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which is Scrofula of the Lungs, is arrested and cured by this remedy, if taken in the earlier stages of the disease. From its marvelous power over this terribly fatal disease, when first offering this now world-famed remedy to the public, Dr. Pierce thought seriously of calling it his "CONSUMPTION CURE," but abandoned that name as too restrictive for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled, not only as a remedy for Consumption, but for all Chronic Diseases of the

Liver, Blood, and Lungs.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Chronic Nasal Catarrh, Bronchitis, Asthma, Severe Coughs, and kindred affections, it is an efficient remedy. Sold by Druggists, at \$1.00, or Six Bottles for \$5.00. Send ten cents in stamps for Dr. Pierce's book on Consumption. Address, World's Dispensary Medical Association, 643 Main St., BUFFALO, N. Y.

THE CANADA PRESBYTERIAN.

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Notes of the Week.

THE rural retreat in Canada where Rev. Dr. Barrows passed last summer's vacation with his family so pleasantly, did not exhaust its attractions in that one visit. The good doctor found Canadian air, food and waters so conducive to health and re-invigoration that, with his family, last week, he set out for the old resting place, where he hopes to spend an equally pleasant and profitable vacation. Thus saith the *Interior*: There are any number of rural retreats where United States brethren and their families could pass their vacations pleasantly. There are almost endless facilities for magnificent fishing, which the *Interior* itself might find irresistible.

THE Rev. Dr. Bryce, of Manitoba College, has forwarded to the Government of that Province, a scheme which, if carried out, will give Manitoba University the nucleus of a teaching staff and economize very much the resources of the different affiliated colleges. In brief, his plan is to have several courses of lectures in the different colleges delivered in a central place. Thus instead of having four courses of lectures by as many teachers say, in chemistry, there will be one course by one lecturer. To carry out this scheme some sort of a home for the university will be required, and in order to provide this Dr. Bryce asks an increase of \$1,000 a year to the University grant.

THE Rev. Mr. Lynd, the present Moderator of the Irish Presbyterian Church, is described by a correspondent of an exchange as a preacher and orator of the first rank. "I have heard of a lady, the wife of an eloquent minister, who nevertheless styles Mr. Lynd 'our only orator.' But Mr. Lynd is not a fluent extempore speaker. When he does speak extempore his utterance is slow and deliberate, in fact it is vocal composition. His diction is always choice, and seldom has the Moderator's chair been graced by a more dignified presence." Mr. Lynd was one of the speakers at a drawing room meeting in the house of the Dowager Lady Stanley of Alderley held to form a Women's Liberal-Union Association.

THE example set some weeks ago, says the *Chicago Interior*, by a southern governor, who openly acknowledged his dependence on God for direction and help in discharging his duties to the State, has been followed by a large body of men assembled in political convention in Dixie land. That convention, after listening respectfully to a prayer, actually joined in singing "Nearer, my God, to Thee;" and they sang it as if they firmly believed that good government can be had only by keeping close to the standards of the divine law. The devout governor represented one of the old parties, the devout convention the other. Evidently there is a leaven of righteousness working in the politics of the new south.

YOUNG Hebraists of high distinction, the *Christian Leader* says, seem to be the order of the day. The Presbyterian Hall in London has a remarkable instance in Professor Elmslie; and the scholar recently elected by the Irish General Assembly for the chair of Hebrew is only about twenty-six years of age. Even supporters of the other three candidates acknowledged that Mr. Thomas Walker was the best man. The fact that the venerable senior professor of Hebrew through whose retirement the vacancy occurred, after his own son had been struck off, voted together with that son for Mr. Walker was a high testimonial in his favour. The young professor is perhaps the most brilliant Hebraist of his years that the Irish Presbyterian Church ever produced.

COMMENTING on our recent reference to the age of the Presidential and Vice-Presidential candidates in the United States, the *Huron Expositor* says: THE CANADA PRESBYTERIAN in its last issue gets off the following good hit, which it would be advisable for a good many to carefully consider: "Cleveland is fifty-one years of age," etc. THE CANADA PRESBYTERIAN, however, need not go beyond our own country for

examples to point its moral. Both Sir John Macdonald and Hon. O. Mowat are closely crowding the allotted three score and ten years, and they are still looked upon as the two most able statesmen of the day, the one controlling the destinies of this great Dominion, and the other managing with great skill and success the affairs of the largest and wealthiest Province of the Dominion. But were they preachers instead of politicians they would have been superannuated long ago.

MR. JAMES SERVICE, that able Scot who is premier of Victoria, puts this matter in a nutshell to the people of that colony: We Australians are not likely to submit to be ruled from a little island in the Atlantic when we can manage our own defence. Such independence is prophesied as a certainty; but this only is certain, whatever the future may be, it will be absolutely in accord with our own wishes. Our wishes are not in favour of separation. Two reasons check any such desire. Danger to Australia may arise from two sources—from China or from Russia. We could not cope with either. Our only present safety lies in remaining a colony of the United Kingdom. When we number 20,000,000 to 30,000,000, the case may be different: but the decision will lie with Australians, and not with others. Meanwhile the practical point is the federation of the Australian colonies amongst themselves.

