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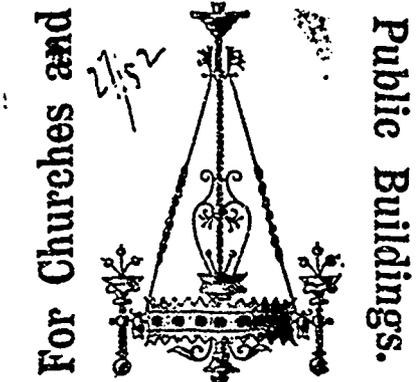
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# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JUNE 13th, 1888.

No. 25.

## Notes of the Week.

ACCORDING to the Year Book of the Y. M. C. A. for 1888, there are 1,240 Associations in America and 3,804 in the world. The American Associations have a membership of 175,000; they own buildings valued at \$5,609,265, and have a total net property of \$7,261,658. Last year they expended \$1,181,338 in local work, and \$104,949 in general work. Some 752 men are devoting their entire time to the local, state and international work as secretaries and assistants. Seventy-seven Associations are engaged specially in work among railroad men; ten among German speaking young men; 273 are in colleges; twenty-nine are coloured and eighteen Indian.

THE *Presbyterian Messenger*, the organ of the English Presbyterian Church, says. Miss Barnett has been accepted as an additional agent by the Women's Missionary Association. She is the fourteenth or fifteenth lady now in connection with that association, and when we consider that it was only begun some seven or eight years ago, we must acknowledge its remarkable success. The Church Missionary Society has received a large number of offers from ladies anxious to go forth to the mission field. The China Inland Mission has not only secured the hundred missionaries for whom they prayed, but a very much larger number have offered themselves for service among the heathen in connection with that mission. These are cheering tokens of the rise of a strong tide of missionary feeling throughout the whole Christian Church.

It was reported in Nashville that a new church was to be started for the "coloured aristocracy." Accordingly the editor of the *Nashville Christian Advocate* asked his cook what negroes were the aristocracy, and he reports the following answer. Well, fust comes de barbers. Dey has soft hands, you know and works in hair-oil and cologne and sich, and an' 'sposed to hot sun and cold as common field-hands is. Next is de teachers in de schools and professors in de colleges and de preachers. De drivers of carriages of rich folks, who wear fur coats and hats wid a star or silver band, and de hotel waiters. De fust-rate cooks stands mighty high, and de waitin' maids of quolity folks. Hack-drivers what owns dey own hacks stands mighty high, too—dey belongs to de *a-r-i-to-cra-cy*. That is about what aristocracy amounts to in these western latitudes.

SIR LEPEL GRIFFIN, whose churlish opposition caused serious hindrances to the mission work of our Church at Indore, is thus referred to by a contemporary: One recalls Sir Lepel Griffin's remark, quoted by Matthew Arnold, that there is no part of the so-called civilized world, unless it be Russia, where a cultivated man would rather not live than in the United States, when reading in the *Indian Witness* that very few will regret his departure from India or shed other than crocodile tears if he should never return. As one who has lauded caste and laughed at moral obligation his baleful influence has been great. In addressing the pupils of Indore College recently he said: "I well know, from my own experience, that if there be any greater pleasure than obtaining a well-deserved prize, it is that of obtaining one which one has not well deserved." That is strange ethics for a public man to teach youth.

ONE of the agencies doing excellent work in the city of Toronto is the Mission Union. Last week the fourth annual meeting was held, at which Mr. S. H. Blake presided, and addresses were delivered by Dr. Kellogg, Revs. T. C. Des Barres, Elmore Harris, J. Wilkinson, Messrs. W. Gooderham, W. H. Howland and Miss Annie Boyce. The reports submitted showed that the institution was in a prosperous condition. An effort is being made for the erection of a new and larger building. The following officers were elected: Messrs. S. H. Blake, R. P. Dixon, G. Goulding, Rev. J. Salmon, W. Gooderham, G. E. Gillespie, W. H. Houston, Henry O'Brien, R. Kilgour,

A. Jones, W. H. Howland, R. Hall, A. Sandham, Elias Rogers, J. Nunn, A. H. Brace, E. Taylor, H. B. Gordon, J. C. Dixon, E. Hopkins, E. Berkinshaw, committee, J. J. Gartshore, secretary; A. P. Brace, assistant secretary; A. Sampson, treasurer; E. H. Whisker, missionary; Mrs. P. Lane, Miss H. E. Bruenech, Miss Annie Boyce, Bible women.

THE honour of knighthood has been conferred on two illustrious Canadians. Literature and law share the distinction. Dr. Daniel Wilson, who has so long been identified with the University of Toronto, has been selected as the literary representative on whom the royal distinction is to be conferred. His contributions to antiquarian and scientific research, his rare devotion to the advancement of learning and his philanthropic endeavours entitle him to the highest respect and gratitude. The learned President, however, with a respectful courtesy which many Canadians will commend, declines the proffered distinction. The other gentleman named in connection with the honour is Chief Justice Galt, a man also highly esteemed both for his professional and personal virtues and a worthy son of a Scottish novelist whose works were highly popular in the land where the *Waverly Novels* originated. If the Chief Justice accepts the distinction offered no one will grudge his wearing it, as it is worthily earned and will be worthily borne.

DR. A. K. H. BOYD, of St. Andrew's, counsels his clerical brethren whatever they do never to get angry in the pulpit, since irritation is fatal to sympathetic oratory. The nervous system cannot, he thinks, be too sensitive in the direction of pathos; but toward wrath it must not go an inch. He gives an amusing illustrative example in which a preacher of real ability, on a certain occasion, made a fool of himself, and destroyed the hope of doing good to anybody. He was preaching to a congregation of strangers on an inclement winter day, and much coughing was heard. He became more and more infuriated as the sounds went on which showed that nobody was listening to him. At last in a frenzy he burst forth: "Either this is the most diseased or the most impudent congregation I ever preached to." Dr. Boyd says the result was too painful for further narration. He wisely adds that the only legitimate way of putting a stop to coughing is by interesting the people. He well knows regions where, in bleakness of frost and snow, a cough is never heard.

IN an article relating to the controversy with Colonel Ingersoll in the *North American Review*, the *New York Independent* says: It is not because of any dislike for controversy that we fail to see the advantage to be gained, except to the publisher, by these discussions. It is because we do not regard Colonel Ingersoll as a serious combatant. The only way to answer gibe is with gibe; and that is not so Christian a practice. Those who fight that way had better be let alone. When Dr. John McLean was President of Princeton College the students were required to attend a Bible class under his instruction. One of the students once relieved the tedium of the hour by bringing in with him a small dog which he kept concealed under his desk. When the exercise had well begun he pinched the dog's tail and the dog yelped. The good President looked about, took in the situation, but said nothing. Shortly after the tail was again pinched and again the dog yelped. Thereupon Dr. McLean looked around once more, and then slowly said, "If that other pup would only let that pup alone, then that pup would behave itself."

THE following is the deliverance of the English Presbyterian Synod on the Temperance question. Your committee deeply regret that the Acts of Parliament pleaded for by us, and by so many representatives of public opinion, have not yet been obtained. While thus recognizing the need for Parliamentary action, we do not forget that there is even greater need for improvement in the habits of the people, only to be effected by the force of loving persuasion. Herein

lies a demand on the zeal and energy of the Church—(1) to make it very clear that the conscience of the Church is properly tender in relation to the sin of intemperance, and all culpable association with anything that fosters evil in our midst; (2) to familiarize the people with unknown or neglected truths concerning the dangers attendant on the use of alcoholic stimulants, and thus to safeguard the young and the unwary; (3) to use toward the victims of the vice Christlike consideration, sympathy and self-sacrifice, so as "to bear the infirmities of the weak, and not to please ourselves." The information furnished us proves that this work is being largely prosecuted throughout the Church, although signal instances of success in widely differing circumstances seem to teach that more might be accomplished in many quarters if appropriate methods of work were followed.

IN the United Presbyterian Synod, Edinburgh, on the recommendation of the temperance committee being brought up that it be empowered to petition in favour of Mr. M'Lagan's local veto bill, the Rev. Peter Wilson of Leith moved an amendment, that the Synod simply approve of the principle of local popular control of the liquor traffic. There was deep dissatisfaction, he alleged, on the part of many of their ministers, elders and members with the Church's interference in politics in connection with this subject. Mr. John Smart, a Leith elder, seconded the amendment; but on a show of hands the committee's recommendation was carried by a large majority. On the next recommendation of the committee, that the Synod petition against the licensing clauses of the Local Government Bill, Mr. Smart moved an amendment, contending that the question of compensation was a fiscal one with which the Synod as such had no concern. Dr. James Brown of Paisley seconded, arguing that the question of compensation was not one of principle, but simply of the arrangement of the revenue of the country. He thought they were travelling out of their province altogether. Mr. Robson of Inverness moved that the Synod petition against the principle of compensation; and in supporting this Professor Calderwood pointed out that licenses were granted to the publicans, not for the publican's interest, but for the public interest, and, therefore, the public had a right to say that their interest was going out of this concern. Mr. Robson's motion was carried by a large majority.

DR. MCPHERSON, of Chicago, thus concludes his notes on the Centennial Assembly at Philadelphia: A retrospective glance at the Assembly may close these notes. Its composition was of a high order. Comparatively few long-winded speakers obtruded themselves. It dispatched business rapidly and effectively. Omitting the time spent in the Centennial celebration proper, it was an unusually short Assembly. Laymen came to the front; they were, as a rule, the popular speakers. There was noticeable progress made toward the coveted reunion. For although the Southern Assembly still stand back, largely in fear of having a new schism in their own ranks, if reunion with the North should be urged, their fraternal spirit is obviously increasing; the real obstructionists on both sides are growing older and less numerous; a representative committee was continued or appointed on each side; and the discernment of providential tokens and forecasts seems clearer. We can wait. Reunion is on the way, and when it comes, it is likely to be based on right principles. So this ninety-ninth General Assembly was dissolved. The hundredth, which comes at the end of the Centennial year, will convene in the Fourth Avenue Church (Dr. Crosby's), New York. But this is, after all, the Centennial rally of the General Assembly in America. Organic Presbyterianism has a history in the United States dating back to 1705, and there are American Presbyterian Churches which are much older. As for Presbyterianism itself, the true votary refers it at least to Paul, who begat Augustine, who begat Calvin and Coligny and Nassau and Knox, who begat Dr. Thompson and his brethren.

## Our Contributors.

### THE NEW MODERATOR'S OPENING SPEECH.

BY KNOXONIAN.

A day or two before Parliament meets the leading journals usually publish the substance of the Governor's opening speech. The matter is obtained from some official, and the papers, without giving the exact words, tell their readers what his Excellency may be expected to say. It is not so easy to get the opening speech of a Moderator of the General Assembly. The principal difficulty is that you never know who the new Moderator may be. Perhaps three or four gentlemen are preparing impromptu speeches at the present moment. Impromptu speeches are sometimes carefully prepared. If you did apply to any of these prospective Moderators perhaps he would not give you his points. He might stand on his dignity and say he did not care anything about the newspapers. Men have been known to talk in that high-toned way and then search all over the paper for a report of their speeches next morning before they got out of bed. We can only guess at the opening address of the coming Moderator. Perhaps some of the secular parts of his effort may run something like this:

FATHERS AND BRETHREN,—I thank you most heartily for the honour conferred upon me in appointing me to this high position. The honour is as unexpected as it is undeserved. Your reasons for conferring this honour are as inscrutable to me as the reasons for making some men Doctors in Divinity. I hope to be able to discharge the duties of my high position with some degree of efficiency. While I may not be able to preside with the dignity, urbanity and tact of several of my predecessors, it is consoling for me to know that I cannot do much worse than some of the others. I crave your indulgence, and may possibly need it several times before this meeting is over.

FATHERS AND BRETHREN,—You meet on historic ground. Halifax is an old city. Some of you love the old, especially old sermons. Your liking for the ancient may be fully gratified in this historic city. It would be bad taste to introduce innovations in this ancient capital, and therefore I may confidently express the hope that the Assembly will not be troubled with such innovations as term service for the elders and other matters of that kind.

Be kind enough to remember that the Nova Scotians are a people noted for brains. Owing to their fish diet, or some other cause, they produce more distinguished men to the square mile than any other Province in the Dominion. As you are assembled among a people noted for brain power it is to be hoped that the Assembly will not show any conspicuous lack of that useful power. Mental imbecility is not attractive in any place, but it is particularly unlovely in a city like Halifax. If there are any commissioners present whose upper story is not furnished fairly well, they will please not make themselves too prominent until we get safely out of Halifax.

Be kind enough to remember too that Halifax is the home of Canadian oratory. Young, Johnston, Joe Howe and other mighty men thundered in the old parliament buildings a few yards from the spot where you now sit. If you think Halifax people don't know good oratory you don't know Halifax. Nova Scotia has produced more genuine oratory than any province in the Dominion. It will be necessary then for those who speak at our popular evening meetings to speak well. If they don't Presbyterianism may suffer.

I hope that the clerical members of the Assembly did not forget to put a few of their best sermons in their carpet bags. The Halifax people expect good preaching next Sabbath, the very best the Church can give. They have a perfect right to expect preaching of a high order. They are a warm-hearted, generous people. They entertain the Assembly well, and the least the Assembly should do is give them good food next Sabbath. I hope the committee of arrangements will see that our liveliest preachers are put in the Methodist pulpits. Methodist people think Presbyterian preachers are dull, slow, heavy men. Put preachers in all the Methodist pulpits that will dust the cushions, wake up the amen corner, and

stir up things generally. That is the best way to make the Methodists respect us.

If the Assembly intends to send down any questions to Session next year asking how our members and office-bearers vote on the Scott Act or any similar law, it might be well to devise some simple and inexpensive plan for finding out how people mark their ballots. Voting is secret in this country, and it is very difficult for a Session to know how their people vote.

If the Assembly in its wisdom should see proper to recommend or enjoin our people to vote in favour of specific legislation of any kind, it might be well to devise some plan by which their action might be enforced. Presbyterian electors have a painful habit of voting as they see proper. To counteract this habit it may be necessary for the Assembly to adopt new measures.

FATHERS AND BRETHREN,—I hope ample time will be given to the discussion of such important subjects as Home Missions, Foreign Missions, the State of Religion and Theological Education. It deeply grieves the best people in the Church to see precious time frittered away on small matters that might be given to these vital subjects.

In selecting a place for next meeting of Assembly try to choose one not more than 2,000 miles distant from any of the members.

### A TRIP TO THE PACIFIC.

CHICAGO.—ITS CHURCHES, MINISTERS AND SABBATH SCHOOLS.

As travelling is now about as pleasant as it is possible to make it, we undertake journeys which a few years ago would have seemed impossible to complete in any reasonable time or at any moderate expense. There are no doubt many, both in the Old Country and in the Lower Provinces, if not in our own Province of Ontario, who are turning their eyes, and probably in thousands of cases their steps also, toward the Pacific coast, and this for many reasons. Some to get better health, some to make more money, and others again to see as much of the world as possible. What formerly required months to accomplish can now be completed in as many weeks if not days.

Leaving Toronto at noon we reached Chicago next morning, where we spent Sunday, which is a good place to strike on that day, for notwithstanding the fact that Chicago is a fast city, and the Sabbath disregarded in many ways, still there is every opportunity for spending a pleasant and profitable Sunday. If this immense city abounds with saloons, theatres and other places of amusement, many of which are open on Sunday, it also abounds with churches, Sunday schools, young men's associations, temperance societies and the like, so that all varieties of taste can be gratified.

In the prominent hotels there are large cards which give the names of the various churches, ministers, hours of worship and directions how to reach the one selected, a plan which might be followed by smaller cities with advantage.

I found my way to the Third Presbyterian Church, formerly supplied by the Rev. Dr. Kuttridge, now of New York, and under whose ministry the congregation prospered and grew to be a power in Chicago. The present pastor is the Rev. Dr. Withrow, late of Boston, with whose name many in Toronto will be familiar. Dr. Withrow was settled in his present charge about a year ago, and so far would seem to be filling to the utmost the expectations formed of his power as a preacher and his administrative ability as the head of a large and influential congregation.

It was Easter Sunday, and, judging from appearances, the congregation and the preacher "did not forget it." The pulpit and platform were elaborately decked with the choicest flowers, the audience such as would inspire a much duller preacher than Dr. Withrow.

The services were to commence at half-past ten, but for an hour before that the strangers' seats at the back end of the church were being occupied. Those comprising this portion of the congregation are not shown to seats until after the introductory exercises, and the stated congregation have taken their accustomed places. The Doctor appeared in splendid form. He is fully up to middle life and over the average height, with well-arranged gray hair, dressed in gown and bands, and however these outward

decorations may be disregarded generally by Americans they lend a quiet and increased dignity to Christ's ambassador.

The text was the last clause of the 19th verse of Matthew xx, "And the third day He shall rise again."

The discourse was in every way worthy of Dr. Withrow's high reputation as a Gospel preacher, and held the rapt attention of an overflowing audience. The points specially dwelt upon were (1) He rose as He said He would; (2) He rose under such circumstances as He said; (3) He rose in such a way as to show His people that they will rise. The sermon throughout was a splendid vindication of the things most surely believed among us, and dealt some crushing blows to sceptics and agnostics, and wound up with a scathing reference to the "broken-down prophets of the past and present age," than whom the eloquent speaker said "there were no classes of men deserving of less respect." At the conclusion he made a pleasing reference to the church decorations, and made the modest request that twelve ladies of the congregation undertake to put flower-pots on the platform every Sunday for one month each, which would cover the whole year. No doubt the Doctor's request will be complied with. Many of our pulpits and platforms in Canadian churches could be relieved of their dull and dingy appearance by a little attention of this kind from the ladies of the congregation.

