravest danger to the maiden concealed among the ruins. At last, seeing that Ozias eyed him with surprise not unmingled with impatience, he said:

"Wouldst thou have a sick man with thee? Perchance thou mayest need the full strength of thy complement."

"Tush!" answered Ozias testily. "'Tis but the languor of the camp. Trust me, it is action and enterprise that will drive away the sombre spirits that oppress thy mind."

"Ozias," said Adriel, "thou knowest that I am not the man to shun either danger or toil, and now I say unto thee that ere I had journeyed with thee as far as the pass, my head would swim and my foot fail me. It is in vain thou urgest. I cannot go."

He spoke decidedly, and the keen old soldier saw that argument was useless to press his cause. He shrugged his shoulders and saying, "Be it as thou wilt, but I thought to do thee a service," turned back to where his detachment was fast gathering for the march.

"Strange, strange," he murmured. "It was his nature to bound with joy at such a service. Verily, he is possessed of a devil."

But the time for musing was short, for now three thousand and hardy warriors stood ready under arms—picked men all, and eager to be led up against the people whose country they now looked upon as, of a truth, their own. The trumpets blared out their brazen summons. Ozias took his place at the head of the detachment, and Joshua, standing on a little rising ground amid a group of the princes, stretched out his hands over them, and with a few brief words bade them go forth.

"See well, ye men of Israel, that ye smite them with the edge of the sword and leave not one man alive, even as ye smote the men of Jericho; and may the Lord our God attend ye and give ye victory over all your enemies!"

Again the trumpet sounded the long slow blast of advance, and the invading party moved forward amid the shouts of the surrounding multitude, who envied them the relief from the irksome tedium of a dull camp. Clearly the now arisen sun, with neither cloud nor mist to dim its effulgence, shone down upon their polished mail as the bearded ranks swept by, through the western gate of the rampart and off into the acacia-studded plain, until the waving spear tips were lost amid the thickening foliage of the distance.

#### CHAPTER XI.—UNDER THE SPELL.

Pass we by the day. Our business is not with it; nor need we follow that grim old soldier, Ozias, with his desert-hardened followers, as they wind up the tortuous pathways of the mountain thirsting for blood, confident of the slackening of their thirst, yet watchful and wary lest jutting cliff or dense ravine should give hiding to snare or ambushade. They are gone. They have been gone now for many hours, and the darkness is once again spread over tent and ruin.

Adriel had been resting, as was his wont, during the day, while his family and friends whispered sorrowfully among themselves that the fit was upon him. They say that their presence served but to irritate his troubled brain, and therefore they kept aloof. Even Abiathar was roughly told to take himself hence, and the ill-concealed anxiety of Miriam, which the boy incautiously revealed, seemed but to throw the patient into a fit gloomier even than those that had gone before.

Abiathar, while obedient to the wish of Adriel, he withdrew himself from the tent, yet mindful of his father's bidding, lingered around and kept a close watch that he whom they deemed a sick man should not go forth unattended.

At last the boy's watching bore fruit, for, as the night wore into the middle watch, he saw Adriel issue out, clad as before, in tunic and mantle, and take his way toward the western plain. Rising quickly from where he lay upon the grass, Abiathar followed at such a distance as to be unobserved. He ran small risk, for the thoughts of Adriel were far away from the fear of being spied upon. The events of the day had shown conclusively that the game he was playing could not be continued at any length of time. True, he had been saved much embarrassment by the mistake made as to the nature of his ailment—a mistake which he had been careful to do nothing to correct; yet even this had its evil in the close watch to which he was subjected.

(To be continued.)

THE Rev. Dr. Adam opened recently the beautiful new church at Coatbridge, erected for the congregation of which the late Professor Henderson, of Rome, was for many years pastor. It is seated for 600 and has cost \$9,000.

THE ROAD THAT JESUS TROD.

(Written between Jerusalem and Jericho.)

Among the rocky hills there winds  
A way where little water flows;  
Nor shade from trees the traveller finds,  
Nor verdure to invite repose;  
But names we spelt and loved to learn,  
In childhood, from the Word of God,  
Greet us like friends at every turn  
Of that rough road that Jesus trod.

To right and left that rocky range  
Saw His uprise, His bowing down;  
The thorns He suffered do not change,  
These are the children of His crown.  
The bitter waters that betray,  
The silver star that lights the sod,  
They are the same, unchanged to-day,  
As on the road that Jesus trod.

And when the scene of all His pains  
Has faded from our mortal sight,  
May their remembrance fill our veins  
With strength to suffer and to fight—  
To suffer for our fellow-man,  
To fight for truth that comes from God,  
Far from Judea pilgrims can  
Thus tread the road that Jesus trod.  
—Hamilton Aide, in Good Words.

COST OF TRAVEL IN 1820.

A few miscellaneous items of intelligence recorded for the benefit of travellers in 1820 may not be without their interest for the more fortunate travellers of 1888. At that time the passenger by diligence from Paris to Brussels had to sleep two nights on the road. The fare for this journey viz., 70f., does not seem exorbitant, especially when we bear in mind that it included bed and board en route. It is true that for this payment you had no right to a separate chamber; there might even be several beds in it, but an extra fee would generally secure privacy. And the waiter expected only 6 sous as a *pourboire*. Where are such waiters nowadays? From London to Geneva, including dinners, suppers and beds on the road, the fare was not far short of £20, which the fare to Florence was about £35. Fare by sea were perhaps not higher than now in proportion to the time taken on the voyage. Thus from Falmouth to Gibraltar the fare was £38, to Malta £59, to Messina \$61. But passengers had to provide their own bedding, and there was no reduction in the fares for female servants. The packets sailed "every three weeks, weather permitting." From Hamburg to Harwich every "whole passenger" paid £5; every "half passenger" £3. Here, again, female servants were counted as "whole passengers," as also were all children over six years of age.—*The Cornhill Magazine*.

WITH HAWTHORNE.

"You shall sleep in Hawthorne's own bedroom," said our hostess, ushering us in, and we went up to it by the steep old stair case—a charming room with low cottage windows, through whose latticed panes the roses and woodbine peeped in to greet us, while the bobolinks chattered garrulously on the trees outside. The house is a rambling one, with those quaint little steps up and down between the rooms inside which not ungracefully betray an architectural afterthought. The pitch pines and locusts and silver birch trees that now surround and close in the house, as well as the larchwood that clambers up the slope behind, were planted for the most part by Hawthorne's own hand. One of the bushes is itself a hawthorne close beside the pretty creeper-covered porch. Everything in the room and outside it seemed to us alike beautiful—the delicate feeling of a cultivated and artistic home informed every detail of the hangings and the drapery. We felt that Hawthorne's house had fallen into good hands, and that no tinge of its special aroma would be allowed to escape by unskillful treatment. Dinner and gossip in the dainty drawing room concluded the Saturday, and on Sunday morning we rose fresh after all the fatigues of our week in Boston. At breakfast we were introduced to that immemorial New England Sunday dish, Boston baked beans, without beginning the day on which no genuine Yankee of the old rock could ever feel his Sabbath truly sanctified. I cannot say I thought highly of them, perhaps the dish is in reality a penitential one meant to assimilate the Massachusetts Sunday to a Friday fast rather than to a dominical festival. After breakfast we strolled out casually into the grounds, and our hostess led us through tangled undergrowth of sweet fern and blackberries to Hawthorne's path along the crest of the ridge. There, on his Mount of Vision, as Mrs. Hawthorne used to call it, the Concord dreamer dreamed, says Mr. Bartlett, as many unwritten books, as he ever put on paper. His constant pacing up and down as he worked out the details of "The Marble Faun" and "The Tanglewood Tales" have worn a lasting footpath on the brow of the ridge, from which we looked down upon the waving grassland of the Concord Valley. Low hills gird it round on every side with a most primeval woodland; in the centre the narrow alluvial basin itself, deep in lush meadows, makes up the intrusive wedge of civilization which alone has yet penetrated the solid mass of Thoreaus, wild and unsophisticated forests. Dark pine-rose sombre in front of the house; evergreens climb the slope of the hillside. The gloom of their shade seemed redolent of Hawthorne; it was a fitting place for a man to meet those strange mysterious witch-like figures that flit forever through the pages of "The Scarlet Letter," and the subdued light of the paths at the wayside.—*Grant Allen, in the Fortnightly Review*.