MR. CAMERON, of College Street Church, Edinburgh, in presenting the report to his Presbytery of the Dis-establishment Committee, said the Established Church was congratulating itself upon its prosperity and contrasting its position with that of the dissenting Churches. He looked upon that as an ominous kind of prosperity which was secured at the expense of other Churches. Dr. John Kay, while expressing his belief in dis-establishment, did not see the need of their condescending to pitch into newspapers or go on their knees to politicians. It was a question Almighty God would put right in His own time and way; and he preferred to have the friendship of his brethren of the Established Church rather than lose it by impatience. Mr. Brown, who moved the reception of the report, said his experience was that perfect frankness in this matter did not interfere with brotherly intercourse. Mr. Brown's motion was unanimously adopted.

THE *Christian Leader*, when occasion demands, can use very vigorous expression. Here is an instance, where the subject calls for the strangest expression: The black-hearted malignity of the supporters of the wicked acts is indicated in the latest article on the subject in the *Saturday Review*. The movement led by Mrs. Josephine Butler, and in which Dr. James Martineau has taken an active part, is denounced as a "loane-or-me lunacy." The opponents of the Contagious Diseases acts are described as "the advocates of free trade in disease," as "letting loose on England and on India a plague which for some time had been in process of staying," and as "the advocates of the inalienable right of women to spread pestilence as she chooses." Finally, the *Saturday Review* has the audacity to assert that the opponents of the acts are setting at defiance not only "the clearest teachings of science and the unanimous dictates of experience and common sense," but also "the soundest principles of religion." The article seems vomited from the abyssal depths of the bottomless pit.

THE Rev. J. Mordy, president of the Niagara Falls Law and Order League, has issued a circular containing the following. At the request of representatives of the committees on Sabbath Observance, appointed by the courts of the various Evangelical Churches, the Law and Order League, in conjunction with the ministers of the Gospel, in Niagara Falls town and village, have arranged for a Convention to be held in Wesley Park, Niagara Falls, on July 29 and 30, on Sabbath Observance. On Sabbath, sermons on the subject will be preached at each of the three services, and on Monday afternoon and evening an

Alliance will be formed for the purpose of testing and enforcing the law, as well as arranging for some combined action to secure further legislation to bring about a better observance of the Lord's Day. Much good has already resulted from our efforts in this direction, and we are exceedingly anxious that the attendance at the coming convention may be large enough to form an organization whose influence will be felt all over the land. We are doing our best to secure the services of able men from Canada and the States, but we trust that the importance of the work will be the chief attraction. By getting a certificate from the ticket agent that you have bought a ticket to Wesley Park, you can get back for one-third fare. We will depend on you to assist in every way to make this convention a success.

THE *Belfast Witness* says: The Assembly just closed has made several new departures, for which it will long be memorable. For the first time in its history it has appointed a layman to the convenership of one of its great mission schemes. In Mr. D. G. Barkley the Foreign Mission has obtained the services of a gentleman whose long experience as an Indian judge, combined with his ardent interest in Indian missions to qualify him singularly well to be Rev. Wm. Park's coadjutor in this great work. But we especially had his appointment with pleasure as indicating, on the one hand, the intention of the Church to avail herself more than she has done of the services of well qualified laymen in the high places of the field, and as showing, on the other, the advance which she has made when for such a post she can lay her hands on a man like Mr. Barkley. The more she perseveres in this policy the better, we believe, will it be for all interests. Mr. Barkley spent twenty-one years in India. He was Chief Judge of the Punjab. He is an LL. D. of Queen's University, Belfast, and is reckoned one of the most scholarly men who have graduated from that important institution. Judge Barkley was in Toronto two years ago on a visit to his cousin, Mrs. Thomas Kerr. The example set by the Irish Church in appointing a layman to be joint convener of the most important mission of the Church might be followed profitably by the Church in Canada. Judge Barkley entered the Civil Service in India when only twenty one years of age, and is yet in the prime of life.

OF the Pan-Presbyterian Council the *Christian Leader* says: The fourth council, which is being held this week in London, promises to be one of the most remarkable of all the ecclesiastical gatherings of a year more than usually prolific in such assemblies. At the initial meeting, held in Exeter Hall on Tuesday, there were present upward of 300 delegates, representing no fewer than seven millions of communicants and several times that number of adherents. The variety of nationalities represented must have struck even many of the Presbyterians themselves with profound surprise. The brilliant Pressense was among the representatives of the French branch of the Church, while Rev. Tan Leng was one of the delegates from the Presbyterians of China; Drs. John Hall and Howard Crosby worthily indicated the strength of Presbyterianism in the United States, Dr. Cochrane, of Brantford, and others, its firm hold of the Dominion; a strong contingent had come from the Antipodes; and there were delegates from the two thousand churches of Hungary, and the fifteen hundred of the Netherlands, as well as from the powerful Dutch Churches at the Cape of Good Hope. The Anglican Church, whose leaders are in the habit of speaking as if it were continent of all, could show no such variety. The truth is that the Presbyterian Church is the largest and most richly varied Protestant organization in Christendom. There are delegates in the London Council even from the New Hebrides. The country of John Knox came to the front at the opening of the council, the Duke of Argyll presiding at the reception of the delegates by the London committee, which took place in the grounds of his mansion at Kensington, and Principal Oswald Dykes preaching the inaugural sermon in the historic pulpit in Regent Square.