In the evening a Sabbath school service was held, when the church was again crowded, and, as announced by the pastor, there were 2,500 present by actual count.

The services had reference to the centenary of Presbyterianism held in May in Philadelphia. They were conducted by children between the ages of seven and twelve, and consisted of songs, recitations and readings, and were highly creditable to the young folks, who gave evidence of a training and culture truly remarkable and worthy of imitation. At that time it was proposed to raise a fund of \$3,500 to assist a weak and struggling Church in a section of the city not far from the place where their own church stands. It is but right and proper that missionary work should not only begin at home, but be strengthened when necessary.

One feature of this children's service was the offerings, which should never be despised. Twenty boys, whose ages ran from twelve to sixteen, marched down the aisle two and two and took up their little baskets for the collection, and returned in the same order, each having a rose in his button-hole, and left his basket at the platform.

Everything was arranged with consummate ability and furnished a good specimen of commercial union and that too after the most orthodox fashion.

Dr. Withrow will be a decided gain to Chicago, but what shall we say of the city and congregation who have lost his services?

Boston is flooded and paralyzed with Universalism and Arianism, and so powerful had the influence of Dr. Withrow become that his old church in Boston was styled "Brimstone Corner."

Chicago is spreading on all sides, but just at that time business was dull, owing to strikes on the various railroads, which have since been happily arranged, and business has resumed its usual channels.

June, 1888.

(To be continued.)

### AMONG THE INDIANS.

The following letter to Dr. Wardrope from Rev. Hugh Mackay, Round Lake, will be read with much interest:

I know you are anxious to have a word from Round Lake, and to know something about what we have been doing during the past winter. I think in a former letter I have given you a description of our new buildings, and of our opening. The buildings are large, and have been very comfortable during the past winter, and will easily accommodate over fifty scholars.

I have been making out our report for the quarter ending March 31. We have had an average attendance of thirty-seven. The health of the children has been good; a few cases of sickness in the early part of the term, but under the skillful treatment of Mrs. Jones all have recovered and are well. We have had four hours in the school room each day. The rest of the time was occupied by the girls in knitting or sewing, also doing housework, washing, baking, cooking,

scrubbing, etc. The boys also found employment in hauling and cutting wood, and attending to cattle.

On Sabbath we had Sabbath school at the mission, conducted the most of the time by Mr. Jones; average attendance of fifty. I also conducted services up through the Reserves, having at the request of the Indians a regular appointment at Osoop's Reserve, and occasional services at other places. Broadview was also supplied occasionally, as the people there had no missionary during the greater part of the winter.

On April 3 we had a visit from the Inspector of Indian schools, Mr. McRae, also Colonel McDonald. We have been much encouraged by their visit. We have also been strengthened by the co-operation of our agent, Colonel McDonald, and also that of the four farm instructors, Messrs. McNeil, Nicol, Sutherland and Cobourn. We have also been enabled through the kindness of the Woman's Foreign Missionary Society to clothe many poor shivering bodies, and have also fed many who were hungry. Medicines were also given to many who were sick.

In regard to the result of our work, we may say that Chief Oacha-pa-oo-ase is still a Pagan, and is doing all he can to keep his people in Paganism. Only one boy from the band had courage to come out and attend school. Ke-wis-ta-haw and the majority of his people are in favour of civilization, and I trust some of them are seeking after the truth. Many in Osoop's band belong to the Church of Rome, but there are a few who are members of our Church and who have embraced the Gospel. Some of them frequently drive twenty miles to attend our meetings. One Indian said, "I often want to pray to God, but I do not know how. If I go down and attend your school for a week will you teach me how to pray." In one family a little child was very ill, and all hopes of its recovery were given up, but the mother in her grief, said, "Oh Christ, if Thou canst give me back the life of my child, it will be Thine." The child recovered and has been consecrated to God, and we trust this will have been the means of turning the whole family.

Yellow Cap's band are decidedly in favour of having their children educated, and of some them are beginning to look favourably upon Christianity. We trust to see before long a great change in this band. A good number of the children have been sent down to school, and some of them are doing well. We have met with much opposition in our work from the Church of Rome, ten children have been taken from our school during the past winter by the priest. If those children were sent to another school, I would say nothing, but to be taken from the advantages of education and from a Christian home, and sent back to the wigwam and to Paganism and pauperism, I say it is a crime. Notwithstanding these things, and the fact that only a small percentage of the people of the North-West Territory is Catholic, we are likely to have a Catholic governor sent to us. This hangs like a dark cloud over our Indian missions in the North-West Territory. But "God is our refuge and strength." We are not discouraged, our work at Round Lake is still growing; we trust it is the planting of the Lord. We are contemplating still further improvements. I have been making application to the Indian Department for school rooms. I have been encouraged to do so by the Inspector, and my application will be strongly recommended by our agent and favoured by Hayter Reed. Do you know some of the members at Ottawa who could plead our cause? The Presbyterian Church has done much for this school. We value our property here now at \$6,000, and if the Government would grant us an equal amount we might make our present buildings a girls' school and erect suitable school rooms and lodgings for the boys; but this is only in our mind and you may make what use of it you please. Our financial statement I have given Professor Hart, which you will receive in due time. Mr. and Mrs. Jones are well, and also Jacob Bear who is still assisting in the work.

In regard to our mission at Pi-a-pot's and Mus-kow-petang's, I would say that I visited Mr. Moore in March; he has had an interesting little school during the winter and has been doing a good work. Miss Rose has also been doing good, but I was sorry to find a feeling among the Indians, that those two schools are rivals, and that they are contending the one against the other. I do not think that either of the missionaries have this feeling, but I was wishing

that before this time those two schools would be united. Then I would be ready to recommend that we seek to procure a grant for the school, and that the present buildings at Mr. Moore's be enlarged so as to accommodate fifty children. This would require \$2,000.

#### THE MARRIAGE QUESTION AND MUTILATION OF THE CONFESSION OF FAITH.

MR. EDITOR,—The Presbyterian Church in Canada has decided that marriage with a deceased wife's sister is allowable, and will proceed at the ensuing meeting of Assembly, if I mistake not, to take order that the sentence that denies the legality of such marriages, affirming that "The man may not marry any of his wife's kindred nearer in blood than he may of his own" be expunged forthwith from the Confession of Faith. In common with very many in the Church, I regard with the utmost disfavour the action that has already been taken, and, if possible, still more, the action that is almost certain to be taken at an early date. The Confession of Faith is a venerable document. It was framed by an Assembly inferior to none other that, since the days of the apostles, has shed lustre on the Church's history. It is consecrated by blessed memories of five half centuries. All along the lines of those long years, it has guided the faith of the Church and kept her in the way of truth, commanding all the while the willing and unhesitating assent of multitudes who, for talents, learning and piety, were certainly as distinguished as the proudest names of which our Church can boast. It is not indeed infallible; and if, in any thing, it can be shown to be in open conflict with Scripture, no consideration of the kind to which I have just adverted should for a moment shield it from dismemberment. But no man has yet shown, and no man I believe can show that in any particular whatsoever it is unscriptural. We, in Canada, are under peculiar obligations to stand by it in its unbroken entirety. To mutilate it in the way proposed, or indeed in any other way, would involve a serious violation of the terms on which our late Union was happily effected. Coming at so early a period after that event, it would furnish ground for ominous forebodings of the Church's future history. It would place the Church on the down grade. The process once begun would be almost certain to go on. By and by, somebody would find something else in the Confession objectionable; an agitation for its removal would be started, and in these days when the tendency to depart from the old landmarks seems to be on the increase, the issue could hereby be said to be doubtful. We are a young Church, and wisdom suggests that we should follow in the footsteps of the mother Churches. When they had pronounced in favour of the prohibited marriages it would be time enough for us to consider the subject. I am aware that in the Mother Country generally, there is a strong party in favour of such marriages. The House of Commons, which is a heterogenous compound of Christians of all grades and Jews and infidels, has shown very decided sympathy with this party. But even there, the sympathy with this party seems to be diminishing. Four years ago, the second reading of the Bill to legalize such marriages was carried by a majority of 107. The other day the number dwindled down to fifty-seven. But this is not all. The opponents of the Bill had decidedly the best of the argument. Mr. Salt, who led in the opposition, showed that all the great Churches are opposed to such marriages—Church of England, Presbyterian, Roman Catholic, Wesleyan, the Eastern Church, and the Society of Friends; that if Lev. xviii. 18, be held to sanction such marriages, it may equally be held to sanction polygamy; that there is a consensus of opinion against them among responsible authorities; that the law, whether derived from the teaching of the Old Testament or the New, is against them; that laxity and license in the matter would be far more injurious to true liberty and social progress than the law as it now stands. The Home Secretary, who also opposed the Bill, stated that the argument that an aunt was the best guardian of her dead sister's children might equally be urged in favour of marriage with a wife's daughter or aunt or any other relation, and that if a wife's sister were put in the position of becoming a possible step-mother, the children would, during their mother's life, lose the valuable help they now commonly obtained from an

aunt's affection. Referring to the Colonies, where such marriages have been legalized, and to the inconvenience that colonists would feel, in finding on coming to Britain, these marriages regarded as unlawful, he asked whether a similar inconvenience felt by Mohammedan subjects of the Queen, on coming to Britain, should be held to be a reason for legalizing polygamy. He added that, in view of the strong religious sentiment on which opposition to the measure was based, it would be most unwise to offend the many, in order to give a possible liberty to the few. The Attorney General, who also opposed the Bill, argued that it would be most dangerous to break down the principle that husband and wife are one, and that the relations of the one become the relations of the other.

It is not my purpose, however, in this short article to argue the question of marriage with a deceased wife's sister. What I chiefly desire to do is to give public expression to my strong opposition to the action of the Assembly, by which such marriages have been declared to be allowable, and to the further action by which the sentence that prohibits them will be eliminated from our Confession of Faith. I am a very humble member of the Church, and my voice is not likely to be of much avail; yet I have a right to protest, as I do most firmly, against the slightest interference with that venerable document. Woodman, Spare that tree: Touch not a single bough.

WILLIAM CLBLAND.

#### THE PERPETUITY OF THE SABBATH LAW.

MR. EDITOR,—Only lately, our Lord's action with reference to the Sabbath has presented itself more clearly to my mind. It has been too much the custom to consider the Sabbath as more connected with Judaism and the law and a greater liberty in connection therewith as belonging to the Gospel; but when the subject is really considered, when the unity of the Godhead is remembered, and the fact that our Redeemer is the same yesterday, to-day, and for ever is borne in mind, the present binding law of the Sabbath as delivered at the creation, as written on the tables of stone by the finger of God, as brought before the Jews again and again by the prophets in days of old, comes out more clearly. It is quite true that our Lord whilst on earth swept away those excrescences, which man in his weakness, in his pride and folly, had taken upon himself to add to God's commandment, as He swept away other excrescences from the fifth Commandment and against false swearing, etc., but that the Sabbath is repealed there is nothing to prove in Scripture, and the texts in Paul's Epistles, which have been quoted, doubtless refer to the Jewish feast, etc., and not to God's Sabbath. A law written by the finger of God will require a repeal as clearly written, also by the finger of God, to cancel same and for this Scripture will be searched in vain, and while the law remains it is for Christians to obey, and that with all their heart. Our Lord showed a jealous care for the Sabbath, teaching His Disciples that when a time of temptation might arrive at the fall of Jerusalem, after His decease, they should pray beforehand that their flight might not be in the winter, neither on the Sabbath day (Matthew xxiv. 3-20) a lesson which His followers in the present time would do well to remember, to pray for deliverance from those temptations which may beset them against Sabbath breaking as well as other disobedience.

THEOPHILUS.

It is estimated by statisticians that the growth of the Evangelical Church in the United States for the first seventy years of this century—that is, from 1800 to 1870—was manifested in an increase of 64,000 church buildings, and an increase of 45,000 ministers, and over six millions of members. But for the sixteen years, from 1870 to 1886, there has been an increase of 42,000 churches; 36,000 ministers and nearly six millions of members. This shows that up to the present time (1870 to 1888), a period of eighteen years, the Church has increased more in ministers and members than during the seventy years preceding. It is believed that the Evangelical Churches now number 113,000 churches; 84,000 ministers, and over twelve million of members. From all of which it would seem that Protestant Christianity is not losing ground in the United States.

## Pastor and People.

### MOTHER'S WAY OF RESTING.

I often marvel why it was I gave so little thought  
To all the helpful lessons which my patient mother taught.  
Now older grown, and she has gone, I often long to tell  
Her how they all come back to me, each one remembered  
well;  
For in the work and cares of life that come from day to day,  
I find I stop to ask myself "What was my mother's way?"

There never seemed to be with her a drudgery of life,  
She got along so quietly with all its cares and strife;  
She always sang about her work, and 'mid perplexing  
things.

The farmhouse wall reechoes "Rise, my soul, and stretch  
thy wings!"  
I never heard old "Amsterdam" but that I think how oft  
It bore my mother's soul from earth to unseen things aloft.

When sitting in her rocking chair, her lap with mending  
piled,  
She used to say "I want to rest; now read a psalm, my  
child."

I learned by heart about "the hills" and "lifting up my  
eyes";  
Those pastures green and "waters still," the Shepherd's  
love supplies;

And all about "abiding 'neath the shadow of His wing";  
For "God our refuge is, our strength," I read in every  
thing.

Sometimes I hurried through the psalm, taking but little  
heed  
And then her thanks, so kindly said, encouraged me to  
read

Some of the words that Jesus spoke; for that was mother's  
Way,  
To read from Psalms and Gospels both upon the busiest  
day,

For at such times she needed a much longer rest; and so,  
While but a child, I learned her favourite passages to know.

Those precious words of quiet come to my soul. Now I,  
A busy woman, full of work, my daily duties ply;  
I sing her hymns when fretted with my ceaseless rounds of  
care

I repeat the Psalms and Gospels when in my sewing chair.  
I wonder if she knows it, and how glad I am each day  
That my mother's way of resting was such a helpful way.

—Susan Teall Perry, in the *Congregationalist*.

FOR THE CANADA PRESBYTERIAN.

### MINISTERIAL DUTY.

BY REV. JOHN ROSS, B.A., BRUSSELS.

The following is the address delivered to the Rev.  
F. A. McLennan, of South Kinloss, on his recent in-  
duction:

I would first say a few words to you (1) personally.  
If you are a minister you are also a man, and your  
own soul will need caring for. In your ministerial  
work in caring for the souls of others you are not to  
lose sight—and there is great danger of that—of the  
needs of your own soul. Your personal spiritual life  
demands your most earnest attention alike for your  
own sake, for the sake of your people, and for the  
success of your work. It behooves you, therefore, to  
take heed to yourself and tend diligently the vineyard  
of your own soul, "lest, having preached to others,  
you should yourself be a castaway." And in doing  
this you will especially seek to maintain a spirit of con-  
stant communion with your God. You will be a man  
of prayer, often upon the mount holding conference  
with the Most High. And as you commend to the  
people the Word of God as a means of building up  
and enriching the spiritual life, you will make much  
of that same word in your private study for your own  
personal benefit, and above all, you will seek the in-  
dwelling presence of the Spirit in your heart to en-  
lighten, sanctify and strengthen. Thus will your  
piety flourish; you will be a veritable "man of God,"  
moving about in the congregation and in the commu-  
nity as a genuine, strong and exemplary Christian,  
and thereby exercising a blessed influence. It was  
said by a Brahmin of a missionary eminent for per-  
sonal piety, "I am afraid to see much of that man.  
There is something so winning about him that if I  
were to be much in his company I am sure I should  
become a Christian."

So let it be with you. Be so genuine, pious and  
Christlike in life and character that you will commend  
religion to the whole community and wield a per-  
sonal influence that shall win others to Christ.

2. As a preacher.—You are a minister of Christ.  
Your duties as such are, as you well know, manifold.  
But I am persuaded of this, as you doubtless are your-  
self, that the preaching of the Word is your great  
and special work. You were licensed to preach the

Gospel, you were ordained for the purpose; you were  
called by this congregation and have now been in-  
ducted into it chiefly to preach the Gospel of the  
grace of God; and over and above all, this is the  
great duty which the Head of the Church lays upon  
His ministering servants. They are to preach the  
Gospel, they are to hold forth the Word of Life, they  
are to be ambassadors for Christ and heralds of a  
living message. To that one grand work, therefore,  
you are to devote yourself here, concentrating upon it  
all your powers and energies; for if you fail in this,  
no matter what else you may do, you will come far  
short of filling your place and doing your true work  
as a minister of Christ.

And devoting yourself first and above all to the  
work of preaching, let your preaching be

(1) A prepared preaching.—For the sanctuary it  
must be beaten oil. You are never to think of serv-  
ing the Lord with that which has cost you naught.  
This will require study, earnest, devout and diligent  
searching of the Scriptures and continued meditation  
upon the Word. For this you will set apart a liberal  
portion of your time. And whilst every minister has  
a right to choose his own plan, perhaps that by which  
the forenoon of every day except Monday is devoted  
to study is amongst us the wisest and best. Do not  
on any account leave your preparation for the pulpit  
till Friday and Saturday. This plan was virtually  
commended lately at an induction in this Presby-  
tery; but while such a plan may do for geniuses—  
those exceptionally fitted—as you and I do not con-  
sider ourselves as belonging to that select and rare  
class, it would not be wise for me to give nor safe  
for you to adopt such advice if it were given. It has  
been said by some one, and, I think, truly, that "ser-  
mons born on Saturday night are generally weakly."  
An earnest minister will avoid such puny productions.  
Our sermons need all the study we can give them;  
our presentation of Gospel truth requires all the pre-  
paration within our power, that we may "bring forth  
out of the treasury things new and old," and be "work-  
men that need not to be ashamed, rightly dividing  
the word of truth."