THE WOMAN OF THE FUTURE.

For several years I have marked a gradual, steady improvement in the physique of our women, due to a better understanding of physiology and observance of sanitary law. Comparatively few remain who compress vital organs into wasp waists by lacing; sanitary underclothing is more generally worn, and heavy boots with low heels have taken the place of the ridiculous French abominations that once deformed women's feet and ruined their natural gait. False modesty has given place to true, with very great gain to female health and corresponding increase of promise for coming generations.

We are training physically future children when we give their prospective mothers better, stronger bodies, and physicians rejoice at the advent of every plan for further gain in this regard. Systematic out-of-door exercise is the very best prescription that can be given to women during June, and a few hints as to its employment will answer many questions that have been asked me lately.—*Dr. William F. Hutchinson, in the American Magazine for June*.

DR. FAUSTUS.

The basis of the literary Faust-sage is the Faust book of 1587, first sold at the Frankfort Fair of that year, the title of which runs: "History of Dr. Johann Faust, the renowned magician and adept in the Black Arts; how he pledged himself to the devil at an appointed time, what strange adventures he passed through meanwhile, ordered and carried out by himself, till in the end he received his well merited reward. For the most part derived from his own writings that he left behind, and printed as an awful example, frightful illustration, and earnest warning to all vain, curious, and Godless men." The work is dedicated by the writer and printer, Johann Spies, to his "most gracious dear Lords and friends, Caspar Kolln, secretary to the Kurfürst of Mainz, and Hieronymus Haff, Rentmaster in the county of Königstein." In this little book all the widely-dispersed legends, oral and written, respecting Dr. Faustus, were brought together into literary shape. Its success was unbounded, and imitations sprang up in all directions. A year or two later appeared an English version, "The History of the Damnable Life and Deserved Death of Dr. John Faustus"; a continuation appeared in 1594, entitled "The second report of Dr. John Faustus, containing his appearances, and the deeds of Wagner, etc.;" and before the end of the century, historic Faust were circulating throughout well-nigh every country of western Europe. The only one of these embodying any new material is that of Widman, published at Hamburg in 1599, and which is declared to be based mainly on original sources. In addition to the prose versions, numerous ballads also appeared; and every strolling company of players was expected to have on its repertory some piece dealing with the career of the great magician. Marlowe seems to have founded his famous drama on the original Frankfort book, the story of which, at least, was in all probability brought over to this country in the year of its publication by an English company of players who had been in the service of the Duke of Saxony.—*Macmillan's Magazine*.

DESERVE OFFICIAL RECOGNITION.

THE GOVERNMENT EXAMINATION OF BAKING POWDERS  
—ROYAL OFFICIALLY REPORTED PURE.

The reports of the Government analysts, as made public from time to time in the official reports of the Commissioner of Inland Revenue, form useful subjects for study. A great deal of attention is devoted to the examination of baking powders, and very properly so, for they are articles of general use, and many of them being so grossly adulterated all possible information should be given to enable consumers to distinguish between the good and the bad.

A large number of these articles have been analyzed, the samples being collected from dealers in all sections of the Dominion. The impurities found were principally alum and lime, both unwholesome. The alum is used in place of cream of tartar because of its low cost. The lime, both tartrate and sulphate being found, was present from the use of improperly refined cream of tartar.

The analysts found and reported the Royal Baking Powder to be pure, free from lime, alum and phosphatic acid, and of high leavening strength. A complete analysis would undoubtedly have shown no baking powder, except the Royal, entirely free from some of these objectionable ingredients. This, we presume, accounts for the lack of leavening power in the other powders, as sometimes complained of by the cook, and for the bitter taste found in the biscuits so frequently complained of by ourselves.

But aside from the inferiority of the work done by these powders, the physicians assure us that lime and alum taken into the system are injurious. Their physiological effects are indigestion, dyspepsia or worse evils.

The question naturally arises, why do these cheap baking powder makers use these things? Alum is three cents a pound, lime still cheaper, while cream of tartar costs thirty-five or forty. The reasons for the chemical purity of the Royal Baking Powder were recently given in the *New York Times*, in an interesting description of a new method for refining argols or crude cream of tartar. It seems that it is only under this process that cream of tartar can be freed from the lime natural to it and rendered chemically pure; that the patents and plant for this cost the Royal Baking Powder Company about half a million dollars, and that they maintain exclusive control of the rights.

This official recognition of the purity and value of the Royal Baking Powder by the Government will add to the already wide popularity of that article, and deservedly so. This baking powder is now used, to the exclusion of all others, by the United States Government, its advertisements for supplies calling for it by name, as the continued tests of the official chemists show it to be much higher in strength and purer in quality than any other brand.

British and Foreign.

THE Rev. Archibald Bowman, of Forglen, has resigned his charge. He is going abroad.

PRINCIPAL CAIRNS was the preacher at the 102nd anniversary of Kilmurchan U. P. Church.

THE Queen has subscribed \$1,000 towards the restoration of Cloughton Church, near Scarborough.

MRS. PHIN has presented the portrait of her husband by Herdman to the Church offices Edinburgh.

SIR WILFRED LAWSON contemplates visiting America to study the operation of the Maine Liquor Law.

MR. W. S. CAINE, M.P., has accepted the office of President of the British Temperance League, in succession to the late Mr. James Barlow.

AT Llansannam, North Wales, a body of emergency men, backed by forty lancers and twenty police, succeeded in collecting \$1.40 of tithes.

DELEGATES are going from several British Universities, including Oxford and Cambridge, to Mr. Moody's conference this summer at Northfield.

MR. JOHN THOMSON, of Bonhill, who is going to Cape Colony as a missionary, was ordained on Tuesday by Dumbarton Free Church Presbytery.

THE Rev. Dr. Orr, of Hawick, the first Ker lecturer, has chosen for his subject "The Christain View of God and the World as centring in the Incarnation."

MR. ALEXANDER MACMILLAN, the publisher, has presented his house and grounds at Upper Tooting a residence for the future suffragan bishop of South London.

THE Rev. Dr. Hutchison, ex-Moderator of the Scottish General Assembly, states that parish minister's stipends have fallen within the past few years from twenty-five to thirty per cent.

THE Rev. John Ferguson, of Linlithgow, has been again presented by his congregation with \$500 as a supplement to his stipend. The same gift has been bestowed annually for the past three years.

THE latest news of Mr. Charles Studd, who is working in the China mission field, is that he is married. A Chinese pastor officiated, and a couple of Chinese Christians were married at the same time.

IN Michigan Supreme Court a decision has been rendered declaring unconstitutional that section of the liquor law of 1887 preventing liquor dealers, brewers, etc. from going on the bonds of retail liquor dealers.

A WELL-EDUCATED young man, able to speak several languages, has been sent to gaol for three months for stealing an overcoat from the Carlisle Cathedral belonging to a Glasgow gentleman who was tuning the organ.

LOCAL option is taking effect in Australia. The result of three pollings at Melbourne is that forty-three hotels are to be closed, and the publicans at Geelong expect that at least a score of them will shortly receive notice to quit.