Our Contributors.

THE REAL TEST OF ORATORY.

BY KNOXONIAN.

Fifteen years ago a student of Divinity in England wrote to John Bright, asking for information in regard to the best way to make eloquent sermons. It probably never occurred to the young man that Mr. Bright may know little or nothing about making sermons. Preaching and speech making on fiscal questions are different kinds of work, and though Mr. Bright may be able to give a great speech on the tariff, he might flounder considerably in delivering an address on justification by faith.

In his reply to the young man, Mr. Bright said some very uncomplimentary things about the speaking powers of the clergy. We give one paragraph.

It would seem that rules applicable to other speaking will be equally applicable to the pulpit. But in a pulpit a man is expected to speak for a given time on a great theme and with less exact material than is obtainable on other occasions and on ordinary subjects. And further, a majority of preachers are not good speakers, and could not be made such. They have no natural gift for good speaking. They are not logical in mind, nor full of ideas, nor free of speech, and they have none of that natural readiness which is essential to a powerful and interesting speaker.

It is possible, nay, probable, that if reading sermons was abolished, while some sermons would be better than they now are, the majority of them would be simple chaos and utterly unendurable to the most patient congregation. Given a man with knowledge of his subject and a gift for public speaking, then I think reading is mischief, but given a man who knows little, and who has no gift of speaking, then reading seems to be inevitable, because speaking, as I deem it, is impossible!

Mr. Bright thinks about as highly of the clergy as he thinks of Home Rule. His opinion in both cases may be far from correct. He never attends church, never hears sermons, but of course that trifling fact need not prevent him from giving a positive opinion in regard to the speaking powers of the clergy. Men who never attend public worship are usually the foremost in giving strong opinions on such matters.

About twenty years ago Mr. Bright delivered an eloquent eulogy on the Free Church of Scotland. That eulogy was published in many religious journals and quoted, or at least alluded to, in a speech in one of our Church courts by an honoured minister who has since gone to his rest. Had Mr. Bright's opinion of a majority of the clergy been known at that time, perhaps his opinion of the Free Church would not have been considered of so much value. He may have eulogized the Free Church, because, being a Radical, he disliked the Established Kirk. That may have been one reason. The Free Church was largely made by the class of men whom Mr. Bright describes as not logical in mind, not full of ideas, and not ready in speech.

Over against Mr. Bright's opinion of the clergy it is interesting and not a little amusing to put the opinion of Spurgeon on the oratory of English Members of Parliament. In one of his lectures the great London preacher says.

Usually of all tasks of hearing, the most miserable is that of listening to one of the common ruck of speakers from the House of Lords and Commons. Let it be proposed when capital punishment is abolished, those who are found guilty of murder shall be compelled to listen to a selection of the dreariest Parliamentary orators.

Most of us have heard and read a good deal about the dulness of sermons, but nobody has yet proposed that listening, even to the poorest sermons, be made a substitute for capital punishment. Electricity is the substitute for the gallows in the State of New York, and Spurgeon proposes that, when the gallows is abolished in England, Parliamentary oratory shall be used to execute capital sentences. Spurgeon's opinion of Parliamentary oratory is quite as high as John Bright's opinion of clerical oratory.

There is no absolute standard of oratory. Tastes differ in regard to public speaking as well as in regard to everything else. The only test worth anything is the result produced by the sermon or speech. The lawyer who wins the most verdicts is the best pleader. He is the man you want when you are unfortunate enough to have a case. The politician who carries the crowd is the best political orator. The preacher who gathers the largest congregation and has the largest accession to his membership is the

best preacher. The sermon that does the most good is the best sermon. What Lord Dundreary, or Lady Parvenue, or Miss Pinchbeck, or Mr. Pecksniff, M.A., may think about a speech or sermon is not a matter of much account. Utility is the test that will prevail in the end, where the people have common sense, and are expected to back up their opinions with their money.

Somebody asked Dr. Johnson if Burke's style of speaking resembled that of Cicero. "No," replied Johnson, "it resembles Edmund Burke's." Perhaps the one thing that may be affirmed with absolute certainty of any style of speaking is that the speaker who keeps his hold on the public and increases his influence for years is always a man who *speaks like himself*. The best of people will weary of affectation or imitation.

INTERROGATORIES AND REMARKS

ADDRESSED TO THE MEMBERS OF THE CHURCH OF CHRIST IN REGARD TO THE PRACTICE OF FUNDING OR OTHERWISE INVESTING MONEYS IN THE DEPARTMENT OF ECCLESIASTICAL FINANCE.