(2) Plain.—One of the glories of the Gospel which  
you are to preach, is its simplicity and plainness.  
Let your preaching of it be simple and plain. The  
venerable theologian Tholuck once said: "We keep  
our learned discussions for the university; in the  
pulpit we want to be simple." The sacred desk is no  
place for airing learning, but for setting forth the  
simple and sublime truths of the Word in the simplest  
manner of which we are capable. Never give occasion  
to attentive and intelligent hearers to say, "I don't  
understand him, I wonder what he is driving at." Bear  
in mind the advice given by John Wesley to young  
Samuel Bradburn when, taking him by the hand, he  
said, "Be sure you speak flat and plain in preaching."

(3) Persuasive.—You are to instruct by making your  
meaning plain, but not that merely. You are to endeav-  
our so to preach God's Word as to move your hearers  
in the line of obedience to God's will, persuading sin-  
ners to submit themselves to Him and exhorting and  
encouraging believers ever to do that will more fully.  
Keep before your eye that picture seen by Christian  
in the House of the Interpreter—"the picture of a  
grave person hanging against the wall—it had eyes  
lifted up to heaven, the best of books in its hand, the  
law of truth was written upon its lips, the world was  
behind its back; it stood as if it pleaded with men."  
Be this your attitude ever; as you preach the Word  
of Life plead with and persuade men.

(4) Prayerfully.—Cry for help in the preparation  
and in the presentation of the truth. In all your en-  
deavours cast yourself as a humble instrument entirely  
upon God. This will lift your preaching above all  
that is cold or formal or perfunctory, and make it  
warmer and effective. It used to be said by hunters  
that the bullet dipped in blood went straightest to its  
mark. So your preaching, dipped as it were in your  
heart's blood, will go straight to the hearts of the  
people, and "prove the power of God unto salvation."

(3) As a Pastor.—You are not to be a stranger to  
your people. Let them see you in their houses as well  
as in the pulpit. You are to act the part of a shep-  
herd, caring for and dealing with your people as  
families and as individuals. Thus will you acquaint  
yourself with their spiritual state, and be helpful to  
them as a pastor or undershepherd of the Lord Jesus.  
And give special attention to the young, for they are  
the great hope of the Church and to the sick and the

infirm, the sorrowing and the dying. This will take  
time, but instead of hindering it will help you in your  
great work of preaching. "Death beds," it has been  
said, "are grand schools for the preacher." This  
witness is true. What we see there when individuals  
are face to face with eternal realities arouses, quick-  
ens, and makes us in dead earnest. It is related that  
McCheyne used to visit his sick and dying hearers on  
Saturday afternoon, for as he said to Dr. James  
Hamilton, "Before preaching, he liked to look over  
the verge." Watch, tend, and care for the flock over  
whom you are now placed as an undershepherd of  
Christ, and act toward them a true shepherd's part.  
And now just a few words to you

(4) As a Presbyter. You do not belong to the con-  
gregation exclusively. You belong to the Church,  
and you have a duty to discharge toward it and  
especially toward this Presbytery of which to-day  
you have become a member. Be regular in your at-  
tendance upon its meetings, take an active interest in  
its work, be loyal to its decisions, and perform faith-  
fully any special duties which it may lay upon you.

### A QUESTION.

"And forgive us our debts as we forgive our debt-  
ors." We all say it together at morning prayer, and  
then we separate. Sam and Ella go to school. Sam  
often quarrels with the boys, and Ella whispers a little  
to her dearest friend about some of the other girls.  
Nell and I are the two young folks of the house.  
Nell "can't bear" Miss Smith, the dressmaker, and  
Aunt Maria "sets her all on edge." But I am the  
worst one. Lots of people have offended me, and I  
have so many dislikes and aversions, that except I  
cover them up with my manners, I don't think half  
the people in town would speak to me. I sometimes  
wonder when I am closing my eyes to sleep whether  
God heard the morning prayer of my lips, or the all-  
day prayer of my life. I do not like to put the ques-  
tion. It puts itself.

### BRING HIM UNTO ME.

A lady who was in great distress on account of a  
wild and wayward brother, went one Sunday morn-  
ing to her accustomed seat in the house of God. So  
burdened was she that she felt herself to be in no  
condition to be profited by the services of the sanc-  
tuary. A visiting minister occupied the pulpit that  
day, and was reading the ninth chapter of Mark.  
While he read on with feeling and expression the  
wonderful words, this Christian woman became deep-  
ly interested, and for the time forgot her sorrow.  
When the nineteenth verse was reached the minister  
read with emphasis the direction of the Master,  
"Bring him unto Me." These last words came with  
strange power and comfort to the sad and burdened  
heart. Nothing is remembered by her of the sermon  
or the remaining services. A message had already  
come to her from God. The Holy Spirit had sent  
the words, "Bring him unto Me" home with power  
to her soul, and she was enabled then and there to  
cast her burdens on the Lord as never before. In  
prayer and faith she carried her erring loved one to  
the compassionate Saviour, who is as accessible and  
ready to help now as when He walked the earth nine-  
teen centuries ago. The load was lifted, and this  
trusting child of God sitting at the feet of Jesus was  
assured that in some way or other all would be  
well. She went away from the place of prayer, no  
longer with bowed head, but with a calm, sweet con-  
fidence that God had heard her prayer and would  
grant her petition. She had heard the voice of  
Jesus, she had gone to Him. She had carried her  
brother to Him. In God's own time she was per-  
mitted to see an answer to her prayer, and had the  
unspeakable joy of knowing that her precious one had  
confessed Christ as his Redeemer. He has passed  
away, but she rejoices in the blessed confidence that  
he is forever with the Lord.

The truth is we cannot do without Jesus. The man  
brought his son first to the disciples, and next to the  
Mighty One. Ah! how prone are the Lord's people  
to look to human instrumentalities, to friends, to min-  
isters of the Gospel. They forget, alas, too often,

What a friend we have in Jesus.

and that it is their privilege to carry without delay  
Everything to Him in prayer.

## Our Young Folks.

### BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,  
Pray, don't forget your own;  
Remember those in houses glass,  
Should never throw a stone.  
If we have nothing else to do,  
But talk of those who sin,  
'Tis better we commence at home,  
And from that point begin.

We have no right to judge a man,  
Until he's fairly tried;  
Should we not like his company,  
We know the world is wide.  
Some may have faults—and who has not?  
The old as well as young;  
We may, perhaps, for aught we know,  
Have filly to their one.

I'll tell you of a better plan,  
And find it works full well;  
To try my own defects to cure.  
Ere I of others tell;  
And though I sometimes hope to be  
No worse than some I know,  
My own shortcomings bid me  
The faults of others go.

Then let us all, when we commence  
To slander friend or foe,  
Think of the harm one word may do  
To those we little know;  
Remember curses sometimes, like  
Our chickens, "roost at home;"  
Don't speak of other's faults until  
We have none of our own.

### FAITHFUL FRIENDS.

Many a story is told of the noble St. Bernard having saved travellers while trying to trace their way through blinding snow, or of the gentle Newfoundland plunging into the water to rescue a little child from drownidg. They have watched beside the cradles of babies, and have protected households from burglars. The Newfoundland is famed for his affectionate and gentle nature, as manifested to those he loves, but if called upon to protect them he seems changed to the fiercest creature. One Newfoundland dog, which was the great pet in a household where there were many little people, was given the name of "Danger," because of his watchfulness, not only at night, but in the daytime as well. The home was in a retired country place, and as it was on the water's edge, strangers were often apt to trespass. "Danger" would, perhaps, be lying quietly on the piazza asleep, but the sound of a step on the gravel walk aroused him at once, and if he found it to be that of one whom he did not know, but a supposed intruder, he would spring up with a ferocious growl, and was ready for action, but a word from those he knew and loved would calm him at once. Whenever the children went bathing, "Danger" was also on hand, waiting on the beach for them, and he would bring them the sticks which they threw as far away in the river as they could. It seemed as if he dearly loved the water, and would never tire of swimming as long as it pleased his little friends to send him.

Another friend of these little people was a great English mastiff, and although devoted to the children he did not so willingly allow them to pet and caress him. These huge mastiffs are of very ancient English origin, and there is also another species from Tibet. The dogs are large, powerful creatures, of ferocious natures; they, however, are very fond of their masters, but are not demonstrative.

The Newfoundland dogs are the reverse of the mastiff in disposition, for they are gentle, patient and affectionate in their natures. They are thorough water dogs, and their power for swimming is very great. Besides the large, shaggy dog, with broad, noble head, and gentle, intelligent face, and black and white in colour, is a smaller species, black, with smaller head

### THE LITTLE TRUANTS.

One beautiful day two children considered the weather too pleasant to be spent in school, so resolved to play truant, and pass the time in the woods playing with the little animals and insects that make their homes there.

They first saw some may-bugs, which they hoped would afford them some amusement; but the bugs buzzed and hummed over their heads as much as to

say, "No, children; the morning hour is no time to play. We are busy digging holes and carrying dried grass to build our little holes."

After a time the children came to an ant-hill, and hoped the ants would take time to entertain them. But they paid not the least attention to the children. Each one was busy carrying something to their home, and when it proved too much of a burden, some one of their comrades assisted. Honey bees were sipping sweets from wild flowers, and were entirely too busy to play with idle children, and they began to fear that no insect made them welcome.

After a time a bird alighted upon a neighbouring bush. "Dear bird," they exclaimed, "you have nothing to do but amuse yourself, come and play with us."

But the bird replied, "Pink! pink! pink!" as much as to say: "No, children, I have no time to play truant; I must gather worms and insects for my little ones, and then sing them to sleep;" and she flew up into a tall tree. The children chirped and called to it, but the bird paid no attention to them.

"Nobody seems to have time to play with us," said one of the children discontentedly, "we might as well be in school."

Presently they saw a squirrel, and crept softly toward it. "Dear squirrel," said they, "you have nothing to do; you have time to come and play with us."

But it looked at them with its little bright eyes, and chatted as though to say, "Time, indeed! no I am as busy as can be gathering nuts for the long winter."

"Oh, dear squirrel, let us help you gather nuts," said they; but it snarled at them, as much as to say, "Go to school, you idle children, there are plenty of leisure times when you can gather nuts."

Then they came to a brook, gurgling and tinkling on its way through the woods. "Oh! we will play with the brook," cried they, "it has plenty of time."

But the brook kept on its course, and seemed to say, "Go to school, you idle children, you have no right to waste the morning of life in this way. I work day and night. I moisten fields and woods and meadows, and give drink to thirsty animals. When I grow great and strong I will turn mill wheels and bear great vessels from one place to another. I have no time to waste on idle children."

Then were they thoroughly ashamed, and said to each other, "It is not so pleasant after all to play truant."

### THEM THAT HONOUR ME I WILL HONOUR.

"That is right, my boy," said the merchant, smiling approvingly upon the bright face of his little shop-boy. He had brought him a dollar that lay among the dust and paper of the sweepings.

"That's right," he said again; "always be honest; it is the best policy."

"Should you say that?" asked the lad timidly.

"Should I say what?—that honesty is the best policy? Why, it's a time-honoured old saying—I don't know about the elevating tendency of the thing—the spirit is rather narrow, I'll allow."

"So grandmother taught me," replied the boy; "she said we must do right because God approved it, without thinking what man would say—"

The merchant turned abruptly toward his desk, and the thoughtful-faced little lad resumed his duties.

In the course of the morning, a rich and influential citizen called at the store. While conversing, he said, "I have no children of my own, and I fear to adopt one. My experience is that a boy of twelve (the age I should prefer) is fixed in his habits, and if bad—"

"Stop!" said the merchant; "do you see that lad yonder?"

"With that noble brow?—yes; what of him?"

"He is remarkable—"

"Yes, yes; that's what everybody tells me who has a boy to dispose of; no doubt he'll do well enough before your face. I've tried a good many, and have been deceived more than once."

"I was going to say," replied the merchant calmly, "that he is remarkable for principle. Never have I known him to deviate from the right, sir—never. He would restore a pin; indeed [the merchant coloured] he's a little too honest for my employ. He points out flaws in goods, and I cannot teach him prudence,

you know, is—is common—common prudence—anem!"

The stranger made no assent, and the merchant hurried on to say:

"He was a parish orphan, taken by an old woman out of pity, when yet a babe. Poverty has been his lot; no doubt he has suffered from hunger and cold uncounted times—his hands have been frozen, so have his feet. So, that boy would have died rather than be dishonest. I can't account for it; upon my word I can't."

"Have you any claim upon him?"

"Not the least in the world, except what common benevolence offers. Indeed the boy is entirely too good for me."

"Then I'll adopt him; and if I have found one really honest boy, I'll thank God."

The little fellow rode home in a carriage, and was ushered into a luxurious home; and he who had sat shivering in a cold corner, listening to the words of a poor, pious old creature, who had been taught of the Spirit, became a most excellent divine.

"Them that honour Me I will honour."

### A BIRD'S NEST.

How many of you have ever seen a bird's nest? Ah, there isn't a boy in the land but has climbed a tree or crept softly through the grass to find in the green hedges a bird's nest; and oh, how glad you were if you had the good luck to find four little speckled blue eggs in it. Well, there isn't a prettier sight. But boys, I hope you never, never touch the nest. Think! that little hollow web of grass and feathers, with its soft downy lining, so cunningly woven together, is the bird's home. It has taken months of labour for her and her mate to build it so pretty, and the birds love their leafy home as much as you do yours.

How would you feel if, some day, you should come from play or school to find only broken wood and fallen bricks, where your dear cozy home had once been? You would cry and feel very badly, I have often heard the plaintive chirp and twitter of the robin, our sweet spring song bird, when she had been robbed of her pretty green nest, and my heart just ached, as yours would, too, did you really think what a wicked act it is to rob a bird's nest?

### LITTLE HEROES.

In times of deadly peril children have shown a heroic unselfishness which justifies the Saviour's words: "Of such are the kingdom of heaven." One bright September evening, fifty years ago, a farmer's wife, with her six children and a servant maid, was bathing in the sea on the flat coast of Somerset, England. The two women were so busy in bathing the children that they did not notice, until it was too late to regain the shore, that the stealthy, creeping tide had surrounded them.

All then got upon a rock, from which, one by one, three of the children were washed off and carried out to sea. As the foaming waves leaped toward the rock, Jane, six years old, exclaimed, "Mother, we shall never see father again."

"Let us pray," she said, as another wave rushed over the rock, and she repeated, just before the waves swept her into heaven, the Lord's Prayer and the Apostles' Creed. Her thoughts were for her father on earth and on her Father in heaven.

On Sunday night, January 29, of this year, the calm heroism of two little cripples saved from destruction 163 inmates of the New York Hospital for Ruptured and Crippled Children.

Louis Felige, twelve years old, and Mary Greely, ten, started for bed about seven o'clock, and on reaching the second floor were enveloped in a cloud of smoke. They quietly proceeded to the third floor and told a nurse that the building was on fire.

She sent word to Matron Webber, who notified Dr. Gibney, and he sent out an alarm. The doctor, nurses, police and firemen got all the children out of the building, and the guests of the Vanderbilt Hotel opposite gave up their rooms to the little ones.

Ten-year-old Max Schwartz, who is suffering from hip disease, tried to carry out Johnny Burke, a little deaf and dumb cripple, but the burden was beyond his strength. Then he dragged Johnny out to the hallway, where a policeman found them and carried both down stairs.

## THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company  
(C. BLACKETT ROBINSON).

AT 5 JORDAN STREET, TORONTO

TERMS. \$2 per annum, in advance.

ADVERTISING TERMS.—Under 3 months, 10 cents per line, per insertion 3 months, \$1 per line 6 months, \$1.50 per line 1 year \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, JUNE 13th, 1888.

DR. DANIEL WILSON, President of the Toronto University, declines to become Sir Daniel. We have a few men in this country who can afford to do without any prefixes or affixes to their names. President Wilson is one of the few. His thousands of friends and admirers will think all the more of the veteran President, because he declined to put any further attachments to his honoured name.

A GOOD brother who formed part of the Conference that tried Mr. Longley began his judgment by saying that he "had come to the Conference greatly prejudiced against Mr. Longley, believing that he deserved the heaviest penalty." That brother's confession will give a rude shock to the faith of those who believe in ecclesiastical tribunals. Before he had heard one word of evidence or even taken his seat in the court he had decided that the accused man was guilty! Fancy a judge going on the bench quite convinced that a prisoner was guilty, and his mind made up that the man ought to be hanged! Something dearer than life to a good man was at stake in this trial, and one of the judges had his decision ready before the trial began. One cannot help wondering whether many of the judges that take part in ecclesiastical trials decide before they hear the evidence as this candid brother did. His candour far surpassed the judicial qualities of his mind.

THE agitation for Home Rule in Ireland may do good in a direction that no one anticipated. It may lead to a reasonably clear understanding that the Pope must take no active part in politics. That is a consummation devoutly to be wished. The Irish people meet and protest against the Papal rescript with an amount of vigour and independence that is quite refreshing. The league orators lecture his holiness with a freedom, not to say fierceness, that is quite novel in Irish Catholic circles. The outcome may be, in fact must be, the lessening of the Pope's influence in Irish politics. The priests, of course, now stand off a little, but the people do not seem to think that his holiness has a right to interfere between them and the British Government. If the Pope's temporal power is reduced to a minimum in Ireland, middle-aged men may live to see the Province of Quebec delivered from Romish thralldom in civil matters. Perhaps his holiness of Rome is convinced by this time that meddling with Irish politics is a risky kind of business. Whatever the result of the agitation in favour of Home Rule may be, should it lead to the lessening of the Pope's influence over the Irish people, no Protestant need be sorry.