MR. ARCHIBALD CAMPBELL was presented with an illuminated address and a marble clock by his brother office-bearers, in Kinning Park Church, Glasgow, on attaining his jubilee as an elder. He was ordained at Greenock in 1838.

MR. T. J. Sawai is editor of the *Temperance*, which is published monthly in Japanese characters at Kioto. It is very plainly shown that there is much work waiting to be done by the Japanese temperance party. Their society numbers 382.

THE Linnaean Society celebrated its centenary on the 24th ult., when an influential meeting was held at Burlington House. The president is Mr. William Carruthers, an elder well known in the Church courts for his liberal views in ecclesiastical polity.

CARDINAL HOWARD, who is now in charge of keepers at Arundel Castle, first evinced the symptoms which have been followed by hopeless insanity in February last when he suddenly attempted to kill his favourite chaplain, who had been in his service for over twenty years.

AT Stonehouse, Scotland, the singular circumstance occurred lately of a man inviting people to his own funeral. His wife died on Tuesday, and he issued letters inviting to the funeral for Friday. On Thursday morning he himself died and next day was laid in the same grave with his wife.

THERE are now eight mission vessels cruising in the North Sea, each a combination of church, chapel, temperance hall, dispensary, lending library, and tobacco shop. The seamen have presented to Mr. E. J. Mather his portrait and an address, in recognition of his invaluable services on their behalf.

THE Pitcairn Islanders have sent some straw hats and other articles as jubilee presents to the Queen by a captain who called at the island. The islanders, who are the descendants of some mutineers who were cast on an island a century ago, now number 112. They are very religious and dispense with strong drink, tobacco and coinage.

MR. S. SMITH, M.P., presiding at the fiftieth annual meeting of the Monthly Tract Society, avowed his conviction that Christian labour is as much needed among the upper as the lower classes. In London, the heathenism of the upper classes was more conspicuous than their Christianity. A large portion of them were losing even the faintest regard for religion.

MR. KENNETH MACDONALD, of Calcutta, declares that the most schismatic action he has known performed in Bengal since he went to India, was the Anglican bishop's refusal to take part in the decennial missionary conference, and that the most schismatic periodical is the newly established *Indian Church Quarterly*. The High Church Anglicans, he says, have set up a wall of separation of which the Apostles knew absolutely nothing.

## Ministers and Churches.

THE Rev. Dr. McNish, Cornwall, sailed for Europe by the *Samaritan* last week.

THE Rev. J. B. Duncan has resigned the pastoral charge of St. Andrew's Church, Paisley.

THE Rev. John A. Morrison was inducted on the 5th of June into the pastoral charge of Danville, Quebec.

THE Rev. Thomas Goldsmith, late pastor of St. John's Presbyterian Church, Hamilton, is prostrated by illness.

THE Rev. D. McDonald preached anniversary sermons in the Presbyterian Church, at Jasper, on a recent Sunday.

THE corner stone of the new Presbyterian Church at Deer Park, will be laid with appropriate ceremonies on Saturday next.

THE elders of St. Andrew's Church, Smith's Falls, have bought two lots in the north part of the town on which to build a new manse.

THE Rev. James Boyd, Presbyterian minister at Crosshill for twenty-five years, died on Sunday week and was buried on Tuesday afternoon.

THE pupils and teachers of St. James Square and Wilton Avenue Sabbath schools, had an enjoyable excursion to Long Branch on Saturday last.

MR. J. A. MATHER, of New Lowell, will sail for London this week to attend the Council of the Presbyterian Alliance, to which he is a delegate.

THE Presbyterian congregation at Embro presented their pastor, Rev. G. Munro, M.A., with a purse of \$200 on the occasion of his leaving for a trip to the Old Country.

MR. C. BLACKETT ROBINSON has received from "W. S. J." the sum of \$40, to be applied as follows: For the Aged and Infirm Ministers' Fund, \$20; Foreign Missions, \$10; Home Missions, \$10.

IN the absence of Rev. A. Gilray during the months of July and August the Rev. J. M. Cameron, 7 Pembroke Street, Toronto, will have charge of the supply of vacant congregations in Toronto Presbytery.

AN anonymous friend of Foreign Missions has made to the Foreign Mission Board the offer of the entire salary of Rev. Joseph Annand, Santo, for one year. The offer was gratefully accepted. The communication comes to the Board through Rev. E. Scott.

THE Presbyterian Churches of Ottawa, have arranged with Mr. Meikle, who was one of those who took part in the great revival meetings there some time ago, to give a week's service in Knox Church. He goes to Ottawa principally to open the new Erskine Church.

AT the annual meeting of the congregation of St. Stephen's Church, St. John, N.B., held recently, the following trustees were elected: Messrs. James Fleming, T. W. Peters, James Wilson, D. M. Sutherland, Peter Campbell, T. H. McMillan, F. W. Wisdom, Thomas Kedey and John P. MacIntyre.

THE garden party given on the grounds of Victoria Hall on Friday afternoon week by the young ladies connected with the St. Andrew's Church, Perth, Mission Band, was very successful. Refreshments and amusements were in abundance, and everybody had a good time. The financial question resolved itself favourably also, over \$67 having been cleared.

COMMUNION services were held in Calvin Presbyterian Church, Montreal, on the 3rd inst., when 266 members sat at the Lord's table. At the preparatory service the pastor, Rev. Dr. Smith, received into the fellowship of the Church thirty-two new members. The congregation has grown so rapidly that the officers of the Church are considering the enlargement of the building.

ON Tuesday evening, June 5, the Young People's Mission Band of the Presbyterian Church, Streetsville, held one of their monthly meetings, the chair was filled by the president of the society. After some excellent music by the choir, a splendid lecture on the individual responsibility of Christians with regard to mission work was given by the Rev. A. Gandier, of St. Mark's Church, Toronto.

AT the annual meeting of the congregation of St. Andrew's Church, Chatham, N.B., held on June 6, 1888, it was resolved to present the pastor, the Rev. E. Wallace Waits, with a new pulpit gown on his return from his vacation; and on the eve before he left for a trip to the West, the ladies presented him with a purse containing upward of \$100 as an expression of their goodwill and esteem.

THE Presbyterian congregation of North Emslie, intend building a new brick manse at Oliver's Ferry, and tenders are asked for the same. The congregation also intend putting up a new church this summer at Port Emslie. The people have contributed among themselves \$850 towards the fund of the new manse at Oliver's Ferry. This has been supplemented by liberal donations from Perth Presbyterians.

A MEETING of the Presbyterian congregation, Brandon, was held lately at which there was a large attendance of members and adherents. The purpose of the meeting was to moderate in a call to a minister as a settled pastor. After some discussion took place, a vote was then taken which resulted in the calling of Rev. J. F. Dustan, the result being forty-nine against, sixty-two for. Afterwards 125 endorsed the vote taken.

THE Rev. G. J. A. Thompson, M.A., B.D., a graduate of McGill University and medallist of the Presbyterian College, Montreal, has recently obtained the degree of Doctor of Philosophy from the University of Illinois. Dr. Thompson graduated in Theology in 1887, and has since been prosecuting post-graduate studies in the departments of Philosophy and Christian Apologetics, and has after a series of rigid examinations been awarded the Ph.D. degree.

THE Presbyterians of Musquodoboit Harbour met lately to lay the corner stone of the new church, being built on the foundation of that burnt down last November. The stone enclosed sealed bottles containing printed and writ-

ten matter, including a cutting from a paper of June, 1848, telling of Rev. Mr. McKay, Free Church of Scotland, visiting the congregation, dispensing the Lord's supper, and baptizing the children. The stone was duly laid by Rev. James Anderson, the pastor.