Beyond question it is the duty and privilege of Christians to contribute of their means for the promotion of Christ's cause, and that in proportion to the measure of prosperity that has been vouchsafed to them. It is well known that these contributions are often coupled with conditions that forbid their being appropriated wholly and immediately to the sacred cause for which they were professedly given. It has been fashionable for wealthy Christians to fund their contributions for religious purposes and allow only the usufruct or interest to be applied to the specified department of Christian work. Large sums have been thus sealed up; and it is hereby earnestly asked, is it right for the Lord's people thus to lock up the Lord's money so that nothing more than the annual interest can be employed in promoting the Lord's work? Is such policy compatible with loyalty to Christ and with Christ-like compassion for perishing men? These are questions that pre-eminently demand the earnest and prayerful consideration of Christians; because the honour of Christ and the eternal weal of earth's guilty millions are intimately connected therewith.

The present writer can find nothing in the Word of God to sanction, or lend the slightest countenance to, the generally-approved, yea, lauded, practice of contributing to the cause of Christ under the condition that the principal or capital sum shall remain in perpetuity intact, and that the annual interest only be available for the promotion of any department of Christ's work—a work that consists in meeting the clamant need of guilty and perishing men. The precepts and practice of Christ and His apostles appear to warrant and urge the immediate application of the entire resources of the Church for the evangelization of the world.

Analogy may, perhaps, somewhat aid in discovering the path of duty in regard to this most important matter. Well; suppose an earthly sovereign engaged in a righteous, yea, a most benevolent war,—a war on the speedy success of which depended not merely the liberty but the lives of millions. In such circumstances, would it be worthy of loyal subjects and merciful men, whose duty it was to vote, as well as raise the necessary supplies, to allow their king nothing more than the annual interest of the revenue for the prosecution of this most necessary war? Would not loyalty and compassion unitedly demand that the entire revenue be placed at the disposal of the sovereign, so that the war might be vigorously prosecuted and brought to a speedy and successful issue; thus saving the lives of millions? And has not the Son of God, the King of Zion, gone to war to rescue from spiritual bondage and eternal death myriads of our fallen race? And is not every day's delay death to untold numbers? If so, may Christ's subjects fund the revenue of their Sovereign, and allow Him only the interest thereof for the prosecution of this most merciful war? Would not piety toward God and pity for perishing men imperatively demand that the whole revenue—the entire levy of love—be placed at His disposal to be immediately utilized that those doomed to death might be delivered? Aught else would be treason to King Jesus and unpardonable

and pitiless parsimony as well. But take another illustration. Suppose a famine-stricken land, in which want is daily numbering multitudes with the dead. And suppose, further, that there is ample store of food to supply the wants of all; but it is at a distance, and needs to be conveyed to the starving, and the sovereign has enjoined his servants to utilize all the money in the treasury to have provision forwarded as soon as possible. What would be thought and said of the conduct of these servants were they to expend merely the annual interest of the money in the treasury in providing conveyance of food to the famishing, thereby supplying the need of only a few families, and leaving untold thousands to pine and perish? Such conduct would be universally denounced as unheard of heartlessness, yea, as monstrous cruelty! But no analogy, however pointed and forceful, can exhibit the criminality of laying an arrest on money, professedly given to the Lord, so that it cannot be expended, be the need ever so urgent, and it is urgent beyond all language to express. More than two-thirds of earth's inhabitants are "perishing for lack of knowledge," and the command of Christ is sounding in the ears of His disciples to "go and teach all nations," yet they deliberately lay an embargo on funds, which, if wisely employed, would go far to speedily supply the world with that knowledge which is able to make wise unto salvation."

Is there not something fearfully wrong in the past and present financial policy of the Church, or of many of her wealthy members? If ever "the King's business required haste" it is in this very matter, viz., in executing the great trust which Jehovah Jesus committed to His people. Surely the onward roll of the Gospel chariot should be impelled by the force of all the funds available to the saints; so that at the end of each year it could be truthfully said of those who are entrusted with the Lord's money that "they have done what they could." But this cannot be said of them so long as untold millions of money lie locked up, and that too, by deed of the donors, and in most cases with consent of the Church.

There is a pressing propriety in requesting Christians to solemnly examine and see whether lack of faith in the promise and power of the Saviour does not underlie all religious endowments, whether provided by secular governments, or by the individual or combined contributions of the Christian people? Is there not implied a suspicion that Christ may prove unable or unwilling to fulfil His promise in the fact that very many of His professed disciples have recourse to other and earthly guarantees for the support and extension of His kingdom? And it may be asked further, does not the history of religious endowments prove that a curse cleaves to them, akin to that which befell the hoarded manna in the wilderness? Is it not a patent and a painful fact that religious endowments have the effect of lessening the liberality of God's people—of stinting the outflow of that benevolence and generosity peculiar to all who come under the saving and sanctifying power of the Gospel? Proofs of the benumbing and deadening influence of endowments have been, and still are, woefully abundant. It is undeniable that those churches and Christian institutions unencumbered by endowments enjoy greater spiritual prosperity and are honoured to do more work for Christ than those that are.

Viewing the subject in the light of the Saviour's command and promise, and bearing in mind the world's crying need, it does seem that Christians are so far faithless to their Lord and merciless to men, in funding their sacred gifts so long as there remains a corner of heathendom unvisited by a herald of mercy, or a church struggling to support ordinances. Even after the earth is "full of the knowledge of the Lord," the endowments of religious institutions will imply doubt of the Saviour's promise and power, and at the same time inflict a gross wrong on succeeding believers; as the civil funds of the nation or the interest of the funded gifts of the past generation of Christians would rob future generations of the precious privilege of "honouring God with their substance." Thus to deprive Christians of the future of "the luxury of doing good," is to do serious injury to their spiritual interests, as giving for Christ, as well as working for Christ, is a special means of growth in grace, and fruitful of mental peace and joy.