THE Legislature of the State of New York has unanimously changed the gallows for electricity in executing the sentence of death upon criminals. Those who think that criminals should be put out of existence in one of the most horrible ways imaginable, will, of course, denounce this innovation. But even if the change made in the mode of putting unfortunates to death is not an improvement, some other changes are undoubted reforms. Visitors, who from motives of mawkish curiosity, love to call upon and speak to a man soon to be hanged, are hereafter to be kept out of the prison. Reporters are not to be present when condemned men are put to death, nor are newspapers to be allowed to publish a report of the execution. This will be a great boon to all who like a clean

newspaper. On the whole, the law is a good one, and will, no doubt, soon be passed in other States. Perhaps some humane politician will make a similar movement in Canada. Thomas D Arty McGee rendered the country good service when he introduced the law abolishing public executions. It was contended by some at that time that private executions would lessen the fear of the gallows, and in that way encourage crime. No such result ever followed. There is brutality enough in the country without public executions. To change the mode of execution might not encourage any more than did the reform introduced by the lamented McGee.

WHEN the Methodists of Canada divided their Church into local conferences and assigned a certain amount of work to each it was hoped that less time would be given in Conference to routine business and more to the vital work of the Church and the best methods of carrying it on. The *Guardian* says:

This expectation has hardly been as fully realized as could be desired. In most of our Conferences the time is so fully occupied with routine business and the incidental discussions which arise that but little time is often left for a free interchange of thought on the wants of the Church and the best means of supplying them. Yet no questions can be of greater importance than our Sunday school work, the peace and value of evangelistic services, the best kind of preaching for the times, the need of personal connection, and the best methods of conducting our Church services so as to make them influential for good to all classes.

Add to these the discussion of mission work and you have a list of the questions that should occupy about three-fourths of the time of the higher courts of any evangelical Church. Routine business could be disposed of quite easily, but "the incidental discussions" are the consumers of time that ought to be given to the real work of the Church. When did any Church court spend half a day in discussing "the best methods of conducting our Church services so as to make them influential for good to all classes." These services are the very foundation of all real church prosperity. If a minister does not conduct them properly he is soon sent to the right about. And yet the Church never tries to help the weak brother; in fact never says a word to him about his mode of conducting service until interference is too late to do any good.

THE *United Presbyterian* tells its experience in this way:

We say a thousand good things and get no credit for it; but a word that is displeasing brings us all kinds of reproaches. People do not learn how to set one thing over against another and thus strike an honest balance; they must see all as in agreement with their beliefs and prepossessions.

And this reminds us of an incident that occurred in an Ontario city not long ago. An estimable and accomplished minister's wife—one whose praise is in many Churches—warmly thanked a contributor to this journal for his word, and incidentally added that he occasionally wrote things with which she could not quite agree. "It would be difficult," said the contributor, "to write every week and say things with which everybody would agree." "Difficult," said the lady; "it would be impossible." Yes it would be absolutely impossible, and yet there are many fairly good people who expect the impossible to be done. Why expect a journal, secular or religious, to agree with its readers on every conceivable point? Do our best neighbours agree with us on all questions? Do our nearest friends think exactly as we think? Would it not be more generous and more just to give credit for the "thousand good things" and agree to differ in a few questions? The pulpit is often treated in the same ungenerous and unjust way as the press. A minister preaches a hundred fairly good sermons and there is little said about them. He puts one foolish sentence into one sermon and it sets the congregation in a blaze. Is that striking "an honest balance?" An elderly Christian lady, now in heaven used to excuse her minister's occasional weak sermon by saying, "Many a good one he gave us." Would that she had more imitators.

IN all such cases as the painful one lately before the Niagara Conference, there is much more at stake than the standing of the person chiefly concerned. The ability of Church Courts to try such cases with dignity and impartiality is always tested. Hugh Miller used to say that in the very nature of things an ecclesiastical must be the least satisfactory of

tribunals. Many less competent judges than the great Scotsman are of the same opinion. The most useful and accomplished ministers may not have judicial minds. Their training and experience are not always such as to fit them for delicate judicial work. An eloquent preacher may be poorly qualified for sifting and valuing testimony. Besides this, as Hugh Miller observed, there is a conflict of functions of ecclesiastical Courts. The same men act as counsel on both sides, judge and jury. Any one who has ever watched a weak Presbytery wrestling with a difficult case, must have noticed the confusion that arises from this conflict of functions. The members are doing their best to unravel the tangled mass before them, but they have not the machinery for getting at the facts in a cool, scientific way. In the case alluded to, we understand the most important evidence was put in in written form. Ten minutes cross-examination might have put an entirely different face on that evidence. In estimating the value of testimony, jurists always attach a large amount of importance to the demeanor of a witness. His manner of giving evidence may throw as much light on the case as the evidence itself. However, an approximation to justice in all that can be had from any earthly Court, and if Church Courts give an approximation, they do all that can reasonably be expected of them. A good rule of life is—Keep out of all Courts, civil and ecclesiastical, if possible, and if that is impossible, never expect too much from them. The movements of even judicial minds are rather uncertain.

## THE HALIFAX ASSEMBLY.

THIS evening the Fourteenth General Assembly of the Presbyterian Church in Canada will assemble in St. Matthew's Church, Halifax. To the membership of the Church generally the Assembly meetings are objects of much interest, and by many prayers have been offered up for divine direction and blessing on the assembled delegates and for the advancement through their instrumentality of His cause whom the Church seeks to serve.

So far as has yet appeared no question of overpowering interest is likely to absorb the attention of the General Assembly. For several years past the Supreme Court of the Church has been able to give tolerably full consideration to questions chiefly of an administrative character. This no doubt has been very advantageous to the smooth and harmonious working as well as to the progress and prosperity of the Church. The Conveners of the principal Schemes, have had ample time for the presentation of their respective claims, and if they have not in all cases received the attention they deserved, it is not because they have been crowded out by protracted and discursive debate. To all appearance oratory-at-large in the General Assembly is a thing of the past, and the mourners for the vanished past that go about the streets are not conspicuous by reason of their large numbers.

So complex and extensive however has the business of the Assembly become that were no subjects of special importance to emerge, except those that are regarded as ordinary and routine, the time and attention of the members would be fully taxed. When questions of grave moment and general importance arise, they, of necessity, awaken the interest of the delegates and many of them feel called upon to give them exhaustive discussion. On such occasions, even though the time of meeting is extended, ordinary and regular business of much importance is hurriedly disposed of and many matters are excluded altogether, much to the regret and disappointment of brethren and their friends having special interest in them. Even the business that must be done, is, towards the end, transacted hurriedly by a thin house, the jaded members remaining reluctantly and eagerly awaiting the final benediction. This is felt to be far from satisfactory, although the brethren who generally remain conscientiously to the close are mostly men of experience and have the confidence of their brethren. Yet they do not like to have such grave responsibilities thrust upon them, and rarely venture to suggest modifications lest they might fail to meet with the approval of the Church at large.

While the prominent Schemes of the Church usually receive due and adequate consideration, those that are deemed minor obtain but scant notice. There are certain of the larger Schemes, such as Home and

Foreign Missions, French Evangelization, etc., which commend themselves at once to the entire Church. These are ably presented and amply dealt with, but there are others, such as the Aged and Infirm Ministers' Fund, Widows and Orphans, that do not receive the prominence to which their importance entitles them. This does not arise from indifference, but from the urgent necessity for the expedition of business and the prevailing desire for condensation and compression. Explain it as you will, there is no doubt that these necessary parts of ecclesiastical administration suffer and suffer grievously from the perfunctory attention they usually receive.

In former days, much of the time of the Superior Court was taken up with the consideration of appeal cases and matters of discipline. Occasionally this is inevitable. Not only the peace and prosperity of the Church are largely dependent on the equitable adjustment of differences, but they are no less dependent on the fair and righteous administration of discipline. These cases, when they reach the Assembly, must command the careful and dispassionate attention of the members. Happily, of late years, they have not been numerous, and have for the most part been satisfactorily adjudicated upon by the judicial committees to whom they have been remitted.

Though no burning questions have been anticipated, it does not follow that no heated debates may spring up. In Church Courts, as elsewhere, it is the unexpected that happens. Out of even ordinary and common place matters, a lively and even lengthy discussion may at any moment arise. Irrelevant digressions, however, are not of common occurrence, and as the methods of procedure are now much more business-like than formerly, there is little likelihood that harmony and good feeling will be ruffled by any such occurrence. Any little breeze that may spring up will only tend to relieve the monotony and give zest and piquancy to the proceedings, if they threaten to become too dull and formal. The hospitality and kindly feeling of the Haligonians is everywhere taken for granted, and justly so. The invigorating air from the Atlantic will be greatly relished, and those who are members of this year's Assembly will bring back with them pleasant recollections of their sojourn with the wise men and fair women of the east; but it is likely that it will also be memorable as one of the rare occasions when the General Assembly met at the extreme confine of its jurisdiction. The desire for a more central location is growing in strength.

## Books and Magazines.

**HOME ANIMALS.** By Ella Rodman Church. (Philadelphia: Presbyterian Board of Publication.)—This new book in the "Elmridge Series." This time we are not taken from home, nearly all the animals about which the bright governess talks in these pages with her children being those which at least young people living in the country know quite well. This book will therefore tell many new things about the commonest and best known animals.

**THE CANADIAN METHODIST MAGAZINE.** (Toronto: William Briggs.)—The number for the current month is strong in descriptive and illustrated articles. It opens with one on "Picturesque Niagara," which is followed by another on "Ocean Grove," and still another in "Our Own Country" series devoted to Maritime Province sketches. Dr. Douglas and Professor Reynar pay feeling and loyal tributes to the memory of the late Chancellor Nelles, of Victoria University. There are other valuable attractions in the present number.

**THE MISSIONARY REVIEW OF THE WORLD.** (New York: Funk & Wagnalls; Toronto: William Briggs.)—This most valuable of monthlies is always the first to arrive. It is beyond question also the best of the missionary periodicals published. In the mission literature department of the current number there are no fewer than eleven articles, ten brief reports from organized societies, correspondence and general intelligence from mission fields all over the world, besides a vast and varied amount of reading matter admirably fitted to foster and sustain a missionary spirit. Its success has been phenomenal.

**THE TREASURY FOR PASTOR AND PEOPLE** (New York: E. B. Treat.)—The June number contains a portrait of Rev. J. Rhey Thompson, with a view of his Church, Washington Square Methodist E.

pal, New York. There is also a sermon by him on "The Rank of Preaching in the Plan of Jesus." Among other able discourses may be mentioned one by Dr. Culross, the famous English Baptist theologian. There is a short account of the New York Y. M. C. A., with a view of its handsome building. Among the Canadian contributors to the number, we find the names of S. H. Kellogg, D.D., and Walter M. Roger, M.A. The number as a whole is an excellent one.

**THE ENGLISH ILLUSTRATED MAGAZINE.** (New York: Macmillan & Co.)—In the June number of this bright magazine, the illustrations are particularly fine and attractive. The frontispiece "Solitude" displays beautifully artistic treatment: Eridge Castle receives literary and pictorial description in the "Glimpses of Old English Homes" series. C. F. Gordon-Cumming contributes a paper on "Pagodas, Aurioles and Umbrellas," illustrative of Oriental religious and state ceremonials, "Coaching Days and Coaching Ways," with their vivid and characteristic illustrations are continued, as is also Professor Minto's serial. The number is an excellent one.

**THE ATLANTIC MONTHLY.** (Boston: Houghton Mifflin & Co.)—In the *Atlantic Monthly* for June the first part of an entertaining though somewhat satirical two-part story entitled "Miser Farrel's Bequest," by J. P. Quincy, holds the place of honour. Julia C. R. Dorr writes under the head of "To Cawdor Castle and Culloden Moor," furnishing a breezy and picturesque account of her visit to the ancient home of King Duncan and the famous battlefield where the hope of the Stuarts received its death-blow. Theodore Child's article on "The Literary Career in France" is a timely contribution to periodical literature. Francis Parkman contributes a historical paper of great interest, "The Discovery of the Rocky Mountains." "The Queen Behind the Throne" is a thoughtful and graphic account of a remarkable woman. "Yone Santo," by E. H. House, and "The Despot of Broomsedge Cove," by Charles Egbert Craddock, are continued. The poetry of this number is varied and attractive. Recent American fiction and biography are passed in review by skilful critics, and in the Contributors' Club there are, as usual, several chatty off-hand articles which, together with notices of all books of the month, conclude an excellent number.

**THE HOMILETIC REVIEW.** (Boston: Funk & Wagnalls; Toronto: William Briggs.)—The *Homiletic* for June is fully up to the average in point of ability and homiletic value. Dr. Murray, of Princeton, has a grand article on "Historical Studies." Bishop A. Cleveland Coxe discusses "Apologetics in the Pulpit," deprecating their frequent and indiscriminate use. Professor Bloomberg completes his very scholarly presentation of the Religious and Moral views of Horace. Professor Schodde gives a very interesting sketch of the Theology of the German Universities. "Were all Mankind from One Pair?" is discussed by Dr. C. S. Robinson in a light, somewhat new and startling to orthodox readers. Dr. Pierson's "Cluster of Gems" are rich and full. The sermons—eight in all—are mostly of a high order, both in a literary and spiritual sense. Among the representative preachers are Drs. John Hall, R. S. Storrs, C. P. Thwing, J. R. Miller and E. M. McClesney. The Prayer Meeting Service is full of thought and unction; the European Department is unusually readable and informing; Homiletics and Pastoral Theology, Professor Wilkinson makes helpful to ministers; and Dr. Ludlow continues to make "Study Table" attractive. A full index closes the XVth volume, which competent judges do not hesitate to pronounce an advance on previous volumes.

**RECEIVED:—KNOX COLLEGE MONTHLY** (Toronto: Knox College), **CANADA EDUCATIONAL MONTHLY** (Toronto: Canada Educational Monthly Publishing Co.), **WORDS AND WEAPONS**, edited by Rev. George F. Pentecost, D.D., (New York: H. T. Richards), **BOOK NEWS** (Philadelphia: John Wanamaker), **THE OLD TESTAMENT STUDENT**, edited by William R. Harper, Ph. D. (New Haven, Conn.), **PEARL OF DAYS**, edited by Rev. J. H. Knowles (New York: Wilbur B. Ketchum), **THE SIDEREAL MESSENGER**, or *Monthly Review of Astronomy* (Northfield, Minn.: William W. Pavne), **THE SANITARIAN**, edited by A. N. Bell, A.M., M.D. (New York: The American News Co.) **THE NEW MOON** (Lowell, Mass.: New Moon Publishing Co.).

## THE MISSIONARY WORLD.

AFRICA: A WONDERFUL CHAPTER IN MODERN HISTORY.

The organization of the International Association of the Congo and the Congo Free State are among the modern marvels in African history. The steps in this movement are marked by a peculiar touch of the divine finger.

Fifteen years ago, May 1, 1873, Livingstone, one of the great pioneers of African discovery, died upon his knees in his grass hut at Ilala, in the very heart of the Dark Continent. He was alone and utterly worn out by forty experiences in the furnace of African fever, and by every form of exposure and exhaustion. The awful death shade overhung the vast regions of Central Africa. Such depravity and degradation can be imagined only by those who have come into contact with it. Such cruel customs, such a cyclone of crime, such scenes of horror, such a carnival of lust prevailed, that Livingstone, moderate and temperate as he was in his habits of speech, could only write of them, "They gave me the impression of being in hell! Oh, Lord, let Thy kingdom come!"

The civilized world no sooner learned of the departure of this marvellous hero of African exploration and evangelization than there was a spontaneous and simultaneous movement in two directions; first, in the direction of scientific and geographical investigation, and secondly, in the direction of missionary effort. The latter we put second, not in the order of time but in the order of importance; for the Christian Church was for once on the alert to follow Livingstone's labours in a true apostolic succession.

The next prominent step or stage in this remarkable history was the transcontinental tour of Henry M. Stanley. Strange indeed that such a man as James Gordon Bennett, and such a man as Stanley, the reporter of the *New York Herald*, should be chosen by God to open up the vast Congo basin! But so it was. In 1874, Stanley started at Zanzibar, and after 1,000 days emerged at the mouth of the Congo in 1877; the mysteries of the unknown interior were penetrated, and King Mtesa's appeal for Christian teachers echoed round the world, and revealed Ethiopia stretching out her hands unto God.

Of course Africa was, during all these years, more and more becoming the one point of attraction; like a constellation in the firmament, which for some cause glows with supreme splendour, it became the cynosure of all eyes. The worldly man looked that way, for vast riches, vegetable and mineral, lay disclosed between the seas; the scientific man looked that way, for geology and geography, the fauna and flora invited and would reward a thorough research; the Christian man looked that way, for a hundred millions of people waited for the Gospel, and a highway had been opened for the chariot of missions. A zone of light had taken the place of the deep darkness that so long lay like an impenetrable pall upon equatorial Africa.

Robert Arthington, of Leeds, resolves to make new investments for Christ in planting the Gospel along the shores of these lakes and rivers, and missionary societies appeal for fresh recruits to follow up the path of the explorer by the labours of the evangelist and teacher and consecrated physician.

Meanwhile, from the little kingdom of Belgium, there comes a new and very remarkable sign of the coming future for Africa. King Leopold II. has been watching the developments of African discovery and studying the signs of the times. God had taken his only son, and when he laid his dust in the sepulchre he turned away from the grave saying, "I have nothing to live for." But a voice from above seemed to say, "Live for Africa." He heard and heeded the celestial voice, and determined henceforth to adopt the sable sons of the Dark Continent as his own, and spend his life and his imperial treasure for the development and direction of this new empire lying along the Congo.