THE first meeting of the new term of Central Church, Hamilton, Young People's Society of Christian Endeavour was held last week. The pastor, Mr. Lyle, being leader, gave an address on the topic, "Christian Decision." His remarks were full of spiritual power and helpfulness to the large number of young people present. Many of the members gave short addresses bearing on the subject, and with earnest prayers and good singing during the evening the first meeting of the new term was brought to a close.

THE Lord's supper was observed in Knox Church, Brussels, on June 10. The pastor, G. Branch Howie, who was ordained on May 7, was assisted on Friday by Rev. Mr. McDonald, of Seaforth, and on Monday by Mr. McQuarrie, Wingham. New communicants, five. Present at the table, 130 in all. A large and enthusiastic meeting under the auspices of the Woman's Foreign Missionary Society of Brussels, was held in Knox Church on the 12th inst., Rev. Mr. Ross in the chair, and in addition to Mr. Howie's address, papers were read by local ladies and a collection taken up.

A LARGE congregation was present at the meeting of St. John, N. B., Presbytery to listen to the proceedings in the call from St. Andrew's Church, Winnipeg, to Rev. J. Hogg, St. John's Church, Moncton. Dr. Bryce and Colin H. Campbell appeared for St. Andrew's. A commission from St. John's Church, Moncton, also appeared. After the proceedings Mr. Hogg was called on and gave his decision in favour of going. There is very great regret in Moncton. Mr. Hogg leaves for Winnipeg after June 24. His work here has been most successful, and his place will be hard to fill.

A LECTURE on "India" was given in St. John's Church, Almonte, recently, by Rev. Mr. Wilkie. The lecture was under the auspices and on behalf of the Mission Band of the congregation. The church was well filled by an audience that listened attentively for nearly two hours to an account of what might be styled "Life in India." The lecturer had the platform of the church literally covered with articles of wear and of use, which he frequently used to illustrate his remarks. He described in turn the dress, mode of living, food, mode of preparation of food, of the various classes and castes of the people of Bombay, Indore, Hill Country and Cashmere.

THE annual meeting of the congregation of St. Andrew's Church, St. John, N.B., was held lately. A statement of receipts and expenditures for the year ending March 31, 1889, was submitted. The receipts were as follows: Cash balance on hand, \$99.76; pew rents, \$1,455.95; ground rents and taxes, \$1,543.97; envelopes, \$1,477.74; poor collections, \$127.10; plate collections, \$927.75; cash borrowed and proceeds note discounted to pay same, \$348.04; total \$5,980.29. The expenditures amounted to \$5,863.30; leaving a balance on hand of \$116.99. The receipts for the year ending March 31, 1886 were estimated at \$5,600, and the expenditure at \$5,269. The following trustees were elected for the ensuing year: Dr. P. R. Inches, Messrs. T. A. Rankine, Alexander Macaulay, J. R. Cameron, W. M. McLean, J. R. Stone, James Kennedy, R. H. B. Tennant, W. W. McLaughlan.

THE Perth *Courier* says: The Rev. A. H. Scott left on Monday morning week for Halifax to attend the meeting of the General Assembly which opened on Wednesday evening in St. Matthew's Church. Mr. Scott will return to Quebec, where he will be joined by Mrs. Scott, and take passage by steamship *Samaritan*, of the Allan Line, for Liverpool. After attendance at the Pan-Presbyterian and Pan-Anglican Councils in London a tour through Britain and on the Continent will be taken before proceeding to Sweden to attend the World's Conference in the city of Stockholm. During Mr. Scott's absence the pulpit of St. Andrew's Church will be occupied by Rev. Mr. Craig, formerly of London, England, who, with his wife, will occupy the manse, and be prepared to attend to pastoral and official duties until Mr. Scott's return. Mr. Craig has occupied distinguished positions in the old country, and is author of a number of works, the best of which has been produced since coming to Canada—"The Great Want of the Age."

THE Almonte *Gazette* says: After the welcome-home social given to Rev. Mr. Wilkie and his family it was found that a large amount of refreshments was unused, and it was announced that a picnic would be given to the children of the Sabbath schools in connection with St. John's and St. Andrew's congregations. The picnic was held in the agricultural grounds on Saturday week. Judging by the immense gathering of both old and young, we are not surprised to learn that there were no baskets of fragments to be taken up this time. The afternoon was a pleasant one, and both old and young seemed to enjoy themselves well. Mr. and Mrs. Wilkie were present, and had a fine opportunity of meeting old acquaintances and renewing old friendships. About seven o'clock all left the grounds highly pleased with their afternoon's enjoyment. Here and there over the grounds could be seen at any time a group of men, women and children with one of Mr. Wilkie's boys in the centre, listening to him speak in Hindustani. The little fellows, however, did not look very foreign in their sailor suits.

THE corner-stone of the new church on Oak Street, now being built by the East Presbyterian congregation, was laid on Saturday afternoon last. The services at the new building consisted of the singing of the 100th Psalm, the reading of Scripture by Rev. George Freeman, prayer by Rev. Professor Gregg, D.D., and the singing of Psalm lxxvii. Copies of the city papers, the history of the congregation and current coins were placed beneath the stone by Mr. John McGregor and Rev. J. M. Cameron. The latter was then presented with a beautiful silver trowel and he proceeded to lay the stone. The use of the Parliament Street Methodist Church having been granted for the remainder of the exer-

cises the gathering then adjourned to it. Mr. John McGregor, chairman of the Building Committee, presided. Addresses were delivered by Rev. Messrs. G. M. Milligan, A. C. Courtice, Dr. Thomas, A. Gilray, J. Mutch and Mr. W. Mortimer Clark. The building will be of red brick, with white stone facings. The body of the church will seat 1,050 persons, the Sunday school 600, and the cost, including \$9,000 for site, will be \$44,000. The collection devoted to the building fund was a liberal one.

THE Rev. J. A. R. Dickson, of the Central Church, Galt, preached a special sermon in memory of the late James McFeiggan, to a very large congregation. The reverend gentleman chose as his text, Matthew vii. 16; "Ye shall know them by their fruits"; Hebrews xi. 4: "He being dead yet speaketh." He referred in feeling terms to Mr. McFeiggan's Christian experience; to his intense love of principle, his disinterestedness and unselfishness, and exhorting the young men of the congregation to emulate his example. At a meeting of the board of managers of the Central Presbyterian Church, the following resolution was passed in reference to the death of the late James McFeiggan: Moved by the Hon. James Young, seconded by Gavin Hume, that this board takes this opportunity at its first meeting since the death of Mr. James McFeiggan to place on record its deep sense of the loss which the managing board as well as the Church has sustained by his death, not only on account of the valuable services which he has rendered as secretary during the period of nearly twenty years, but on account of his energetic and zealous efforts to promote the interests of the Church in all respects, as well as his Christian example and courteous demeanor towards all members of the board.

A YEAR ago last January a Sabbath school and preaching service were opened in a small hall under the direction of College Street Presbyterian Church Session. Very soon it became evident that in order to carry on the work efficiently a larger building was required. Through the generous contribution of Mr. W. M. Clark the trustees were enabled to purchase a most desirable lot on Euclid Avenue, running back to Seaton Village Square. The next step was a suitable church. This was brought before the Presbyterian Council of this city, and received the hearty endorsement of that body. Through the kindness of Mr. William Gregg, architect, plans were prepared which gave utmost satisfaction to the Building Committee. The building will accommodate over 200, and will be opened on the 24th of this month. Services at three p.m. and seven p.m., followed by a social meeting in the same week. A missionary is now in the field with good prospects before him. Hearty thanks are hereby tendered to one and all of those friends in the city who have liberally aided the trustees with their sympathy and money. Not many years hence, it is believed, that in this promising centre there will be a congregation more than self-sustaining. A cordial invitation is extended to all friends of mission work to the services on Sabbath as well as to the social.