The endowments of Christian institutions are manifestly not "of faith." They are born of doubt, and

therefore are to be discarded by the disciples of Christ, as dishonouring to Him, injurious to His people, and a heartless wrong to the heathen whose destitution cries aloud for the Bread of Life. It is more than time that the Church should discard earthly policy, and confidently rely on the pledge of her divine Head. Then the gifts of her members would be gladly given and large beyond all precedent, and accompanied with the proviso that they are not to be funded and the interest only to be doled out, but that they be wholly, and with judicious haste, appropriated to the neediest department of the Lord's work. Then faith, and facts will forbid all fear and doubt in regard to future supply, and convince all that Christian benevolence is a perennial spring that shall continue to flow in the future as amply as in the past. Who can guess what had been the wide extent and prosperous condition of the Church of Christ to day if the immense sums contributed by her members had been immediately and judiciously employed in promoting her general interests, instead of being sealed up, as large portions of them have been, by a faithless earthly law of entail.

There is reason to believe, if the moneys invested professedly for Christ's cause were liberated, and were a small percentage of the wealth possessed by Christians to-day laid on the Lord's altar, the glad tidings of salvation might be sounded in the ears or caused to meet the eyes of nearly the whole human family, within a very few years. If the zeal and energy of the Church equalled her money power she might all but forthwith go up and possess the land for her gracious King and Head. Oh that Christians would trust the promise and power of Jesus, and no longer dishonour Him by taking earthly hostages for the future support and extension of His cause. Let the needed prayer go up from all His disciples, "Lord increase our faith."

Duty constrains me to refer to a mode of investing money, contributed avowedly for the cause of Christ, that yields no interest farther than ministering to the taste it may be, and to the pride and luxurious bodily comfort of contributors, and those who may meet with them for worship within walls and under roofs that cost double, aye, in many cases more than treble, the sums necessary for the erection of buildings conveniently large and sufficiently comfortable for sanctuary services. It is saddening to think such vast sums of the Lord's money are thrown away on utterly unnecessary embellishment when mission work, in some quarters, is like to be arrested owing to want of means, and large portions of heathendom yet uninvaded.

The pleas and apologies advanced for erecting costly places of worship are any thing but satisfactory. In view of Christian responsibility and the spiritual condition of the world these apologies have no force whatever. The words of King David to the prophet Nathan may be heard quoted with an evident mixture of seeming self accusation and zeal for the house of the Lord: "I dwell in an house of cedar, but the ark of the Lord dwelleth within curtains." These words of Israel's king may well be felt as a rebuke by many Christians for spending so much money in adorning and rendering luxurious their habitations, but not as a rebuke for resting content with their plain and inexpensive places of worship, while millions of their fellows are perishing from lack of the Bread of Life.

You may also hear Christians refer with an air of triumph to the costliness and gorgeous adornment of Solomon's temple as ample warrant for lavishing money on church edifices. These parties seem to forget that the Jews were not enjoined to go into all the world and turn men from idols to the service of the living and true God, while Christians are laid under solemn obligation to preach the Gospel of Christ "to every creature." The fertile land of Canaan and the flocks which it fed supplied the Jews with the sacrifices and offerings that the Lord required of them, but they had no means of honouring Him with their silver and their gold till He favoured them with an opportunity of doing so; first, in the wilderness by requiring them to contribute for the erection of a tent or tabernacle in which to worship Him, and twice again, at long intervals, for the building of a gorgeous temple at Jerusalem. Well, when Christians have obeyed the parting command of their Saviour, by "preaching His Gospel to every creature," when "the knowledge of the Lord covers the earth as the waters cover the sea," when "they shall

teach no more every man his brother, saying, Know the Lord; for they shall all know Me from the least of them unto the greatest of them," then Christians may build churches at any cost, may build them of silver and gold if they will, and adorn them, instead of their persons, with earth's costliest gems. But till Christ's followers have fulfilled their commission, and "all the ends of the earth have seen the salvation of God," Christians have far other use for their wealth than to expend it profusely on the erection of gorgeous churches for the gratification of artistic taste and the pampering of physical comfort. The salvation of immortal souls is "precious, and the opportunity of saving them will very soon "cease forever."

There is another matter connected with the erection of places of worship that deserves the very earnest consideration of Christians, viz., erecting them in great part with borrowed money, a practice far from uncommon. There is many a church, with and without minarets, that is terribly disfigured by the addendum of a mortgage. The amount of debt on churches, especially in our cities is absolutely astounding. There is something that merits a more emphatic epithet than *incongruous* in dedicating a house to the Lord and for His worship so burdened with debt, that the property would be rejected or deemed a left-handed gift if offered to man. The interest payable on church debt limits the evangelistic efforts of God's people at present, and the liquidation of that debt will largely paralyze the church of the future. May it not be hoped that great improvement in ecclesiastical finance is nigh at hand, and that a stronger faith and a more ardent zeal will characterize believers in the coming than they have done in the past? "Shake thyself down from the dust, arise and sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion"

A. K.

THE POWER OF CHRISTIANITY.