This Belgian king, while Stanley was yet in the heart of equatorial Africa, summons a conference at Brussels, September 12 to 14, 1876, and the African International Association is the result.

At this conference an agreement was reached that an International Commission, having its seat at the Belgian capital, should be founded for the purpose of exploring and civilizing Central Africa; each nation co-operating should establish a national committee to collect subscriptions to further the common end and send delegates to the Commission.

## Choice Literature.

### THE SPELL OF ASHTAROTH.

BY DUFFIELD OSBORNE.

CHAPTER VI.—Continued.

Here was a grave question—one not hitherto considered, and yet of the most immediate importance. Up to this point he had been as in a dream, and had acted on a series of impulses, without any consideration of what was to follow after. First, his spirit had revolted at the idea of putting to the sword a being so beautiful. Then came the impulse to save her even at the peril of joining battle with Jehovah, but without any settled idea of how the end was to be accomplished. After that came the doubts and superstitious fears induced by his mysterious surroundings; and now he stood alone with his charge in the streets of a half-ruined and burning city, peopled only with the dead and here and there a wandering band of zealots, whose thirst for blood even darkness and fatigue could not subdue.

His purpose with regard to the Canaanite did not waver, but he knew that the time for impulses had passed and that his future acts must be guided by a settled plan, and that, too, a well-laid one. He congratulated himself that he had at least exercised the foresight to bid her make provision against hunger, and, that danger removed, he soon decided upon the next step to be taken. He must find some spot which would afford concealment until the search for victims should cease. This surely was an immediate necessity. Beyond lay an unknown region cloaked in cloud and mist, into which the eye strove in vain to penetrate.

"In what direction lies the poorer part of the city?" he asked, suddenly.

"For answer she pointed toward the west.

"Then it is thither we must go." And taking her by the hand, he threaded his cautious way up the narrow street, with eye watchful to detect any sign of the presence of lingering Israelites, an appearance more fraught with danger to him now than an army of the men of Canaan; on, between burning buildings and spots where a few faint, dying embers sparkling amid ruins and ashes, alone marked where stately palaces had but lately stood, on, over heaps of rubbish and ghastly corpses, which his companion turned from with shuddering horror.

Adriel, as he passed along, had examined several places which appeared to afford the refuge for which he sought; but had left them all as too exposed or too harsh for his purpose, until at last his eye fell upon a little hut standing back from the street, and half covered and concealed by the ruins of a large edifice, evidently a temple, which had stood close by it. Several pillars had fallen directly across the roof, and would have crushed it to the ground but for its small dimensions and the solid character of its masonry. As it was, it was hardly distinguishable from the destruction which lay around.

Adriel entered through the low doorway, and, partly by touch, partly by the aid of such moonlight as fell through the narrow slits of windows, satisfied himself that there were no inmates, living or dead, and that a low couch was spread in one corner. The walls were simply rough blocks of stone and the roof a broad, flat monolith. Nothing could have been simpler than its architecture.

Stepping to the door, he beckoned the girl to enter, and, pointing to the couch, said:

"Here mayest thou rest, I trust, in safety. Thou hast food, so that thou needest not venture forth, and I charge thee that thou seek not light, which can do naught but guide thine enemies to thee. Take this dagger," he added, pressing the weapon into her hand, "and, shouldst thou be discovered, thou knowest how to put it to a use which thy gods do not forbid. As for me, it is not safe nor wise that I should remain. Peradventure even now they will be searching for me, and the chance of thy discovery will be the greater. Trust me to devise means for thy final escape, and to return to thee as soon as caution will permit. Dost thou understand, maiden, and wilt thou swear to me that thou wilt be guided by what I have said and wilt wait my coming again?"

"I have heard thy words, son of Israel, I understand them, and I will obey thy commands."

She spoke in the same low, clear voice that had thrilled him when she first bade him strike.

Gazing fixedly upon the beautiful face, over which a single ray of moonlight, stealing through a narrow window, played furtively, Adriel crushed down the fierce impulse that swelled in his bosom—an impulse which bade him clasp her in his arms—and, turning, passed through the doorway and set his face toward the camp of Israel.

### CHAPTER VII.—THE TENTS OF TRIUMPH.

As Adriel drew near the earthen rampart, although it was nigh unto the morning watch, a volume of sound rolled toward him: the songs of the women who danced in triumph, the call of the trumpets summoning in the stragglers, and the hoarse voices of the soldiers as they recognized their companions or strove each to relate his tale of dangers braved and destruction wrought upon the common foe.

Then he noticed a small party armed cap-a-pie issuing out of the western gate of the camp and bending their steps to the city. A shout told him he was recognized, and a boy sprang out from the group and, rushing forward, threw his arms around his neck with mingled exclamations and sobs of joy. It was Abiathar, and then came Achan, his father, and Sethur, his brother, together with Ozias, and behind them servants bearing torches.

"Of a truth, boy," said Ozias, when the first greetings were over, "we feared lest thou hadst fallen in the ruins and mightst be in need of aid—or sepulture."

"Thou didst not well," spoke Achan, in a voice of reproof; "thou didst not to linger and fill us with the dread that hadst suffered death."

But Abiathar broke in upon reproof and greeting with, "Come now, let me lead thee to Miriam, for she does

naught but weep since the people began to return and thou camest not with them;" and, dragging him from the embraces and questions of the rest, he led the way toward the tents. Adriel followed passive, powerless to resist, but with a strange feeling in his heart that leaped not at the thought of approaching his beloved, and yet half wondered at its own sluggishness. As they reached the entrance of tent, Abiathar shouted:

"Arouse thee, Miriam! Behold, I bring Adriel back to thee safe and sound."

Then, as a pale, tear-stained face appeared at the aperture, Abiathar, with a quizzical smile, added, "I will wait for thee in thy tent, Adriel;" and turning on his heel, danced away into the darkness, whence in a moment shouts of laughter broke upon the ears of the two thus unceremoniously deserted.

"Adriel, is it thou?"

The girl spoke timidly, as she stepped out from the shelter of the tent. "Truly I—we feared lest the evil spirits of the temples of Canaan had seized thee for their own."

"Verily they have seized upon me," were the words that passed through his thoughts, but all he said was:

"Yea, Miriam, it is I."

Where could be situation more to be desired by ardent lover? They were alone. The friendly spirits of the night had thrown sheltering shadows over the scene, and the stars alone beheld them, the stars whose voices might in vain strive the veil of distance and tell their story into ears of men. Moreover he stood there a professed lover with his mistress before him, the shield of maidenly reserve torn from before her heart by the force of an emotion which she vainly endeavoured to conceal—an emotion stirred by fear for his safety. Could he imagine for a moment that if he clasped her in his arms she had then the power to resist him? Could he doubt that he would obtain the truth from her lips, and that the truth would promise him all that his soul had ever aspired to? And yet he stood and gazed and spake not a word except "Yea, Miriam, it is I," while the precious moments fled swiftly away, and maidenly self-control regained the sceptre of the soul, strengthened by the remembrance of her past defencelessness, and unconsciously aggrieved by the sluggishness of the assailant. Thus the fortunate moments passed. Now they were gone, and Miriam spoke again in a clear, laughing voice:

"Ashtaroth did not make love to thee then, and take thee away to be her high-priest in some grove or temple on the hill-tops? And the maidens of Israel may once more adorn themselves with ornaments of gold and silver? Verily, I have never seen such mourning throughout the camp as upon this eve of triumph when thou camest not back among the victors!"

Her words grated harshly on his ears. He recognized the opportunity that had passed. He was conscious of and half regretted his backwardness, and yet he felt that a recurrence of the situation would find him as helpless as before. It was necessary to say something, and, driven by this feeling, he began:

"Of a truth, Miriam, I knew not that the night had advanced so far and that our people were returning. My pursuit had well-nigh carried me over the western wall of the city, and there was much to be done that Jehovah might have the greater glory. I am sorry that thou hast feared for me."

"I feared for thee!" she replied; "nay, it was for thine enemies that I shed tears. I warrant me thou hast slain them all, else wouldst thou now be climbing the western heights in pursuit of some terror-stricken fugitive. Nay, nay; I knew thy skill and valour and the temper of the Moabite's helmet too well to fear for thy safety."

"Thou art merry. I looked for a warmer greeting from thee."

"And who knows but that thou mightest have found it, hadst thou considered my fears before thy desire to be foremost in the work of death?"

"But, Miriam, remember the command of the Captain."

"Did he command that thou shouldst let the dreams of slaughter drive all other recollections from thy mind, even after thou hadst seen fit to return?"

Stung by her implied reproach, and even more by his own consciousness of its justice, a justice of the extent of which the girl could never dream, he tried to murmur a few phrases of excuse, half unintelligible in his increasing confusion. Then, breaking off in disgust with himself, he said:

"I will return to thee again, Miriam, when thou art more ready to welcome me," and, turning, strode away, while the girl stood gazing after him into the darkness, swayed by contending tides of indignation and tears.

Adriel reached his tent, wretched amid the rejoicing host around him. Moodily he threw back the flap and entered within, where the dim light of a small lamp showed him Abiathar, the weight of sleep heavy upon his eyelids, yet up and waiting for his return.

With officious zeal the boy unlaced the armour of the weary soldier, assailing him the while with innumerable questions mingled with sly innuendoes respecting the reasons for his reticence. Adriel answered the questions with sharp monosyllables, for the jests of his admirer only added to his irritation, until, released at last from the confining bonds of brass and iron, he threw himself upon his bed of skins, with a gruff admonition to Abiathar that he should not disturb him.

The boy, abashed at the rebuff, relapsed into a grumbling silence and from that into sleep; but to Adriel, as he lay tossing from side to side of his restless couch, sleep was a boon for which he sought in vain. All the events of the past day whirled around him confused and distorted like the phantasmagoria of a dream. Could it be that he really loved this woman of the accursed race, with her calm, proud brow and deep, mysterious eyes; or had the false gods, into whose penetralia he had forced his way, wound their spells around his soul and sent that lovely vision to chase from his heart his God, his people, and his former love? He could not tell; and yet the reality of the Canaanite was firmly impressed upon his mind, and, were she mortal

woman or creature of enchantment, hers was the power and his the subjection. Then, again, Miriam stood before him. The thought of her beauty, and the professions he had made to her, flooded his being and drove the iron of dejection and self-condemnation deep down into his spirit. Beyond a question, her empire had withered beneath the blight of the Canaanite's eyes.

But over and pervading all other thoughts presided the consciousness of a sublime Presence, a mighty face darkened and turned from him in anger. In vain he buried his tightly closed eyes in the coverings of his couch. No material veil could shut out the all-piercing essence of an incensed Jehovah, and Adriel writhed in terror until the dampness sprang forth upon his brow to relieve the agony of his surcharged feelings. Soldier though he was, and born and bred to the dangers of the desert and the sword, yet before the vague and shadowy form of the mysterious One whom his race worshipped, a superstitious dread of aroused resentment could not fail to overcome the most stubborn human courage. More than once the man wavered under the strong emotions that rent him, and had half composed himself with mind resolved to shake off the strange chains and to strive to atone for his past offence by a future of the fiercest and most unwavering zeal. But still a subtle influence, which he strove in vain to analyze, checked the falling scale ere it reached the limit, and caused it first to tremble in the balance and then to mount again up, until his mind, soaring far above consciousness of duty and fear of divine vengeance, yielded itself completely to its new bonds, soft and pleasing as roses, and yet sturdier than brass.

So the night wore slowly along and Sleep strove in vain to sprinkle her balm of poppies into his weary eyes, and the stars faded one by one from the heavens, and the moon descended behind the mountains of Abarim.

### CHAPTER VIII.—THE COUNCIL.

It was morning—morning following a night of triumphant horror. The victorious invaders were scattered throughout the camps or in their tents, resting after the toilsome day, or mayhap giving heed to such wounds as had fallen to their lot. A few unwearied zealots had gone to the ruins to complete the destruction of the remaining temples and palaces.

In the open space before the Tabernacle, which stood in the centre of the sea of tents, was gathered a grave conclave of the princes of Israel.

Joshua, stripped of his glittering arms and clad in tunic and mantle, seemed like some sage counsellor rather than the fierce warrior of the previous day. He reclined against his shield, his head sunk upon his breast, as though his mind strove to sound some deep channel of troubled thought.

Beside him sat Eleazar, also silent and thoughtful, and around them were gathered the captains, who whispered one to another, and waited until they should hear from the lips of the son of Nun the reason of their summoning.

Some distance back, crowds of the people stood in respectful silence, and gazed upon the gathering of those whose judgment decided the policy of the nation, and whose swords were foremost against its enemies. At length Joshua spoke:

"Princes of Israel! Ye have been summoned together that we might take counsel, and decide what step shall next be taken for the conquest of the land marked out as an inheritance for our tribes. The past has been full of glory, and our enemies tremble before the might of our God. Their cities are shaken to the very foundations, and their carcasses shall fatten the ground that our vines may bear fruit the more abundantly. Let him now who will speak, and may his words be words of wisdom."

As he finished, he turned toward Eleazar, to whom, both on account of his age and his exalted position, belonged the precedence of speech.

The high-priest rose and, stretching out his hands, exclaimed:

"May the God of our fathers teach ye, princes of Israel, the wisdom that shall give us speedy victory. As for me, I deem it matters not which course we take, saving only that we act quickly and give God the glory. Let the men of war devise their plans, and doubt not that the choosing shall be blessed."

He ceased, and Caleb rose, while the chieftains bent attentive ears that they should hear the words of one who, in judgment and military skill, ranked only next to Joshua himself.

"Let the men of Israel listen!" he began. "It is well said that withersoever we go there shall we conquer and sweep our enemies from before us. Therefore, we shall consider the way that shall soonest end our labours. Let us not spread ourselves over the country to spoil it, like locusts; for do we not thereby make the heritage of less value when it shall come into our hands? but, swerving neither to the right hand nor to the left, let us make battle against and overthrow the fenced cities, staying only to destroy such rash peoples as shall dare to come against us in the field. Thus shall we gain possession of the land, and the peoples thereof shall not find where to hide them from the wrath of our God. It has been said that half a day's journey toward the north and west, through the passes of mountains, lies a city strong and warlike. This should we smite next, and that we may not strike blindly, let it please my lord to send spies, that they may look upon the city, and bring us news of the strength of its walls and of the number of fighting men who can take up spear in its defence."

A loud shout of acclaim greeted him as he resumed his place among the chiefs reclining on the grass.

Joshua paused and, glancing his eye around the bearded circle, asked:

"Do ye all think well of his words?"

A murmur of assent went round.

"So be it, then!" exclaimed the Captain, "and do thou, Caleb, select two men swift of foot and ready of speech, and instruct them that they shall do even as thou speakest."

Joshua arose, as a signal that the council was over, and passed to his tent, while the captains went out into the camp

lingered to speak of the years of warfare that lay before them. Caleb, however, turned to Ozias and said: "Go thou, Ozias, and fetch me two men such as the Captain spoke of, that I may speak with them and send them forth." "My lord," replied Ozias, "I will do as thou commandest. I will bring to thee Adriel, the son of Achan, of the tribe of Judah, and Zithri, the Benjamite." Ozias strode swiftly away, while Caleb stood awaiting his return. The delay was short, for the chieftain soon saw his captain returning with two companions. The face of Ozias was troubled as he drew near, and he spoke hesitatingly. "This, my lord," he said as he pointed to a rugged soldier, "is that Zithri of whom I spoke, and this is Sethur, the brother of Adriel, who is sick with a fever in his tent and is not fit to go forth upon so perilous a mission. These two will do whatsoever thou commandest them." So saying, he withdrew; leaving Caleb to instruct his messengers, and, with head upon his breast, walked slowly toward the tents of Judah. "Strange! It is strange," he murmured to himself as he deep thought, "that the boy should object so strongly against such a service. I know well that he has courage that stops at nothing. The physician must look to him, for I would not that evil should befall him." Thus communing with himself, he reached his tent and entered; for the mid-day sun was poised above the camp which the hot rays seemed almost to devour. He called Abiathar to him. "Tell me, boy," he asked, "how fares it with Adriel? It I mistake not thou wert there when I spake to him but just now." Abiathar hung his head and replied: "Of a truth, my father, I cannot tell thee, save that he comes from side to side of his couch and doth not sleep; yet he refuseth to come forth, and speaks harshly when I venture to disturb him with questions." Ozias looked grave, but he only replied: "It is well, boy. Do thou see that he lacks for nothing. His brother has gone forth under the command of Caleb; and Achan himself hath seemed to me of late to be troubled and to give small heed to those things which might well employ him." Abiathar signified assent and glided out, while old Ozias leaned upon his couch and rested; but his mind was troubled and filled with forebodings of vague and formless peril.

(To be continued.)

IF THERE'S NO FAITH.

If there's no faith between us twain  
Then love no more is king and lord;  
All of our past was lived in vain,  
The future hath no fair award.

If hope is not between us two  
Lifted to life with every breath;  
Then are our roses twined with rue,  
And love is in the way of death.

If dark distrust and chilling doubt  
Unclasp the hands our hearts have wed,  
Then has the sun of life gone out,  
And love lies sleeping with the dead.

And if love dies the world is bare,  
There is no light in all the gloom;  
Life stretches out in blank despair—  
There is no refuge but the tomb.

—W. J. Henderson.

DR. HOLMES IN HIS LIBRARY.