THE Winnipeg Presbytery met recently in Knox Church, the Rev. James Lawrence, Moderator. The Rev. A. Hamilton, of Whitewood, was present and on invitation sat as a corresponding member. Professor Hart reported moderating in a call to Knox Church, when it was resolved to call the Rev. Dr. F. B. Duval, of Toledo, Ohio. The meeting was largely attended and the call was signed that same evening by eighty-five communicants and thirty-seven adherents. Since that time signatures have been added and now number 207 members and 124 adherents. The congregation passed a resolution pledging a salary of \$3,500 a year to Dr. Duval. Messrs. Fisher and J. D. Conklin commissioners to represent the congregation before the Presbytery presented written reasons in support of the call. Rev. Dr. Bryce moved, seconded by the Rev. James Douglas, and it was resolved, That the call be sustained and transmitted to Dr. Duval with the reasons annexed. It was also decided that Rev. Dr. Bryce be appointed to support the call before the Presbytery in which Toledo is situated. Rev. Dr. Bryce presented a request from the congregation of St. Andrew's Church asking that arrangements be made for the induction of the Rev. Joseph Hogg as pastor of the church on July 2 at eight p.m. It was decided that Dr. Bryce should preside and address the minister, that Rev. Mr. Spence, of Kildonan, should preach, and the Rev. Mr. Pringle, of Port Arthur, address the people.

THE ceremony of laying the corner stone of the Waterloo Presbyterian Church took place on the afternoon of Monday week. The weather was fine and a large number of people had come to witness the ceremony. The chair was ably filled by Mr. A. E. Mitchell, B.A. The order of procedure was as follows: Sacred selection, "Freischutz," Weber, W. M. S. Band; Singing Psalm c., the choir; Reading Psalm cxxiii., Mr. A. E. Mitchell, B.A.; Prayer, Rev. Dr. Smellie; History of the congregation, Mr. F. Haight; Presentation of the trowel, Mr. George Davidson; Laying of stone, Mrs. William Mortimer Clarke; Prayer, Rev. Robert Torrance, D.D.; Selection, "Les Huguenots," W. M. S. Band. Mr. F. Haight read a very interesting history of the congregation which was afterwards deposited in the corner stone, together with which were placed a copy of the New Testament, Monday's issue of the Toronto dailies, a copy of THE CANADA PRESBYTERIAN, *Presbyterian Review*, *Knox College Monthly*, *Bauernfreund* and *Chronicle*, together with the names of the Building Committee, contractors, and architect, and a programme. Mr. Clarke then in a short and suitable speech, thanked the people of Waterloo for the honour conferred on his wife and himself. Short addresses were then made by Mr. George Moore, Rev. R. Von Pirsch, I. E. Bowman, M.P., John King, M.A., Dr. Smellie, Mayor Breithaupt, Hugo Kranz, William Barbour, Wellesley, Mr. Melvin and Dr. Torrance, of Guelph. The ceremony was closed by singing the doxology, and the benediction was pronounced by Rev. Donald Tait.

ST. ANDREW'S Presbyterian Church, Lindsay, after alterations and improvements, was re-opened for divine service on a recent Sunday, Rev. W. T. Herridge, B.D., of Ottawa, preaching at morning and evening services.

There was a large attendance at both services, more however in the morning than in the evening, as the Methodists gave up their service in the forenoon to allow their members to attend. The collections at each service, which were liberal, were in aid of the building fund. The new gallery will add materially to the seating accommodation, and will obviate crowding in future. On Monday evening a pleasant social gathering was held. There was no formal programme the object being a social meeting consequent on the re-opening of the church. After music by the choir, Rev. Dr. McTavish briefly explained the object of the meeting, and called on Rev. Mr. Anderson who spoke of the progress being made in church matters in Lindsay, and congratulated Dr. McTavish and the members of St. Andrew's Church on the fine edifice they now had. Mr. D. J. McIntyre was then called on, who after some introductory remarks, presented Mr. William Needler with a gold headed cane as a memento of his energy as member of the Building Committee. After Mr. Needler's reply, short speeches were given by Messrs. McSweyn, MacMurtry and McNeillie. After an intermission of twenty minutes which was spent in friendly conversation and looking over the church, Dr. McTavish addressed the meeting and a vote of thanks moved by Mr. Stewart and seconded by Mr. Ray, to the ladies who had assisted in decorating the church brought a very pleasant meeting to a close.

A MARITIME Province exchange says: Another well known Presbyterian minister has passed away. The Rev. William Duff was a Scotchman, born near Perth, and educated at St. Andrew's, where he sat at the feet of Dr. Chalmers. He was licensed by the Presbytery of Dunkeld. Though an accomplished scholar and a popular preacher, his decidedly evangelical views prevented immediate preferment at home, and so he determined to seek a field of labour in the colonies. He came to Halifax in 1842, laboured for some time in connection with St. Andrew's congregation, and in 1843 accepted the call to Lunenburg. Here he had work in abundance. The congregation was scattered over the whole country. Roads were bad, the people comparatively poor, the comforts of life primitive, and education greatly neglected. Mr. Duff identified himself at once and heartily with the people, and was trusted thoroughly by them. His single congregation grew and increased till it became six charges. As a school commissioner he was active in fostering the interests of education throughout the country. He did much to get school sections organized, school houses built and good teachers employed. His efforts, however, were not confined to one locality. He took a deep interest in the educational, missionary and ecclesiastical work of the Church with which he was connected. Liberal in contributing himself, he taught others to give of their substance to the cause of Christ. He was clerk of the Free Church Synod from its organization in 1843 till the Union of 1860. But while warmly attached to his own section of the Church, he was an ardent unionist. He took an active part in the negotiations, and hailed with delight the success which attended the Unions of 1860, 1866 and 1875, by which the several sections of the Presbyterian Church were gathered into one compact body. Mr. Duff married Jane, daughter of the late Rev. John E. Fairbanks, of Dartmouth, by whom he had seven children, two of whom died in infancy. His eldest daughter is the wife of Principal Forrest, of Dalhousie College. Mr. Duff retired from the active duties of the ministry in 1879, but remained senior pastor of the Lunenburg congregation. His health has been but feeble for some time past, so that his death was not unexpected. None the less will it awaken deep emotion through the circle of congregations to which he formerly ministered, and among a large circle of acquaintances to whom he was known.