THE UNITY OF CHRISTIANITY WITH SCIENCE.

The rays of the sun differ from each other, but they harmonize with one another and form a sheet of pure light; in like manner, nature differs from revelation, but the one harmonizes with the other and both proclaim with united voice that they proceed from the same divine source—the Creator, the Preserver and the Redeemer. In nature, as well as in revelation, there are the marks of divine intelligence in the unity of things.

Look, how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orio, which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young eyed cherubim.
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close us in, we cannot hear it.

In revelation, there is frequent reference to nature in illustration of God's attributes—the heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. In revelation, there is also set down how the mind rises from nature to nature's God—He hath made the earth by His power, He hath established the world by His wisdom and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures. In nature, everything is full of God and speaks to us of God in strains of eloquence.

How short is the life of a rose,
Yet how lovely and full of delight!
From its moss-hidden bud
To its full regal bloom
It is joy-giving, fragrant and bright.
It raises its beautiful head
When the day is all beauty and bloom,
With the same gentle grace
It bends to the blight
Of the storm-cloud, still yielding perfume.
That perfume still lingers, when lost
Is all beauty of colour and form.
It has lived its brief life,
Done the will of its Lord,
Left its message to us, and is gone.
What a beautiful message it is!
Sent in beauty and fragrance and bloom,
"Life is short; live it well;
Let the fragrance of praise
Be the same, if in sunshine or gloom."

We see God in all things, we commune with God in all things, and we adore God in all things. God is in

our heart and before our eyes. The volume of nature is, therefore, in perfect accord with the volume of revelation, in spirit, in aim and in effect. Sceptics or agnostics, it is true, endeavour to show that the one is opposed to the other, but they therein see what they wish to see and do not see what they dread to see. Strange to relate, not a few ministers unwillingly utter on the question before us what is detrimental to the cause of religion, whilst they are pleading for it. When urging the reading of the Bible in our common and high schools, one minister maintained that "a purely secular education tended to foster infidelity." When denouncing the inquiries of philosophers into the secrets of nature, another minister declared that "those who study the truths of nature are particularly prone to disbelieve." To say nothing of the gratuitous assumptions and illogical conclusions contained in such assertive statements, it is to be deplored when ministers of religion take up the rôle of the enemies of religion and circulate what is prejudicial to religion. A knowledge of the laws, the properties, and the uses of phenomena in nature, which images forth the power, the wisdom and the goodness of God, is certain to enlarge our ideas of God and to increase our interest in the things of God, but it can never make us either irreligious or anti-religious. Can the knowledge of nature to which revelation so often refers in illustration of God in His attributes, ever be adverse to the cause of religion? Can the knowledge of the evolution of electricity from magnetism ever produce scepticism? Can the knowledge of the beautiful laws of the chemical action of current electricity ever produce agnosticism? Can the knowledge of the forces of magnetism and electricity, heat and light, gravitation and galvanism, chemical affinity and mechanical motion, ever produce disbelief? There is nothing in the discoveries of science that can reasonably produce such effects: on the contrary, the true discoveries of science are all quite in harmony with the doctrines of Christianity pure and simple, or the one is so closely allied with the other that they cannot cast doubt on each other or militate against each other. Besides, most of our men of science are Christians and many of them are famous in the annals of discovery. What is the effect of their noted success in the investigations of nature on the frame of their mind towards the great First Cause? The wonders, which they have been able to decipher in the volume of nature, have contributed to the greater reverence and adoration of their Supreme Author. In proof of what has just been averred, let us mention a few names of philosophers, who were shining lights in the practice of Christianity as well as in the domain of genius and in the pursuit of science. The first which we mention is that of Agassiz. In the mind of Agassiz, the idea of an intelligent Creator constituted the supreme fascination of scientific study, in which he was literally seeking after God. As the result of his long experience he says that "a belief in God—a God who is behind and within the chaos of unguessed facts, beyond the present vanishing point of human knowledge—adds a wonderful stimulus, to the man who attempts to penetrate the region of the unknown." Nor was he ashamed to confess that, always as he resumed his investigations, he breathed "a prayer to the Being who hides His secrets only to lure on to the unfolding of them." The second which we mention is Faraday. On a comprehensive view of things in the economy of nature, he says: "When I consider the multitude of associated forces which are diffused through nature—when I think of that calm and tranquil balancing of their energies which enables elements, most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur beyond our language to express, of the great Disposer of all." The third which we mention is Sedgwick. In science, Sedgwick was a star of the first magnitude and he was as distinguished a Christian as a scientist. Whilst he pursued science with ardour to the end of his career, he lived the life of the righteous and died the death of the righteous. In speaking of Sedgwick, Dr. Vaughan exclaims:

"O that there might go forth from that grave, from that memory which no scientific authority of this age or any age can despise, a mellowing and a hallowing influence upon the researches, and upon the inductions, and upon the speculations of the present! There can be nothing feeble, nothing effete, nothing contemptible in a Gospel which was the stay in life and in death of Adam Sedgwick. No man need be ashamed, by reason of his philosophy, to put his trust in a Saviour whose presence was the comfort of that age and the light of that death-bed. Surely, surely, in God's infinite love, the divorce can be but temporary—if it be allowed for one moment—between true faith and true science! Surely the man of faith, when he looks on this picture, shall cast aside his dread of science! Surely the man of science, when he reads over that grave, shall count it no intelligence to be ashamed of Christ's Gospel! Not faith, but the want of faith which evokes that timid, that unworthy protest against science. Not science, but the want of science is the cause of that prayerless life, of that discarded Gospel."