Although within the short period of two months, Dr. Holmes will enter upon his eightieth year, says the June *Book Buyer*, each day finds him at his desk in the luxurious library of his Beacon Hill home. His daily life is systematically divided. The morning is given to his extensive correspondence. The amiability of Dr. Holmes is proverbial, and this reputation of a good nature has led many persons who have no claim whatever to his attention to impose upon him through the mail. Of late, however, he has had an amanuensis for an assistant, and letters to strangers in his own handwriting are becoming fewer. The afternoon is the part of the day which the poet devotes to receiving his friends. In the evening the lamp is lighted, and Dr. Holmes looks over the latest books, nearly all of which are sent to him. Books, like letters, come to him every mail, some for perusal, others for critical opinions. Dr. Holmes's book are scattered throughout his house. There is not a floor but has its separate range of bookshelves. Between the front basement room, where are stored works in foreign languages, up to the attic with its innumerable pamphlets and smaller books ranged on shelves, is distributed a library of nearly 6,000 volumes. Of these, two or eight hundred medical works were recently given to the Boston Medical Library, while another package of between three and four hundred books was sent to the Boston Public Library. About one-half of Dr. Holmes's books are in his study, the room on the second floor so often described, with its spacious bay window, from which one has a fine view of the Charles River. In the center of the room is the poet's desk at which his literary work is performed. It is not the typical literary "den" that the visitor finds, but a large room, luxurious in its furnishings, with evidences of scrupulous care and neatness on every hand. Dr. Holmes is one of the most methodical and careful of men. The gold pen with its swan's quill holder, with which "Elsie Venner," the "Autocrat" papers, and the most famous of the author's other works were written, lies, carefully wiped, on a burnished rest beside a crystal inkstand. Books are ranged on every side along the walls, while three movable cases stand within easy reach. In one of these stand the

books most frequently consulted. A glance at them discloses the Bible, the Concordance to the Bible, a copy of the Revised New Testament, Shakespeare, "Familiar Quotations," a glossary of Milton, Encyclopædias of American and English literature, and indexes to the *Atlantic Monthly* and other periodicals. Carlyle and Scott rest on adjoining shelves, while Longfellow and Thackeray are close by. All the great encyclopædias published here and abroad are in shelves near by of the library proper. The American and English poets are all fully represented in rich bindings, while here and there in nooks and corners are hidden rare and old editions. "I have a few," explains Dr. Holmes, "but I do not indulge my fancy for them." A complete set of the poet's own works is found modestly turned to the wall in one of the revolving book cases.

IN CAWDOR CASTLE.

The housekeeper, a handsome, middle-aged woman, in cashmere gown and pretty cap, received us at the door with such an air of smiling hospitality that we felt at home at once. Cawdor Castle is almost the only one of the really old castles—that is, those that have not been thoroughly made over and modernized—that is still used as a family residence. We were first taken into the dining room, where the table, not yet fully cleared, showed that luncheon was just over. It was a pleasant, low-ceiled room, completely hung with old needle-work tapestry. The only modern thing in or about it was the carved wooden mantelpiece, which was put in by the present earl, and bears his crest and those of his four sisters, with the date of the room, 1510.

From thence we went to the kitchen, whose walls, many feet thick, were redolent with the odours of roasting mutton and venison as far back as the fourteenth century. The enormous fireplace that nearly fills one end is unaltered, and before it, or in it, the family cooking is done to this day. For the help of the cook there is some odd machinery, still in good working order and in daily use, though as old as the chimney itself, by which the heat of the fire turns and regulates the spit. The upper end of the great room is hewn out of the solid rock, floors, walls and ceiling being of the same mass of stone. Long tables extended down the middle throughout the whole length, and half a dozen maids, busy with pans, pots and scrubbing-brushes, glanced at us curiously as we passed by. Familiarity breeds contempt, and there is small doubt that they marvelled under their caps at the interest or curiosity that brought so many questioning eyes into their old kitchen. A short winding passage and a flight of steps led us to the dungeon. It is not a bad place, as dungeons go, having more light, air and space than most of them. Still, the sound of the heavy iron door swinging too, with a clang, upon its rusty hinges, must have been anything but agreeable to the poor captives upon whom it has so often closed. It was a hard thing to realize, with that kindly, smiling face beside us, instead of a warder in coat-of-mail. In the middle of the dungeon, like the central column of a chapter-house, rose the trunk of a large hawthorn tree. "There is a curious story about this old tree, which is older than the castle itself," said the housekeeper laying her hand upon it. "The founder of the house was looking for a place to build upon, when a saint or an angel (it doesn't matter which) appeared to him, and told him to build whatever spot an ass laden with gold should stop three times successively. Shortly afterward an ass weighed down with treasures persisted in stopping three times in the shade of this hawthorn tree. And so, you see, we have our castle, which was built around it."

To establish at once the principle of believing whatever is told you wonderfully enhances the interest of travel. We had done this at the very outset of our pilgrimage, and of course believed this piece of mediæval history implicitly. But we may perhaps be forgiven if we ventured to wonder whether the ass and his gold belonged to the founder or to his dearest enemy.—*Julia C. R. Dorr, in June Atlantic.*

THE OLD HOOSIER SCHOOLHOUSE.

These primitive schoolhouses were, of course, very rude affairs, built of round logs, and with as little expenditure of time and money as the law would allow. It was required that they should be eight feet high from floor to joists, and that they should be provided with such furniture as was absolutely necessary for use in the schools. The floors were of roughly hewn puncheons; a great fireplace and chimney, built of sticks and clay, often extended entirely across one end of the room; the seats were long slabs with legs driven into them; there were no desks, but a narrow shelf against one of the walls afforded the larger pupils an opportunity to write; and blackboards were inventions not yet introduced into the western country. Close to the place where the master sat, there were usually two long pegs driven into the wall for the purpose of supporting a choice assortment of hickory switches; for the rod was then regarded as the most effective and convenient means of securing obedience. Those were the days of the "Hoosier Schoolmaster," happily known no more in either Indiana or her sister States.—*James Baldwin, in Scribner's Magazine for May.*

USEFUL BAKING POWDER FACTS.

The following hints may prevent some housekeeper from being imposed upon: If, when two samples of baking powder are tested by mixing with cold water, one of them boils up quickly, effervescing like seidlitz powder, and the other rises more slowly, foaming like yeast, and perhaps standing over the top of the glass, it is an evidence of the purity of the former and the adulteration of the latter. The different action of the second is caused by the addition of flour or lime, or both. Put a little flour in the other and mix it thoroughly, then stir into the water, and the same result is produced, the action being more or less slow according to the amount of flour added.

British and Foreign.

THE ministers of the Reformed Presbyterian Church are all pledged abstainers.

ANOTHER missionary is to be sent to Syria by the Reformed Presbyterian Synod.

MRS. SPURGEON, who is a chronic invalid, has lately become much worse in health.

DR. CAMERON, M.P. for Glasgow, has secured the first place on 22nd June for his Disestablishment motion.

DR. BADLEY, in a paper on Indian Sabbath School statistics, calculates that there are 100,000 scholars in India.

THE *Indian Witness* declares that thousands who are working Christians at home are loafing prodigals in India.

MR. ROBERT ANDERSON, elder, Edinburgh, has presented the U. P. Church with Adam Gibb's Confession of Faith.

It is noted as a significant fact that native writers in India quote the Bible twenty times, for each time they quote the Vedas.

NEGOTIATIONS have been re-opened for union between the Original Secession and the Reformed Presbyterian Churches in Scotland.

IN Russia the new Sunday regulations have come into force and now public houses are open on Sunday only from eleven a.m. till three p.m.

THE laying of the corner stone of a new Santal Church by the Free Church missionaries is described in the *Indian press* as a most memorable event.

MISS FRANCES POWER COBBE has cancelled the deed she drew up some years ago by which she bequeathed her skull to the Royal College of Surgeons.

MONSIGNOR PERSICO, having concluded his work in Ireland, is about to be transferred to Scotland to enquire into matters affecting the diocese of Dunkeld.

THE compensation clauses in the Local Government Bill were condemned by the Reformed Presbyterian Synod as a monument of the infatuation of British Statesmen.

IN the report of the Temperance Committee of the Reformed Presbyterian Church members were strongly advised to discountenance and hinder the use of tobacco.

THE Rev. William Hamilton of Alves, having been appointed by the Home Mission Committee deputy to the fishermen engaged at Barra, has begun his work on that island.

THE transference of the U. P. Japan Mission to the American Church was carried in the Synod by seventy to fifty-nine. A large number of the minority entered their dissent.

THE Episcopal congregation at Portree has been shocked by their incumbent, Mr. Lee, appearing with the papal biretta, and attended by a posturing acolyte swinging a censer in his rear!

THE Rev. Archibald Bell, of Dean Church, was the leader at a service of sacred song given in St. Andrew's Church, Edinburgh, by the children of the Dean Sabbath school and orphan hospital.

A MEMORIAL hall is about to be reared at Bombay that will bear the name of the late-lamented Dr. Bowen. For this purpose it has been resolved by his surviving friends to raise at least 75,000 rupees.

DR. MOIR PORTEOUS, at a meeting of the Protestant National Alliance, said the mission of the Duke of Norfolk to Rome marked the lowest depth of degradation to which our Queen and country had yet been dragged.

THE distinguished Brahma missionary, Pundit Sivanath Sastri, is about to visit Britain for study and also to interest the people there in the Sadharan Brahma Somaj. He is a strong opponent of the early marriage system.

AN English Chautauqua is to be started this year—scene, Oxford; time, the first ten days of August. A thousand students are expected to turn up, and the tickets admitting to the lectures and soirees will probably cost half a guinea.

PERTH Presbytery has decided not to proceed with the induction of Rev. W. C. Malcolm, minister-elect of Stanley, on account of the charges brought against him at Newcastle; and Mr. Malcolm has appealed to the General Assembly.

THE Rev. John Robertson, of Stonehaven, who was censured by his Presbytery for plagiarizing a sermon and not acting in a straightforward manner when called to account, has prudently concluded not to proceed with his appeal to the Assembly.

AT the Original Secession Synod in Glasgow, of which Rev. Andrew Miller, Kirkintilloch, was elected Moderator, the treasurer's report showed that \$7,910 had been raised for all the funds during the past year, compared with \$7,465 in the previous year.

MR. ALEXANDER HAY, of Leith, has started a newsboys' brigade, with drill once a week, athletic games on Saturday forenoons, and other meetings, the object being to get the boys under some sort of control, and to bring better influences to bear on them.

A SACRED concert was given in the Free Church Assembly Hall, at Inverness, in aid of the Building Fund. In the absence of an organ, the choir accompanied the soloist, by humming the parts. The Sabbath evening services in the hall continue to be crowded.

THE late Mr. Wallace, of Busbie and Cloncaird, who bequeathed \$105,000 to the Edinburgh Infirmary and \$35,000 to the Lifeboat Institution, belonged to the same family as Mr. Wallace, of Kelly, the pioneer of penny postage, and was a lineal descendant of Sir William Wallace.

THE new church at Connel, erected on the rising ground to the north of the village, commanding a wide expanse of Loch Etive and the Falls of Lora, is designed in early Scottish Gothic after the style of the Cathedral at Iona, and is one of the most beautiful places of worship in the Western Highlands.

## Ministers and Churches.

THE Rev. Dr. McTavish, of Lindsay, has been called to Erskine Church, Toronto.

THE Rev. J. Cumming Smith has been regularly ordained minister of the Howard Street Presbyterian Church, San Francisco.

THE plans for the new St. Andrew's Church, Kingston, have been prepared. It will be in the Norman style, seat 1,000 persons and cost \$26,000.

A CALL from Eganville Presbyterian Church, in favour of Rev. Mr. Patterson, has been accepted by him, and arrangements made for his induction.

THE Rev. Dr. Sexton has accepted the call to the pastorate of the First Presbyterian Church, Dunkirk, N. Y., and will enter upon his duties there immediately.

THE Rev. George Porteous, who recently resigned the charge of the Presbyterian congregation at Toledo and Irish Creek, takes charge of a mission in the township of Alice.

THE Rev. C. D. McDonald, B.D., of Thorold, recently delivered there an interesting lecture on "A Trip to the British Isles," which was highly appreciated by a large audience.

THE Rev. Dr. Ure and Mrs. Ure have left Goderich on a six months' visit to the old country. The new assistant pastor, Rev. Mr. Anderson, takes Dr. Ure's place during his absence.

THE Rev. J. A. R. Dickson, of the Central Church, Galt, and Rev. Mr. Tait, of Berlin, sail from New York by the *Circassian* of the Anchor Line, on June 23. They will be absent about six weeks.

THE Rev. Mr. Munro, a graduate of Queen's University, has offered himself to work in the foreign field of the Presbyterian Church. Miss Polson, of Kingston, has also asked to be placed in the foreign work.

THE young people of Knox Church, Hamilton, recently held an enjoyable and successful social, at which Mr. W. H. Maclaren presided. The pastor, Rev. Mungo Fraser, was present. A select programme of music and reading was rendered.

DURING Dr. Cochrane's absence in Britain correspondence in connection with Home Mission matters may be addressed to Rev. Dr. Reid, Toronto, and correspondence relating to the vacancy in Dumfries Street Church, Paris, to Mr. Thomas McCosh, Paris.

LAST Wednesday the Rev. Robert Thynne, formerly of Port Dover, was inducted to the pastoral charge of St. Andrew's Church, Markham. The Rev. J. McKay preached an appropriate discourse. Rev. D. Mackintosh addressed the minister and Rev. James Fraser, Sutton, the people.

THE Huntsville *Forester* says: The new Presbyterian Church in Brunel was burned by bush fires on Friday last. This church owed its existence mainly to the efforts of Rev. J. Sieveright. There is no doubt ample energy and mission zeal in the Presbyterian denomination to replace a building so necessary in a spiritually destitute neighbourhood.

THE Rev. J. A. Anderson, B.A., was inducted into the pastoral charge of Knox Church, Goderich, etc., as co-pastor with Dr. Ure on May 23. A large meeting of the congregation and other friends was held in the evening in the skating rink to welcome Mr. Anderson as also to bid farewell to Dr. Ure, who was starting next day for a trip to Europe to be absent for six months.

THE Rev. John Eadie and Mrs. Eadie, of Pinkerton, Bruce County, received a pleasant surprise on the evening of their silver wedding. As a slight mark of the esteem in which they are held, they were made the recipients of a handsome silver cake basket, fruit stand and napkin rings, also a pair of silver rimmed eyeglasses each, by their friends in the village and surrounding country.

THE Rev. F. R. Beattie, D.D., Ph.D., pastor of the First Presbyterian Church, Brantford, has received a call to the chair of Apologetics in the Presbyterian Theological Seminary at Columbia, south Carolina. This seminary is the chief divinity school of the Presbyterian Church of the Southern States, and is an old and well endowed institution. It is not yet known whether Dr. Beattie will accept the appointment.

MR. MCKEEN was inducted over the congregation of Orono on the 5th inst., just ten weeks from the time the pulpit was declared vacant. If all our vacant congregations were to act as promptly as Orono there would be no need of cumbersome rules laid down by the Assembly. The meetings connected with the induction were large and enthusiastic. The tea must have realized a large sum. Mr. McKeen's prospects are very promising.

THE Lindsay Presbytery met at Wick on May 29, 1888. The attendance was large and routine business very considerable. Mr. Malcolm McKinnon, B.A., from Queen's College, at present supplying St. Andrew's Church, Eldon, gave in his trials, and was duly licensed as a preacher of the Gospel. The next meeting of Presbytery was appointed for the last Tuesday of August at half-past eleven a.m., at Beaverton.—JAMES R. SCOTT, *Pres. Clerk*.

THE annual tea meeting of Chalmers Church, York Town Line, was held last Wednesday afternoon in Mr. Heron's grove. The speakers for the occasion were Revs. J. M. Cameron and W. Patterson, of Toronto, and Rev. Mr. Wellwood, Methodist, of Scarborough. Rev. T. T. Johnston occupied the chair. The Maple Leaf brass band from Ellismere furnished excellent music. A sumptuous tea was provided during the evening. Proceeds over \$68.

A CONTEMPORARY says: We regret to learn that the Rev. R. J. M. Glassford, who for a year or two has ministered with such great acceptance to the congregations of Waubashene, Sturgeon Bay, Fesserton and Port Severn, will almost certainly leave this part of the country before the end of the year. He will probably take a course of study at Edinburgh University. His many friends here, as well as his parishioners, will be sorry to lose such a thor-

oughly earnest, original and eminently well-informed clergyman.

THE Presbytery of Glengarry met on Tuesday, 5th inst., at St. Matthew's Church, Osnabruk, Woodlands, for the induction of the Rev. J. J. Cameron, late of Pickering, Ont. The Rev. Dr. MacNish presided and inducted; Rev. D. McEachren preached; Rev. J. Hastie addressed the minister, and Alexander Matheson the people. Their late pastor, Rev. J. K. Baillie, was also present. At the close of the service Mr. Cameron received the right hand of welcome from the congregation, and enters upon his work under very favourable circumstances.

MISS MCGREGOR, who for thirteen years has been a missionary in Indore, Central India, delivered a very interesting discourse recently in the Presbyterian Church, Seaford, descriptive of the customs and habits of the people of that country and also gave an outline of the work that has been accomplished there by herself and other missionaries. She makes no pretensions to oratory, says a contemporary, but she is a pleasing, fluent speaker and her remarks are very interesting. Notwithstanding the wet night she had a large audience, the church being well filled.