PRESBYTERY OF TORONTO. — This Presbytery met on the 5th inst., Rev. A. Gilray, Moderator. After a few preliminary matters, resignations of appointments to the General Assembly were received from Revs. Walter Reid, J. Gibson and D. Mackintosh, and from Messrs. Davidson and Fotheringham; and the following were appointed commissioners in their stead, viz.: Revs. W. Percival, W. Burns, D. Camelon, and Messrs. A. Jeffrey, H. Cassels and S. Crane. It was stated by Rev. Dr. Caven that the previous evening he had moderated in a call from the congregation of Central Church, Toronto, in favour of Rev. Dr. McTavish, minister of St. Andrew's Church, Lindsay. A guarantee for stipend was read, promising \$2,500 per annum, to be given in monthly payments. After hearing commissioners, the call was sustained, and (in terms of request) was entrusted for a time to the elders, for the purpose of obtaining additional signatures, with instruction to prepare and hand in reasons for translation, and the various documents as aforesaid were ordered to be transmitted to the Presbytery of Lindsay. Revs. I. Neil and W. Patterson being also appointed to appear before said Presbytery in prosecution of the call on behalf of a committee previously appointed. Rev. D. J. Macdonnell reported the uniting of York Townline and East Toronto congregations as one pastoral charge, and Rev. W. Frizzell reported having moderated in a call from these congregations in favour of Rev. T. Johnston, a minister of the Church without charge. Guarantees for stipend were read, promising \$800, without a manse. After hearing commissioners, the Presbytery agreed to sustain the call, and to apply for a supplement of \$200 from the Augmentation Fund. The call was then put in the hands of Mr. Johnston, and accepted by him, whereupon it was resolved to meet for his induction in East Toronto Church on the 26th inst., at half past seven p.m., the Moderator to preside, Rev. J. W. Bell to preach, Rev. J. M. Cameron to deliver the charge, and Rev. W. Frizzell to address the people. The committee appointed a re-arrangement of certain congregations reported through Rev. D. J. Macdonnell that said committee had met with the congregations of St. Andrew's Church, Scarborough, and St. John's Church, Markham; that they had found the former congregation desirous of being disunited from the latter, while the latter had stated that they would offer no opposition thereto, and that the committee had agreed to

recommend that the two congregations be separated from one another and supplied with preaching separately. After some consideration the report of committee and their recommendation were received and adopted. It was then reported by Mr. Macdonnell that he had held a regular meeting with the congregation of St. Andrew's Church, Scarborough, and moderated in a call which was given in favour of Rev. D. B. Macdonald, minister of Scott and Uxbridge. The call was found to be well signed. A guarantee for stipend was read, promising \$1,000 per annum, with the use of a manse. Reasons for translation were handed in. Commissioners appeared, and were heard. The call was sustained, and ordered to be transmitted, with relative documents, to the Presbytery of Lindsay, and Revs. D. J. Macdonnell and J. Carmichael were appointed to appear before said Presbytery in prosecution of the call. The Moderator, as Convener of the Presbytery's Home Mission Committee, read a report for the past twelve months, from which it appeared that four mission stations without the city had regularly received preaching supply, and with encouraging success; that most of the Sessions in the city and suburbs have under their supervision mission Sabbath schools and other mission work attached thereto; that a new and promising congregation has been organized in the north-west part of the city, with a handsome place of worship, where they now hold service; that five congregations within the bounds, previously aided from the Augmentation Fund, are now in a self-supporting state; that the General Assembly's Home Mission Committee received over \$1,000 more from the Presbytery than was asked for it; and that during the present year the Presbytery may require from the Augmentation Fund about \$600 less than was needed for the past year. The foregoing report was adopted by the Presbytery, with thanks to the committee, especially to the Convener and the Moderator, Revs. D. J. Macdonnell, R. P. MacKay, W. Frizzell and J. Mutch were appointed the committee for the current year. A commission was read from the Colonial Committee of the Free Church of Scotland in favour of Rev. R. Munro, a probationer of said Church. A similar commission was reported on in favour of Rev. W. Mackay, a probationer of the Church of Scotland, and both of these brethren were received as probationers of this Church. In terms of applications duly made, the Moderator, Revs. W. Frizzell and W. Amos obtained leave of absence for two months. Next meeting of Presbytery was appointed to be held on the first Tuesday of July, at ten a.m.—R. MONTEATH, Clerk.

LETTER FROM DEMERARA.

Through the kindness of Rev. R. Monteath, Clerk of Toronto Presbytery, the following letter has been sent for publication:

I would indeed be glad if I could be present at the meeting of the General Assembly to be held in Halifax. There is, however, no possibility of getting away from my work at present. I must forego the pleasure of meeting with old friends and seeing familiar faces until some future time. It would not take long to go and return, but the temptation to remain a few months in Canada if I was once there would be more than I could resist. If the habit of returning after three years' absence were more general it would not be an unmixed evil. While it seems impossible for me to visit Canada I cannot see any reason why some of the members of Toronto Presbytery could not take a trip to Demerara. Ministers sometimes have holidays, and some of those who visit the old country might spend their time just as enjoyably and perhaps as profitably in a visit to a new country. A breath of our tropical atmosphere would be refreshing to those whose blood is constantly chilled by northern breezes. The reports you hear about the unhealthiness of our climate are often exaggerated, and there is among many persons an unreasonable fear of the southern sun. There are occasional epidemics of malignant diseases which run their course so rapidly that medical skill is of little avail. By careful living and the use of a few simple medicines sickness can often be warded off. I have enjoyed excellent health and have never been unfit for work a single Sabbath since leaving Toronto. He who appoints us our work will also give us the health and strength to perform it. The number of our converts is increasing slowly but steadily. The people move about from one part of the colony to another in search of easier work and higher wages. In this way our members are sometimes scattered. Those, however, who have been accustomed to worship with us always seem pleased to return and remain within reach of our services. You will be sorry to hear that our strongest supporter, the Hon. William Russell, died on the 28th of March, the evening of our annual missionary meeting. When in Scotland last summer for a few months' vacation, he represented the claims of our mission to his partner, and in July they sent us a donation of \$500. We called on him in October on his return to Demerara. He was in good health and spirits, and we little thought that his laborious and useful life would so soon be completed. He died at the comparatively early age of sixty-one, after an illness of only a few days. On Saturday, March 24, he left Berbice for Georgetown looking well and feeling slightly indisposed. The voyage occupied seventeen hours, during which time he took no food of any kind. On reaching Georgetown he was unable to come home to the west coast. On Wednesday morning all hope of his recovery was given up, and at six o'clock he passed away. He was a large-hearted and liberal-handed friend of missions, and we will feel the loss of his influence and contributions. The Canadian Church is so busily occupied with other objects that we can scarcely expect much further assistance. There is a wide field for labour on this coast, but the labourers are few. Very sincerely yours,  
JOHN GIBSON.

West Coast, Demerara, April 11, 1888.

THE preachers appointed by the Assembly were Rev. W. T. Herridge, B.D., Ottawa, for the morning, and the Rev. Principal Caven for the evening service.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 1, 1888. } GOD'S COVENANT WITH ISRAEL. { Exodus 24: 1-12.

GOLDEN TEXT.—I will be to them a God, and they shall be to Me a people.—Heb. viii. 10.

SHORTER CATECHISM.

Question 82.—To obtain everlasting life by the keeping of God's moral law, it must be obeyed perfectly in letter and in spirit, and all the time. There must be no break, for he that offendeth in one point is guilty of all. This then is recognized as an impossibility in this life. The question suggests exceptions to this all but universal statement. It says "no mere man" is able. There was One who was both God and man who perfectly fulfilled God's law and endured the penalty of its violation that "we might become the righteousness of God in Him." Adam before the fall kept God's law. The redeemed from among men who "in this life" were sinful but penitent, delight in perfect obedience to the requirements of the divine law, but here on earth now there is not a just man that doeth good and sinneth not. There can then be no justification if we continue in a state of nature. There is no possibility of living a self-righteous life. The only possible escape from sin as well as from its punishment is by accepting Christ as our righteousness, for by the deeds of the law no flesh living shall be justified.