E. C.

Pastor and People.

THE ENDLESS LIFE.

O life, with all thy woe,
Thy pains and tears;
With all thy sad farewells
And lonesome years—
How dark his life who builds
His hopes on thee,
Who seeks no life beyond
Death's cold, sad sea!

O life of endless joy,
On yonder shore,
Where sweetest pleasures reign
For evermore—
How happy he who looks
Above to Thee,
Who sees the light across
Death's darksome sea!

O life above, below,
Severed ye seem,
To those who lose themselves
In earth's dear dream;
By trusting in the love
Of God's dear Son—
We rest assured that both
These lives are one.

By Jesus' precious death,
On Calvary's tree
He linked the life that is
To that to be;
And those who follow Him
Through mortal strife
Have entered on the glad
The "Endless life." —*The Quiver.*

PREACH AS YOU WALK.

The good St. Francis, of Assisi, once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, said, "Brother, let us go down to the town and preach." So they went forth, the venerable father and the young man. And they walked along upon their way conversing as they went. They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found themselves back at the monastery again. Then said the young monk, "Father, when shall we begin to preach?" And the father looked kindly down upon his son, and said, "My child, we have been preaching, we were preaching while we were walking. We have been seen—looked at; our behaviour has been remarked, and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach unless we preach as we walk."—*Paxton Hood.*

GOSPEL WORK

"A MYSTERIOUS WAY"

Sitting in my vestry one morning to receive any person who desired to call upon me for conversation or inquiry, I heard a knock at the door. "Come in," I said. Who should appear but a young man whom I had observed for several Sundays in the congregation. I bade him enter, take a seat, and tell me his business.

"If you please, sir," he said, "I should like to become a communicant."

"Very well," I replied; "tell me something about yourself. I have seen you in Church several times; and I think I heard you singing heartily."

"Yes, sir," he answered, "I am fond of singing, and now I love to sing the praises of God."

"That is right. 'It is a good thing to give thanks, and to sing praises to our God.' Were you always fond of such kind of singing?"

"Oh, no, sir, I am sorry to say, not by any means. I used to sing jocular, comic songs, and keep people in roars of laughter."

"Where was it that you used to sing like this?" I inquired.

"Oh, in the 'servants' hall,' sir, in different places; sometimes at the hotels, you know, and sometimes at the bar."

"What made you change from that?" I asked.

"I will tell you, sir. I got thrown from a horse, you know, and broke my leg very bad. I am a light weight, looking at his own slim figure, and my master, Lord —, said I was bold and likely, so he got me to ride his horses at races in different parts of the country. I had often had bad falls, but last

time I came down a regular cropper. They thought I was dead; but when I came to they found it was only my leg that was broken. I was much hurt inside as well. They did all they could for me; and at last brought me to the hospital. Master was very sorry, and came to see me more than once there.

"After lying for six weeks, sometimes suffering a good deal, I began to get better, at least I thought so, and the doctor said so too. Still I had strains, and every now and then severe pains inside. The doctor did not take much account of this; but I couldn't help a-thinking that perhaps I should die in that hospital.

"One night the chaplain came to my bedside at nine o'clock, and talked very kindly to me. He wanted me to take the communion; but I was afraid to do that! 'My poor fellow,' he said, 'I am sorry to have to tell you that you will die to-night. The doctor has sent me to break this solemn news to you. May God have mercy on your soul!'

"I was struck all of a heap; my worst fears were come to pass. The pain in my poor chest was so bad, too. I was in the greatest distress. Then the nurse came, and put a screen around my bed. I thought, 'It is all up with me!' Dear me! it makes me feel quite bad again, even to tell it. What a night I had of it! The hours passed very slowly, and every time I heard the clock strike, I thought to myself, 'Is this the last time I shall ever hear it? Then I shall lie down in the ground, and the clock will go on striking, and I never hear it!'

"How I did long to send for mother. What a bad wicked boy I had been! She gave me good advice, and I never followed it. I knew better than I was doing. I knew that I was going wrong, and that my master was going wrong too.

"When the daylight began to show at the hospital window, I looked about, and over the top of the screen I could see a text. When there was light enough, I read, 'Come unto Me, all ye that labour and are heavy-laden, and I will give you rest.'