A SHORT time since the Rev. D. B. Cameron preached the funeral sermon of the late Mrs. J. Bryant in the Presbyterian Church, Bradford, taking for his text Hebrew viii. 4. At the close of the discourse he portrayed very accurately the estimable character of her daily life as witnessed by himself from time to time within the past twelve years. She was meek, gentle, retiring, sympathetic and full of goodness. She had attained the complete mastery of that member which is so difficult to govern—the tongue—an example well worthy of imitation. Her quiet influence is and will continue to be long felt throughout this community.

THE *Huron Expositor* says: The Rev. George Brown preached his farewell sermon to his congregation lately, taking as his text Corinthians xiii. 2. Mr. Brown has occupied the pulpit of the Wroxeter Presbyterian Church for upward of twenty-two years, and has from the beginning of his pastorate until now, when advancing age compels him to lay down his duties, laboured in the Master's cause with a zeal, sincerity and earnestness of aim which have made him beloved not only by his own congregation, but by the entire community. Previous to his coming to Wroxeter, Mr. Brown was a missionary for a number of years in Jamaica and Trinidad, being obliged to leave those islands by ill-health. The Rev. Mr. Ross, Brussels, will act as Moderator of the congregation until a successor is chosen.

THE corner-stone of the new Presbyterian Church, Clifford, was laid on May 24 in presence of a large gathering. The Rev. S. Young, the pastor, presided, and began by giving out Psalm 100. Mr. Stewart read a portion of Scripture, Mr. Aull led in prayer, and Mr. A. S. Allan, M.P.P., a member of Session, read a historical statement of the congregation. This document with other papers and some coins were sealed up and placed in the stone. A trowel was then presented to Mr. James McMullan, M.P., who laid the stone. Appropriate addresses were delivered by Mr. McMullan, M.P., Rev. Messrs. Aull, Stewart, Chowan (Methodist) Fairbairn and Cameron. Tea was afterward served by the ladies of the congregation. The church is to be built of white brick. The cost will be over \$4,000, all of which has been provided for, a considerable amount of which has already been paid, so that the church when finished will not be burdened with debt, as is too frequently the case.

A SOCIAL meeting under the auspices of Zion Presbyterian Church, Brantford, was held last week in the lecture room on the occasion of the Rev. Dr. Cochrane leaving on Monday for the General Assembly in Halifax and the Pan- Presbyterian Council in London, England. Ex-Mayor Henry occupied the chair, and in an address of excellent taste and feeling reviewed Dr. Cochrane's pastorate of over twenty-six years, after which Mr. Thomas McLean, Session Clerk, read an address, and Mr. William Watts, senr., presented the Doctor with a handsome purse filled with gold, amounting to \$400, as a slight token of their appreciation of his services, accompanied by the best wishes for health during his absence and a safe return home. Rev. Dr. Cochrane, who replied under deep emotion, thanked the congregation most heartily for the unexpected act of kindness. He traced his life from the time he was called from New York up to the present. During the evening the exercises were interspersed with music and singing.

THE monthly meeting of the Canadian Auxiliary of the McAll Mission was held in the Young Men's Christian Association building, on Thursday, June 7, at four p.m., thirty-three ladies present. Mrs. Dr. MacVicar presided. The secretary read a letter from M. Richmond who assists M. Durrleman, the missionary at Rochefort. He speaks cheerfully of the work and says wherever new stations are opened the results have justified the outlay. The greatest expense connected with the mission is the rents of the halls, as in many cases the services of the workers are gratuitous. A letter was also read from Mr. McAll, giving an account of the opening of the new hall; the number of halls now is 114. The treasurer reports \$425. It was decided to send the money in two week's time, and it is hoped with a little effort to make the amount the same as last year, which was \$500. This will be the half-yearly payment as this auxiliary has pledged itself to \$1,000 for the year.

JUNE 3 was communion day in the Ottawa Presbyterian Churches. In Bank Street Church twenty-six persons were received into full communion and given the right hand of fellowship, eleven by certificate, and fifteen upon confession of faith; and 380 persons partook of the sacrament. The esteemed pastor, Rev. William Moore, D.D., preached morning and evening to very large congregations. In Knox Church, twenty persons were received into full membership, nine by certificate, and eleven upon confession of faith. The number of communicants was the largest ever known in the history of the Church, there being even more than at the communion just after the recent revival. The pastor, Rev. F. W. Farries, conducted the services. Seven

were received into the St. Paul's, Rev. Dr. Armstrong's Church, and 190 communicated. St. Andrew's, for various reasons, principally because Rev. Mr. Herridge was absent, postponed the celebration till the following Sabbath. The services in all the churches were impressive.

A STRONG, serviceable and retentive memory is a most valuable possession. It is Professor Loissettes' mission to strengthen and develop the powers of memory. His system is highly commended by men of great prominence who have tested it. He is to visit Toronto for the purpose of giving his course of five lectures under the auspices of the Young Men's Christian Association. The dates are arranged for June 18, 20, 21, 22 and 23. There will be two introductory lectures for which there will be no charge, on Friday, the 15th inst., in Association Hall. Members of the association will be admitted to the full course at reduced rates. The first, at which Dr. L. L. Palmer will preside, will be at three o'clock; and the second, with Mr. J. J. McLaren, Q.C., in the chair, at eight o'clock. Tickets to both these lectures as well as to the course with all information can be obtained at the Young Men's Christian Association office of A. & S. Nordheimer. This will be the only opportunity for personal instruction in Canada.

ON Tuesday night, May 23, a large party gathered at the Manse, Cheltenham, from the congregations of Mount Pleasant and Cheltenham to bid good-bye to their pastor, Rev. J. R. Gilchrist. After the people had all assembled an adjournment was made from the manse to the church, when Mr. Hall was called to the chair, when he called upon Mr. A. G. Campbell, who read an address, and Mr. A. McLean presented Mr. Gilchrist with a fine gold watch and chain on behalf of Cheltenham congregation. Mr. R. McCulloch read an address and Mr. J. Graham presented Mr. Gilchrist with a purse of money from Mount Pleasant. Both addresses showed forth Mr. Gilchrist's faithful discharge in all his duties as pastor since his induction to the present time, sorrow for the parting and earnest prayers for his success in life wherever his lot may be cast. Mr. Gilchrist made a feeling reply. After the presentation all returned to the manse, where a bountiful repast was furnished by the ladies, and a very pleasant evening was spent.

ON Sabbath, May 27, the Rev. J. Wilkie, M.A., recently returned from our mission at Indore, Central India, occupied the pulpit of our church at Lansdowne. A large congregation was present, listening with close attention to the able and interesting address, in which reference was made first to the people of Central India, secondly to their religions, thirdly to our work, fourthly to our responsibility. In the afternoon Mr. Wilkie briefly addressed the members of the Sabbath school. In the evening, at the usual service in St. Andrew's Church, Fairfax, Mr. Wilkie again occupied the pulpit and gave another instructive address, giving incidents of the difficulties of the workers in the field and of the converts, and closed with an earnest appeal to the people to be mindful of their privileges and responsibilities. Addresses like these cannot but increase the interest of our people in the Foreign Mission work of our Church. Mr. and Mrs. Wilkie were in Lansdowne on their way from Toronto to the home of Mrs. Wilkie, near Almonte, paying a visit to the home of one of our medical missionaries in India, Miss Beatty, M.D.

THE congregations of Ailsa Craig and Carlisle entertained their late pastor, the Rev. John Rennie, with a farewell festival, at his residence in Ailsa Craig, on Tuesday evening, May 29, previous to his departure for Sault Ste. Marie. Refreshments were served by the ladies from tables placed on the lawn. The brass band of the village attended and played appropriate music. The audience then repaired to the church, which was crowded to the doors. The choir was taken by Mr. J. S. Smith, ex-M.P.P. After music from the choir, an address from the joint congregations was read to Mr. Rennie, by Mrs. W. G. Shipley, accompanied by a purse presentation of a purse from each congregation, and a purse from the Ailsa Craig Sabbath school, amounting in all to \$275. A valuable present was also made to Mrs. Rennie. Friendly addresses were given by the Revs. J. Dempsey, Baptist minister; J. Hough, Methodist; W. Shore, Episcopal; J. Anderson and D. Cameron, Presbyterian. Much regret was expressed by all parties at the removal of Mr. Rennie from the field where he has laboured for the last nineteen years and under whose pastorate the congregation has grown from a small beginning and become a large and vigorous pastoral charge.

A SPECIAL meeting of the Presbytery of Orangeville was held in St. Andrew's Church last Friday afternoon to dispose of some pressing business. A call to the Rev. J. A. Bloodworth, of Wellandport, a graduate of Knox College, was presented by Rev. J. Gilchrist from the congregation of Ballinafad and Caledon. As it was very hearty and unanimous it was sustained, to be forwarded to Mr. Bloodworth, and in case of his acceptance provisional arrangements were made for his induction to that field on the 13th of June; Rev. J. W. Orr to preach, Mr. Craig to address the people and Mr. Crozier to address the minister. Commissioners from the congregations of Charleston and Alton were heard anent the vacancy and Mr. Ballantyne was appointed to preach the pulpit vacant on the 27th ult. Mr. Hunter was appointed Moderator of the Session, and to attend to the ordination of new elders in both congregations. Messrs. Hunter and McClelland were appointed a committee to draft a minute anent the death of Rev. Mr. Faul, whose death is deeply deplored. The Clerk was instructed to make application to have the name of Mrs. McClelland placed on the list of annuitants of the Widows' and Orphans' Fund.

ONE of the most enjoyable days ever spent by the Presbyterians of North and South Westminister was Friday, 1st inst., when a missionary festival was held at Wilton Grove. The country was perfect in its fresh loveliness, and the sunny weather was all that could be desired. At ten a.m. the lively interest taken in missions in this locality was manifested by the appearance of over 5,000 people, who, by good management, were seated in North Westminister Church, which was beautifully decorated with flowers. After preliminary exercises the pastor, Mr. E. H. Saver,

MONTREAL NOTES.

At the meeting of the Montreal Presbytery on Tuesday, 5th inst., the resignation of the Rev. R. V. McKibbin, of West Farnham, was accepted. The congregation has been seriously affected by the closing, or partial closing, of several large manufacturing establishments. The congregation for the present will be united to that of Farnham Centre and both supplied by a missionary.

The Rev. J. C. Morin, B.A., of Lowell, Mass., has signified his willingness to accept a call to St. John's Church, Montreal, in the event of his being received by the Assembly as a minister of the Church. As Mr. Morin is a distinguished graduate of our own colleges, the Church will be glad to welcome him back to Canada.

The Rev. D. Paterson, of St. Andrew's, Quebec, sails this week for Britain having obtained three months' leave of absence. Mrs. Paterson will accompany him.

The many friends of Mr. Warden King throughout the Church will be glad to know that he has quite recovered from his recent severe illness. It is hoped that he may be able to attend the General Assembly.

The two Committees on Ecclesiastical Co-operation between the Presbyterian and Methodist Churches met on Tuesday last for organization. The Rev. Professor Scrimger and the Rev. T. G. Williams were appointed joint secretaries, and it was agreed to invite from the Presbyteries on the one hand and from the Conference on the other cases for consideration at a future meeting. It is intended that the fullest information should be obtained from both sides as to each case before any action is taken. The decision of the commission will carry weight only as a recommendation, but it is hoped that each case will be so fully considered that the wisdom of its recommendation will be readily apparent.

The old and well-known St. James Street Methodist Church was used as a place of public worship for the last time on the 3rd inst. Interesting services were held of a memorial character. The handsome new structure on St. Catharines Street will not be ready for some time. The congregation will worship in the Queen's Hall.

The Methodist Conference and the Congregational Union have both been in Session here during the past week. Their members filled a large number of the local pulpits on Sabbath last.

The Rev. Rev. A. B. Mackay is suffering from a slight illness, and following the advice of his physician will not attend the Assembly.

OBITUARY.

WILLIAM JOHNSTON, CAMDEN.

The subject of this sketch was born in County Down, Ireland, eighty-four years ago. When twenty-five years of age he emigrated to Canada, first settling at Point Henry, where for a time he wrought on the Government works. He next settled on a farm in the township of Kingston, and after a time removed to Camden, near Enterprise, where he lived for thirty-two years. Here he died after a short illness on Monday, May 14. He was married in Ireland to Margaret McKee, by whom he had five children, three sons and two daughters, all of whom but one son survive him. Mr. Johnston was a life-long Presbyterian, and sincerely attached to his Church. When residing in Kingston he attended St. Andrew's, then under the pastorate of the late venerable Dr. Machar, by whom his children were baptized. When he lived in the township of Kingston he attended the church in Sunbury, then ministered over by the Rev. Mr. Chambers, now of Wolfe Island. For nearly thirty years Mr. Johnston was the precursor in the Eighth Concession Church, of Camden. He was exceedingly fond of music, and in his day was an excellent singer. His funeral took place on Wednesday, May 16, and the large congregation that filled the church on the occasion testified to the respect and esteem by which he was held by persons of all creeds. His pastor improved the occasion by speaking from a part of the second verse of the 16th chapter of St. John's Gospel, and in closing said: Death hath again entered our ranks, and the Church militant hath bequeathed another of its members to the Church that is triumphant, and thereby this earthly temple, where our brother worshipped, and where our brother sang for so long a time the praises of his God and Saviour, is linked afresh with the sanctuary above. Little did I expect that I was so soon to be called upon to pay a final tribute to the memory of William Johnston, but when I saw him on Sabbath last I felt that he was nearing his life's close, and only a few hours intervened when all that was left of our dear old friend lay motionless in death. For over thirty years our departed brother worshipped within this edifice, and led the congregation in the psalmody of praise. On June 9, 1862, on profession of his faith in Christ, he was received into the full communion of the Church. Those who then composed the Session and welcomed our brother into the membership of the congregation have since fallen asleep, viz.: Daniel Gilmore and James Wilson. Our brother had exceeded the threescore and ten. He died ripe in years and ripe in glory. Next to his own children his minister will miss him more than any. We shall miss him at our monthly service in Chippewa; there his faltering voice, so often heard in prayer and praise, shall be heard no more forever.

GENERAL ASSEMBLY.—Delegates to the Halifax General Assembly, June 13, should remember that tickets by the Canadian Pacific Railway give a choice of routes, viz.: (1) Canadian Pacific Railway to Newport through the White Mountains, Tabyans Old Orchard, Portland (the favourite line to the sea), thence to St. John and returning same route. (2) Canadian Pacific Railway to Quebec, thence by Intercolonial Railway, returning same route. A ticket is good going by route No. 1 and returning by route No. 2, or going by route No. 2 and returning by route No. 1. The special advantages afforded by this line are many, and the scenery by either route is unsurpassed for variety.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 24, 1888.

REVIEW.

{ Matt 22 to Matt. 28.

**The Marriage Feast.**—Christ taught many of the truths concerning His kingdom in parables. Under the imagery of a wedding feast the rich provision of the Gospel, the gracious invitation to partake of its benefits, the shameful usage of the messengers, the rejection of the message and the presence and end of the unfit guest are set forth. The sin and danger of rejecting the Saviour's gracious invitation.

**Christ's Last Warning.**—The hypocrisy and the moral and spiritual corruption of the Pharisees and Scribes unsparingly exposed. Christ's pathetic lament over obdurate Jerusalem and its overhanging doom foretold. Christ still warns us faithfully in His Word. If we heed not those warnings the loss will be ours.

**Christian Watchfulness.**—Watchfulness during the Lord's absence enforced by the illustrations of guarding against the midnight robber, the faithful and unfaithful servants during their Master's absence. The reward of fidelity and the punishment of unfaithfulness. Watching consists in a life of obedience to Christ's revealed will.

**The Ten Virgins.**—The five wise and the five foolish, wherein their wisdom and folly consisted. Waiting for the coming of the Bridegroom. His sudden approach. The foolish virgins have no oil for their lamps. They cannot borrow from their neighbours, and they have no time to buy fresh supplies. They reach the place where the wedding guests are gathered, but the door is shut. The duty of watching and waiting. Christ bids us enter His kingdom now. When the door is shut it will be too late.

**The Talents.**—The Lord, departing to a far country, entrusts His servants with His property. The man with the five talents, how he employed them. The man to whom two talents were given, and the use he made of them. The man with the one talent and how he dealt with his Lord's money. The faithful use of opportunities and the reward that follows—neglected opportunities and the pitiable excuses for unfaithfulness—the end that awaits the unfaithful. It is not the number of talents with which we have been entrusted, but the use we make of them, that will determine our future.

**The Judgment.**—The throne of judgment and Him that sits upon it. The division of the sheep and the goats. Those on the right hand and those on the left. The blessed welcome and vindication of the righteous. The repulsion and condemnation of the wicked. Service rendered to Christ's suffering ones, and neglect of that service, how He regards it. The final disposition of the righteous and the wicked—an eternity of blessedness and an eternity of woe. The judgment of Christ leaves only two possible alternatives—eternal blessedness or eternal ruin.

**The Lord's Supper.**—The celebration of the last Passover. The announcement at the table of Christ's betrayal. The institution of the Lord's supper. The bread the symbol of Christ's broken body and the wine of His blood shed for the remission of sins. The observance of the Lord's supper is not only a privilege but a duty. "This do in remembrance of Me."

**Jesus in Gethsemane.**—On the Mount of Olives. The Saviour's anguish of soul. His thrice-repeated prayer and what it signifies. Entire surrender to the will of the Father. The drowsy disciples. The chosen witnesses of Christ's agony. Christ's example is a powerful incentive to earnest prayer.

**Peter's Denial.**—The shameful treatment to which the Saviour was subjected by the Jewish leaders and some of their followers. Peter's threefold denial of Christ. The successive steps of his fall. His denial distinctly foretold by Jesus. The circumstances that led to Peter's conviction of his sin. His bitter and tearful repentance. Boastful self-confidence is always in danger of falling.