I. The Covenant.—In verse 7 the Book of the Covenant is mentioned. Exodus xx.-xxiii. contains a series of laws given by God to Moses to be proclaimed to the people. These laws were a practical and detailed application to every day life, suited to the circumstances and condition of the Israelites of the immutable moral law of God. The laws contained in these chapters were specially fitted to prepare the people for the right enjoyment of the national privileges designed for them. As yet they were only emerging into a national existence. They had been hardly used in the school of affliction. They have to be educated for the duties and responsibilities of citizenship, and the Lord gives them the laws best fitted for the accomplishment of this purpose. In entering into covenant relations with men God manifests His great condescension. The revelation of the terms of a covenant is generally made in a manner most impressive. The scene where the law is made known is on the awful summit of Sinai. The people are unable to penetrate the awe and mystery that encircle the sacred mount where Jehovah reveals His presence. Moses, accompanied part of the way by the representatives of all the people, by his brother Aaron, the high priest, and Aaron's two sons, Nadab and Abihu, and seventy of the elders, goes into the immediate presence of God from whom he receives the laws for the guidance of the people. Moses faithfully rehearses all the words spoken by the Lord. The people were deeply impressed. They did not stop to question and criticize. All of them with one voice answered, "All the words which the Lord hath said will we do." They thus solemnly acknowledged the Lord as their God, their King and Lawgiver.

II. The Covenant Ratified.—All the outward ceremonial could do to render the covenant more sacred and impressive in the estimation of the people, was employed. The words of the Lord were faithfully recorded that they might remain in their integrity. Moses builded an altar at the base of the mountain and set up twelve pillars, representative of the twelve tribes. As the official elders and Levites were not yet appointed, we see that "elders," older men, were selected to accompany Moses part of the way up the mount, so here young men were chosen to offer the solemn sacrifices in the ceremonial, by which the covenant was confirmed. Both kinds of offerings were made on the occasion, burnt offerings and peace offerings. Burnt offerings were for sin, and their acceptance indicated reconciliation. Peace offerings were expressive of thanksgiving for mercies received. When these were offered, and the altar and pillars were sprinkled with the blood of the sacrificial victims, Moses read the book of the covenant in the hearing of the people, who responded, "All that the Lord hath said will we do, and be obedient." Then the leader sprinkled the people with the blood, thus in the most impressive manner then possible, sealing the covenant with blood, rendering it absolutely binding upon them from that time forth.

III. The Vision of God.—Moses, Aaron, his two sons and the seventy elders ascended the mountain, after the ratification of the covenant to observe the feast that usually followed. For the strengthening of their own faith and to enable them to bear testimony to others, they are favoured with a glorious vision of God. The divine, spiritual essence they did not and could not see. The form in which the divine manifestation was made is not stated. Under His feet the appearance was as paved work of sapphire stone, and as it were the body of heaven in its clearness. Resplendently beautiful and suggestive of perfect purity and holiness. Moses and Aaron were not alone in beholding the glorious vision, the elders also enjoyed the same privilege unharmed; they also saw God and did eat and drink. This indicates that they were freed from all servile fear. They were at peace with God, and they could hold communion with Him. After this, Moses received the command to ascend the mount that he might receive the law and Commandments, written on the tables of stone. Here he remained alone with God for forty day.

PRACTICAL SUGGESTIONS.

God-given laws are always the best laws. The Holy Bible is our Book of the Covenant. We ought to enter on covenant relationship with God, through the Mediator of the New Covenant. The New Covenant is ratified with the precious blood of Christ.

Household Hints.

CORKS may be made air and water tight by keeping them for five minutes under melted paraffine: they must be kept down with a wire screen.

In mixing mustard for table use never add vinegar which destroys its life and flavour. Boil water for moistening it and let the water become blood warm.

A GOOD disinfectant is made by dissolving half a drachm of nitrate of lead in a pint of boiling water, then dissolve two drachms of common salt in eight or ten quarts of water.

TO THE DEAF.—A person cured of Deafness and noises in the head of twenty years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 30 St. John Street, Montreal.

CODFISH.—When codfish is purchased, pick it and prepare all of it for the table, and seal it in a glass jar ready for use. This prevents its becoming tough and dry, and also spreading its fragrance around.

CHOCOLATE PUDDING.—Heat a quart of milk to near the boiling point. Thicken with dissolved corn starch and sweeten. Stir in half a teacup of grated chocolate. Flavour with vanilla and serve with cream when cold.

POTTED SHANK.—Boil a shank of beef till tender; chop the meat and season with salt, pepper, and (if liked) half a nutmeg. Reduce the liquor to three pints, add the meat, cool in a mould. It should turn out well when cold.

A GOOD furniture polish is made by melting two ounces of beeswax, one ounce of turpentine, and one drachm of powdered rosin together, with a gentle heat, and rubbing on, when cold, with a soft flannel cloth and polishing with a soft linen or silk cloth.

PLAIN CORN BREAD.—Sift the meal, stir in salt to taste. Pour into it water enough to make a dough moderately soft. Bake in a hot oven. Use cold water. If the oven is not hot the bread will be a failure. One quart of meal and about the same of water will make two good loaves of bread.

ANGEL CAKE.—The whites of eleven eggs, one and a half cupfuls of powdered sugar, one cupful of flour, one teaspoonful of cream of tartar. Sift the flour four times. Beat the whites of the eggs to a stiff froth, add the sugar gradually, then the flour and cream of tartar. Bake in a pan with a tube in the centre.

TO CAN STRAWBERRIES.—Select perfect fruit, just ripe, hull the berries and put them in glass cans, then set them in cold or lukewarm water in a kettle over the fire. When the water boils, fill the can with boiling hot syrup, remove them from the fire and seal. The bottom of the kettle should have wooden strips for the cans to rest on.

BROWN BETTIE.—Brown Bettie is a simple and easily made pudding. Put alternate layers of bread crumbs and chopped apples in a pudding dish, season each layer with sugar, cinnamon and a little lump of butter. For a dish holding a quart and a half you need two teacups of hot water, bake for an hour and a half. Have the top brown. Serve with plenty of sweet cream.

STRAWBERRY SAUCE.—To a teacupful of granulated sugar add half a teacupful of butter, rub them to a cream, then add a pint of strawberries (or any small fruit in season), mashing and mixing thoroughly. Pile it in a glass dish. The hot pudding will melt the butter, and you will find the whole delicious. As a sauce for the pudding cold I would recommend.

EGG CHOWDER.—Take six potatoes of medium size, three eggs, four crackers, one quart of milk, a slice of salt pork and one onion; prepare pork the same as for fish chowder, add potatoes sliced, milk and onion, and salt and pepper to taste; when the potatoes are nearly cooked, add the eggs well beaten and the crackers.

PUDDING SAUCE.—Two tablespoonfuls of butter, four tablespoonfuls of granulated sugar, one teaspoonful of flour, cream them in a tin cup, pour into it slowly one teacupful of boiling water, stirring vigorously, add half a teacupful of pickled peach vinegar, the juice of half a lemon and the grated peel, add nutmeg and a pinch of salt; boil all up together, and serve very hot.

MOLASSES SHINGLES.—Two tumblers of molasses, one tumbler of sweet milk, one teacupful of shortening, one tablespoonful level full of saleratus (put dry with molasses), a teaspoonful of salt, spice to taste and flour enough to roll out. Roll thin and cut into shingle shape. In mixing the saleratus in, make it fine first and then beat thoroughly, letting it form all it will before adding aught else.

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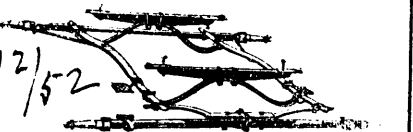
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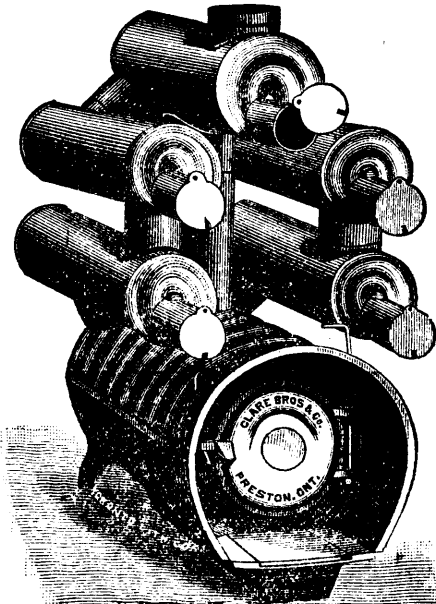
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MEETINGS OF PRESBYTERY.