**Jesus Crucified.**—The scene of Christ's crucifixion. Bearing His cross. Exposed to the mockery of the multitude. The two malefactors, the penitent and impenitent thieves crucified with Jesus. Incidents of the crucifixion clearly prophesied. The voices from the cross. Jesus forsaken. It is finished. The great work of redemption is accomplished.

**Jesus Risen.**—The first visitors to the tomb of Jesus. What they found and whom they saw when they reached the grave. The message to the disciples. Meeting with Jesus on the way. Worshipping their risen Lord. The story told the chief priests by the soldiers who were sent to guard the grave. The plan devised by the priests to conceal the truth. The witnesses to the fact of Christ's resurrection. His rising again, the pledge of His people's resurrection from the dead.

**The Great Commission.**—The risen Saviour and His disciples in Galilee. They also worshipped Him, but some doubted. Here the evidences of the truth are resisted. Jesus proclaims the universality of His power and authority. It extends throughout heaven and earth. The Saviour's distinct command to His people to make disciples of all the nations, baptizing them into the name of the Father, the Son, and the Holy Ghost. They are to obey all His precepts. The encouraging assurance with which the commission concludes. "Lo, I am with you always, even unto the end of the world."

DR. CAMERON'S Early Closing Act came into operation recently and the public houses throughout almost the whole of Scotland, except the large towns, now close at ten o'clock. The unanimity with which the Act had been adopted in all the counties, and in nearly every burgh, is very remarkable.

preached an impressive sermon, full of good points. Subject, "The Great Commission," Matt. xxviii. 18, 19, which was followed by an earnest address by Mr. Adam Nichol on "Reflex Influence of Mission Work on Home Work." The choir led in anthems and hymns, heartily assisted by the great congregation. Addresses by Mr. Adam Baty on "The Needs of the Work;" solo, Miss A. Grieve, "The Master stood in His garden," beautifully rendered; reading, Mr. W. Going; solo, Miss Lind, "The pearly gate." At twelve o'clock lunch was served on the lawn, and two hours were happily spent in recreation and conversation. At two p.m. the meeting was opened with singing and prayer, followed by addresses by Messrs. T. Baty on Japan; T. McDougall, Love to Christ; E. Copeland, Medical Missions; J. H. Elliott, Augmentation. Readings by J. McDougall and M. Kempton; solo, by Mr. J. C. Nichol; also a few words of cheer from Mr. Tolmie (student), at present supplying St. Andrew's pulpit, London. The meeting closed at four p.m. A special and encouraging feature of this gathering was that addresses, readings and music were from home talent; and all on the subject of missions. The happy success attending it assures us that it will not be the last of the kind held here, and we trust other congregations will be encouraged to go and do likewise.

THE Rev. John Knox Wright, for some time missionary at Couva, Trinidad, has returned to Canada. Before leaving his field in Trinidad, where he did excellent and faithful work, he was presented with the following among other testimonials:—From the Presbytery of Trinidad: In view of the early departure of the Rev. John Knox Wright from this colony on account of the ill-health of Mrs. Wright, the members of Presbytery desire to record their sympathy with himself and his family, and their earnest hope that a change of climate may restore Mrs. Wright to health and vigour. The Presbytery desire also to record their sense of the great fidelity with which Mr. Wright has laboured at Couva both among the East Indians and the English-speaking residents whom he formed into a congregation, his energy in securing the erection of a comfortable church in Exchange Village, and of the general progress made in Couva during his ministry of four years and a half. Sincerely trusting that a field of usefulness may speedily be opened up for Mr. Wright, where he may long be spared to labour in health, comfort and happiness, the Presbytery commend him to God's favour, and to the good will of their fellow-labourers. In the name and by the authority of the Presbytery of Trinidad.—

ALEXANDER M. RAMSAY, Pres. Clerk. From the Mission Council, Trinidad: This council recognizes the zeal and fidelity with which Mr. Wright laboured during his four and a half years' connection with this mission; his untiring efforts to secure a suitable manse and church at his centre in Exchange Village, his success in this work and particularly in evoking marked liberality amongst the planters in his neighbourhood for the erection of the church. The council regrets that he is obliged to resign his connection with the mission in consequence of the weakness and failing health of Mrs. Wright, and deeply sympathizes with them in their affliction, and sincerely trusts that in a more bracing climate wonted vigour may return, and that a wide sphere of usefulness may soon be opened for them in the home field, where their knowledge acquired in the wants, trials and encouragements of the foreign field may contribute to their still greater usefulness in the Lord's work.

K. J. GRANT, Sec. The Scotch congregation of Couva, organized by Mr. Wright, also presented him with the following address, accompanying it with a substantial token of their appreciation of his valuable services:—Reverend Sir,—We, namely the members and adherents of the Couva Presbyterian Church, beg to express to you our sorrow that circumstances render it necessary for you to leave us; and we take this opportunity to testify to the sincere regard we entertain for you, to our admiration of your abilities as a preacher, and to your faithful and energetic labours as a missionary. On your arrival, some five years ago, you found us possessed of no religious advantages, you opened an evening service in the Mission School House. Success attended your efforts, and a congregation was formed. The school room was soon found to be insufficient, and the present handsome church was erected. It stands a silent testimony to your energy in organizing and carrying forward the work, and the ready response to your appeal for funds and to the esteem in which you were held by all classes throughout the Island. We are well aware of the difficulties you have had to contend with here—of the indifference, want of sympathy and even open hostility shown to your mission work among the Coolies; but we acknowledge the evidence of your success in the number of schools and scholars under your charge, and the large attendance at the Hindustani services. We deeply regret the failing health of Mrs. Wright, and express our sorrow for the troubles experienced by herself and family. We are glad that, on her account, you have decided on taking the present step, as we but too well know that a prolonged residence in this climate will undermine the strongest constitution. We shall always remember with pleasure the pleasant social evenings spent under her roof, her amiability and kindness, and how nobly she seconded all your efforts. We conclude by hoping that you may both soon be restored to health and strength, and although sorry at your departure, we know that it is for the best, as we feel confident that, with your abilities and energy, you will soon be called upon to occupy a wider sphere of usefulness.

PRESBYTERY OF HAMILTON.—This Presbytery met at Caledonia on June 5, when Mr. J. S. Shearer was ordained and inducted as pastor. The congregation is happily united and the prospects are excellent. The resignation of Rev. Thomas Goldsmith, of St. John's Church, Hamilton, was accepted, to take effect after July 1. A call to Rev. N. Smith from Niagara was sustained and accepted. The induction is appointed for June 21 at two p.m. Leave was granted to moderate in a call at East Ansonia.—J. LAING, Pres. Clerk.

Household Hints.

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.

SUGAR COOKIES.—Two eggs, a little more than one-half cup of butter, one cup of sugar, one-half teaspoonful of soda (scant) in four tablespoonfuls of water.

WHITE CAKE.—One egg, one cup of sugar, one cup of sweet milk, one-third of a cup of butter, two cups of flour, two heaping teaspoonfuls of baking powder.

WHITE CAKE.—Two cups of sugar, two cups of flour, one cup of corn starch, one cup of butter, whites of five eggs, one teaspoonful of cream tartar and one-fourth of a teaspoonful of soda.

COOKIES.—Four eggs, one and a half cups sugar, one tablespoonful of good vinegar, one teaspoonful of soda. Flour to taste. Beat butter and sugar together, add the beaten eggs, vinegar and the dissolved soda.

WATER CRESSSES.—Wash well, pick off decayed leaves and leave in ice water until you are ready to eat them. They should then be shaken free of wet and piled lightly in a glass dish. Eat with salt. They are a piquant appetizer on sultry mornings and very wholesome.

SPONGE CAKE.—Four eggs, two cups of sugar, beaten together, two cups of flour, two teaspoonfuls cream tartar, one teaspoonful of soda, two-thirds of a cup of boiling water. Flavour with lemon. Add water last, a little at a time; pour into buttered pan and place in a well-heated oven.

MEAT SALAD.—Chop beef or mutton very fine and mix with the above salad dressing. Cut and butter thin rounds of bread, spread evenly on these the dressed meat, lay on each a thin round of lemon. Put the meat slices on a platter and lay a small bouquet in the centre. A delightful and beautiful supper dish.

BAKED MACARONI.—Cook the macaroni tender in broth, and take twice its weight in minced chicken or meat, adding two well-beaten eggs, three ounces of butter, cayenne pepper and salt to taste. Mix the ingredients well, put them into a deep dish and bake until a light brown crust shall be formed upon the top.

COLD MEAT LOAF.—Chop any kind of good, cold meat, season with salt and pepper and place in a mould. Take the bones and bits of meat and boil them with an onion or onion or two cut fine. When boiled enough strain, and add one spoonful of gelatine dissolved. Pour this over the meat and set away to cool and harden.

POTATO SALAD.—Boil six large potatoes, slice into a dish when cold, mash, add one-half cup of good vinegar, one teaspoonful of mustard, one-half teaspoonful of black pepper, three young onions, sliced. Salt the potatoes when cooking, add a piece of butter the size of a walnut. A nice dish for supper garnished with hard boiled egg.

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Easily Digested that can retain and thoroughly imparts stimulus thens and Enriches ates and Nourishes up a Strong Robust

THE GREAT STRENGTH GIVER.

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St. Augustine.—A dark sweet red wine, produced from the Virginia Seedling and Catawba grapes, and contains no added spirit. Prices in 5 gal. lots, \$1.50; 10 gal. lots, \$1.40; 20 gal. lots, \$1.30; bbls. of 40 gal., \$1.25. Cases, 12 qts., \$4.50. Sample orders solicited. Satisfaction guaranteed. Address J. S. HAMILTON & Co., Brantford, Ont., Sole Agents for Canada for the Pelee Island Vineyards, the West View Vineyards, Pelee Island; the Pelee Island Wine & Vineyard Co. (Ltd.), Brantford and Pelee Island

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TENDERS FOR COAL.

The undersigned will receive tenders (to be addressed to him at his office in the Parliament Buildings, Toronto, and marked "tenders for coal") up to noon of

Thursday, the 14th day of June, '88,

for the delivery of the following quantities of coal in the shed of the institutions below named, on or before the 15th day of August next, except as regards the coal for the Central Prison, viz:—

ASYLUM FOR THE INSANE, TORONTO.—Hard Coal, 950 tons large egg size; 175 tons stove size; soft coal, 400 tons select lump.

CENTRAL PRISON, TORONTO.—Soft coal, 800 tons select lump, to be delivered in lots of 160 tons during September, October, November, December and January next; hard coal, 25 tons small egg size.

REFORMATORY FOR FEMALES, TORONTO.—Hard coal, 550 tons large egg size; 125 tons stove size; 20 tons, nut size (in bags during winter); soft coal, 25 tons, select lump.

ASYLUM FOR THE INSANE, LONDON.—Hard coal, 2,000 tons large egg size; 50 tons chestnut size.

ASYLUM FOR THE INSANE, KINGSTON.—MAIN BUILDING.—Hard coal, 1,800 tons large egg size; 50 tons small egg size; 25 tons stove size; 15 tons chestnut size; 70 tons Lehigh coal, large egg size, for gas making.

REGIOPOLIS BRANCH.—Hard coal, 175 tons large egg size; 75 tons small egg size.

ASYLUM FOR THE INSANE, HAMILTON.—MAIN BUILDING.—Hard coal, 1,750 tons large egg size; 200 tons stove size; 108 tons chestnut size; soft coal, 84 tons for grates.

PUMPING HOUSE IN QUEEN STREET.—Hard coal, 375 tons egg size; 3 tons chestnut size.

ASYLUM FOR IDIOTS, ORILLIA.—Hard coal, 800 tons large egg size; 100 tons stove size.

INSTITUTION FOR THE DEAF AND DUMB, BELLEVILLE.—Hard coal, 575 tons large egg size; 80 tons small egg size; 40 tons chestnut size.

INSTITUTION FOR THE BLIND, BRANTFORD.—Hard coal, 350 tons egg size; 200 tons stove size; 10 tons chestnut size.

The hard coal to be Pittston, Scranton or Lackawanna. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name. Delivery is to be effected in a manner satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each of the institutions. An accepted cheque for \$500, payable to the order of the Secretary of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient securities will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender are to be obtained from the Bursars of the respective institutions.

The lowest or any tender not necessarily accepted.

W. T. O'REILLY.

Inspector of Public Prisons and Public Charities.

Parliament Buildings, Toronto, 31st May, 1888.

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Makes most delicious BEEF TEA.

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

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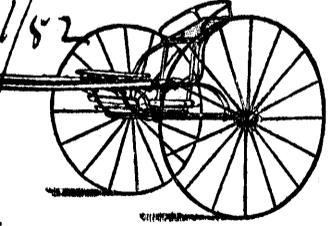
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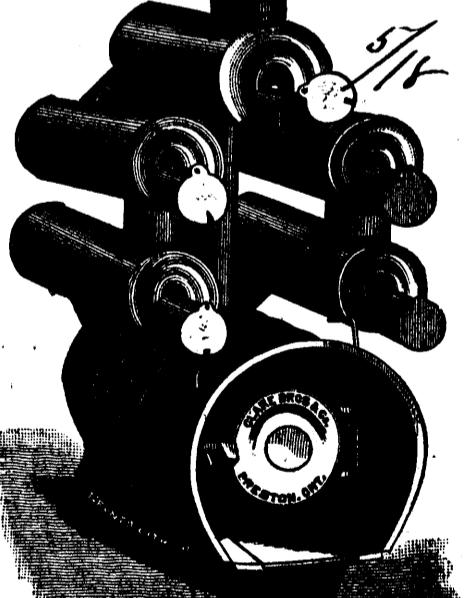
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I believe, were it not for Burdock Blood Bitters, I should be in my grave. It cured me of Liver Complaint and general debility, which had nearly proved fatal.

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MEETINGS OF PRESBYTERY.

BARRIE.—In Barrie, Tuesday, July 31, 1888.
ORANGEVILLE.—July 10, at half-past ten a.m.
QUEBEC.—In Sherbrooke, August 14, at eight p.m.
SARNIA.—In Sarnia, on Tuesday, July 10, at ten a.m.
HURON.—At Kippen, on July 10, at half-past ten a.m.
CALGARY.—In Calgary, on Wednesday, September 5.
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.
SAUGEEN.—In Knox Church, Harriston, on Tuesday, July 10, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on July 10, at half-past ten a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, July 10, at half-past ten a.m.
MIRAMICHI.—In St. Andrew's Church, Kingston, N.B., on Tuesday, July 17, at six p.m.
PETERBOROUGH.—In the Presbyterian Hall, Port Hope, on Tuesday, July 10, at nine a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, July 17, at half-past ten a.m.
MAITLAND.—Next ordinary meeting in Lucknow, on Tuesday, July 10, at half-past one p.m.
MONTREAL.—In the Convocation Hall, Presbyterian College, on Tuesday, July 10, at ten a.m.
COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.
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.
LONDON.—In Knox Church, St. Thomas, on Thursday, June 28, at half-past two p.m. For the induction of Rev. Mr. Boyle.

RADWAY'S PILLS

for the cure of all disorders of the Stomach, Liver, bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. Purely vegetable, containing no mercury, minerals or deleterious drugs.

PERFECT DIGESTION

Will be accomplished by taking one of Radway's Pills every morning, about 10 o'clock, as a dinner pill. By so doing, Sick Headache, Dyspepsia, Foul Stomach, Biliousness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body.

Observe the following symptoms resulting from Diseases of the Digestive Organs, Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fulness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh.

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders.

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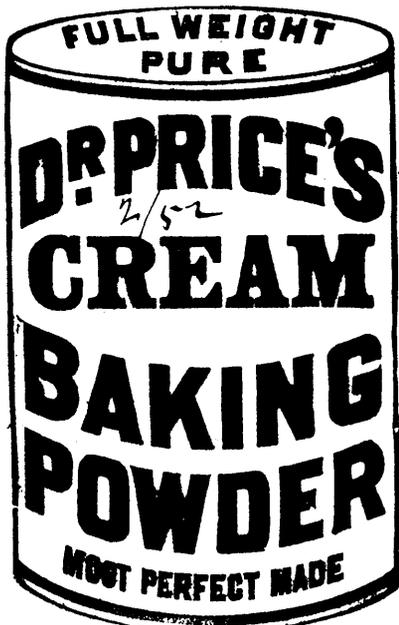
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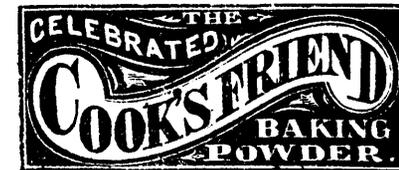
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Toronto, Thursday, 21st;
\*Sarnia, 28th; Friday, June, 29th.
\*Oregon, Wednesday, July 4th; Thurs. July 5th.
Montreal, Thursday, 12th;
\*Vancouver, Wed. 18th; Thurs. July 19th.

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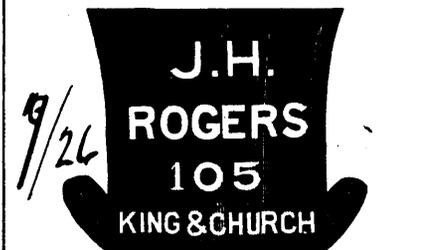
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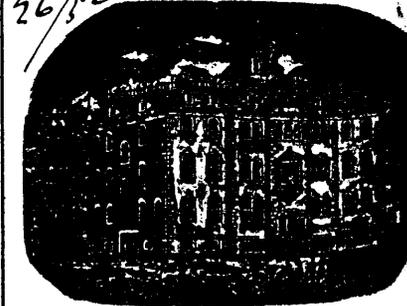
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