**BARRIE.**—In Barrie, Tuesday, July 31, 1888.  
**TORONTO.**—On Tuesday, July 3, at ten a.m.  
**ORANGEVILLE.**—July 10, at half-past ten a.m.  
**QUEBEC.**—In Sherbrooke, August 14, at eight p.m.  
**SARNIA.**—In Sarnia, on Tuesday, July 10, at ten a.m.  
**HURON.**—At Kippen, on July 10, at half-past ten a.m.  
**CALGARY.**—In Calgary, on Wednesday, September 5.  
**WHITBY.**—In Oshawa, on July 17, at half-past ten a.m.  
**PARIS.**—In St. Andrew's Church, Ingersoll, July 10, at twelve a.m.  
**LINDSAY.**—At Beaverton, on Tuesday, August 28, at half-past eleven a.m.  
**SAUGEN.**—In Knox Church, Harriston, on Tuesday, July 10, at ten a.m.  
**CHATHAM.**—In St. Andrew's Church, Chatham, on July 10, at half-past ten a.m.  
**STRATFORD.**—In Knox Church, Stratford, on Tuesday, July 10, at half-past ten a.m.  
**MIRAMICHI.**—In St. Andrew's Church, Kingston, N.B., on Tuesday, July 17, at six p.m.  
**PETERBOROUGH.**—In the Presbyterian Hall, Port Hope, on Tuesday, July 10, at nine a.m.  
**GUELPH.**—In St. Andrew's Church, Guelph, on Tuesday, July 17, at half-past ten a.m.  
**MAITLAND.**—Next ordinary meeting in Lucknow, on Tuesday, July 10, at half-past one p.m.  
**MONTREAL.**—In the Convocation Hall, Presbyterian College, on Tuesday, July 10, at ten a.m.  
**COLUMBIA.**—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.  
**HAMILTON.**—At Niagara, for the induction of Rev. N. Smith, on Thursday, June 27, at two p.m.  
**KINGSTON.**—Next quarterly meeting to be held in John Street Church, Belleville, on Monday, July 2, at half-past seven p.m.  
**WINNIPEG.**—In St. Andrew's Church, Winnipeg, on Monday, July 2, at eight p.m., for the induction of the Rev. Joseph Hogg.  
**LONDON.**—In Knox Church, St. Thomas, on Thursday, June 28, at half-past two p.m. For the induction of Rev. Mr. Boyle.

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 Consultation Rooms: 127 Church St. Hours from 11 a.m. to 3 p.m. Telephone 1707.  
 RESIDENCE: D'ARCY STREET.

**The Home Savings & Loan Company (LIMITED).**

Notice is hereby given that a **DIVIDEND** has this day been declared at a rate of

**7 PER CENT. PER ANNUM,**  
 On the paid-up Capital stock of  
**THE HOME SAVINGS AND LOAN CO. (Limited),**

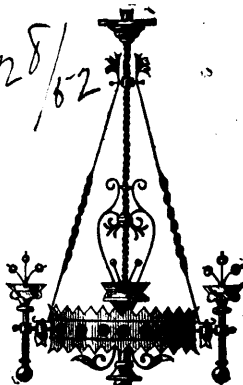
For the half year ending the 30th June, 1888, and that the same will be payable at the office of the Company, No. 72 Church Street, Toronto, on and after Tuesday, July 3rd next.  
 The transfer books of the Company will be closed from the 16th to the 30th June inst., inclusive. By order of the Board.

**JAMES MASON,**  
 Toronto, June 9th, 1888. Manager.


**\$1,000 IN PRIZES.**  
 OUR Grand Distribution of Prizes will take place on the 28th, 29th and 30th of June, 1888. All parties holding Five Vouchers will participate.

**\$300 IN PRIZES.**  
 All parties holding One Voucher will participate in the \$300. In addition to regular vouchers we will issue Bonus Checks, good for Prizes to be given to our customers, and those who may purchase our Teas and Coffees.  
**JOHN MCINTOSH,** Importer of choice Teas, 281 Yonge St., Toronto.

**GAS FIXTURES**

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 For Churches and Public Buildings.

We are manufacturing a choice lot of these Goods **AT VERY LOW PRICES.** Below anything that can be imported.  
 Estimates Given on Application.  
**KEITH & FITZSIMMONS,**  
 09 King Street West, Toronto.

8/26  
  
**J. H. ROGERS**  
 105 KING & CHURCH

FULL STOCK OF  
 Light Coloured FELT HATS  
 STRAW HATS,  
 FINE MANILLA HATS,  
 Fashionable STYLES.

Black Manilla and Soft Felt Hats for Clergymen a specialty.  
 Our \$4.00 Silk Hat is without exception the best Hat manufactured in the Dominion for the price. A liberal discount to clergymen.

**JAMES H. ROGERS,**  
 Cor. King & Church Sts. Toronto.

11/13  
  
**WHOS YOUR HATTER**

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

All the new styles in the Latest Design and Colors, Young Men's Hats a specialty; Children's Hats and Fancy Caps in large variety.

**GIVE US A CALL.**  
 Direct Importers and Manufacturers  
**J. & J. LUGSDIN,** 101 YONGE ST. TORONTO.

**BRANTFORD LADIES' COLLEGE.**

5/13  
 THE FIFTEENTH ANNUAL SESSION  
 WILL OPEN ON  
**Wednesday, September 5, 1888.**

APPLICATIONS NOW RECEIVED  
 This is the time for parents to decide before the holiday season sets in.

**Present Session Closes on June 18, 19**  
 An excellent opportunity to witness the work of the College, especially in Music and Art.  
**T. M. MACINTYRE, LL.B., Ph.D.**

**HELLMUTH LADIES' COLLEGE,**

8/26  
 LONDON, ONTARIO.  
 Courses of study very extensive and very thorough.  
**Literature, Music, Art, Elocution, Etc.**  
 Climate exceptionally healthy.  
 Terms moderate. For circulars, address  
**REV. E. N. ENGLISH, M.A., Principal.**

**NEW ENGLAND CONSERVATORY.**

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

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The most thorough SCHOOL OF EXPRESSION in the world. Training for Voice, Body and Mind. Endowment begun. Catalogue free. S. S. CURRY Ph. D., 15 1/2 Beacon St., Boston, Mass. SUMMER TERM, July 9, for clergymen, teachers, etc.

**SOHO Ornamental Iron Works.**

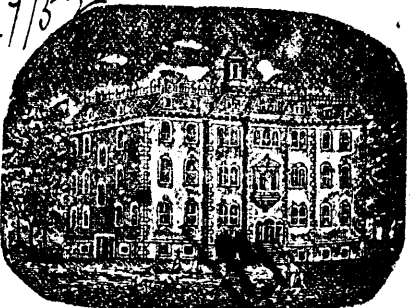
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 Prices and cuts on application. Special terms for church work.

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 Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.

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**REV. W. D. BALLANTYNE, B.A.,**  
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**WANTED!** Five intelligent mechanics fifteen clerks, thirty farmers, fifteen teachers, male or female, and a number of preachers or Christian workers. From \$50 to \$200 per month for bright, capable persons. Only those open for positions and are bona fide applicants will be answered. Write fully. T. S. LINSKOTT, BRANTFORD, ONT.

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 Church, Chime and School Bells.

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 Finest Grade of Bells,  
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 Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
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