"Ah," I said to myself, 'I used to know and say that text. Oh, if I had come to Jesus when I was young!' Then the pain came back again very bad indeed. I said, 'O Lord, don't take me away to die. I will come to Thee. Do have mercy upon my soul, soul, and spare me a little longer. Thou didst shed Thy blood for me.' I went on something like this, till at last my burden and sorrow went away. I felt happy. I felt as if I did not care now if the Lord did take me away to die; I should be with Him.

"Soon after the nurse came, and felt my pulse; then she looked at me and said, 'Well, I don't think you want this screen. You are better!'

"I am," I said, 'I am better; my soul is better, anyhow.' Then the doctor came round, and there was a whispering with the nurse. 'Oh, no,' I heard the doctor say. 'It is quite a mistake. I meant the poor man upstairs; he died at three this morning.'

"After this he stepped up to the bedside and examined me. He said, 'I think we will get you up to-day. You must be careful, you know, about that leg; mind you don't break it again.'

"I inquired, 'Did the chaplain make a mistake, then?'

"Yes, he said it was not me at all, who was to die that night, it was another man. But the fright the chaplain put me in was the saving of my soul, praise the Lord.

"The next time the chaplain came round the ward, he told me how sorry he was. 'Don't say a word about it,' I said, 'for the terrible fright you gave me was the means of my salvation. I don't mind having the communion now.' But he did not care to talk with me."

Having heard his story, I said to him, "So you would like to come to the communion next Sunday?"

"Yes, sir," was his reply, "if you please."

"It is the Father's table for his children," I continued; "I am his servant, and shall rejoice to see you there. Where are you living now?"

"Oh," he replied, "I am with the same master still. I told his lordship the story about the dying, you know, and I told him I was a changed man since then, and could not go out racing any more."

"No, no," he answered, "and I have done with that too. His lordship has been to church, sir for two Sundays; and oh, I do pray for him. Will you pray for him, sir?"

Having previously noticed that this young man had

a good voice for singing, I said to him "Would you like to join the choir? I want living souls to sing there."

"Oh yes, sir," he said, "I should like that very much, if you would let me come and practice a little."

My happy jockey friend from this time became a good and efficient help in the choir, and, more than that, he was a regular and consistent communicant. While I had the pleasure of ministering to him, he remained an earnest worker for Christ; and I have not the least doubt he is still holding on his way. His interesting story, and remarkable conversion, won for him a ready hearing. He was a bold witness for the Master, and as happy as he was bold.—*Haslam.*

A PASTORAL CALL.

The first call a pastor makes upon a family, whether it be at the entrance of his work among a new people, or whether it be upon a new family among his people, should be mainly for acquaintance. If he have the time to repeat the call at an early day, it may be well enough to regard this first call as introductory; in which case, by kind and courteous words and bearing, he places himself before them as the servant of God, to meet such need as they have of him, and to ascertain how far they may be interested in spiritual things. If he cannot soon repeat the call we should say that the pastor who desires to make the most of his ministry should ascertain in a tactful way, during his first call, the spiritual status of the household, and if he can meet the whole family, leave a well-chosen word for and with each of them. He should avoid the "hammer and tongs" method by all means; but if the situation is favourable and those whom he meets are not Christians, he has a right, and it is expected of him, that he will present to such the claims of Christ upon them. If this is not done early in the acquaintance which a pastor makes, the probability is that it never will be done. Having postponed this duty once, it is most probable that the opportunity will never come back again, or if it remains the pastor will not embrace it. If the family is divided in respect to their relations to Christ, then, after a first call upon them all, the pastor should take an early opportunity to call upon the unconverted members of the family and seek to win them in this quiet and personal way to Christ. . . . In order to do this work successfully and with gladness there must be both purpose and consecration. Until one is fairly in this work with heart and soul it is apt to be irksome and difficult. The spirit may be willing in a feeble sort of way, but the flesh will be too weak to bear the feeble will. But once get into it; once come to find that here God has souls for Him and that they are waiting for His hand to lead them out into light and life, there will be no greater joy that can come to him. It will, as we have before remarked, make preaching and all other pastoral work a joy and delight.—*The Independent.*

MORBUS SABATICUS.

Morbus Sabaticus, or Sunday sickness, a disease peculiar to Church members. The attack comes on suddenly every Sunday: no symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner.

In the afternoon he feels much better and is able to take a walk, talk politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays home. He retires early, sleeps well and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features of this disease are as follows:

1. It quite often attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called in to attend the patient.
7. Religion is the only antidote that will cure.
8. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction.

Sparkles.

SOME of the best blood in the land now runs through the mosquito's veins.

WHEN a writer begins, "I am not an alarmist," you may be sure he is going to try to be.

MISS DE JINKS: Are you musical, Professor Jorkins? Professor Jorkins: Yes; but, if you are going to play, don't mind my feelings.

NEAR SIGHTED pedestrian (familarly): Hello, Dick! (Discovers mistake.) Oh, oh! excuse me. I thought you were another person! Stranger: Ain't I?

"Do you think I'm a simpleton, sir?" said a fiery Scotch laird to his new footman. "Ye see, sir," replied the canny Scot, "I'm n' lang here, and I dinna ken yet."

A CLERGYMAN is lecturing on "The model husband." "He may mean well," says the editor of the local paper, "but we dislike to be talked about in such a public manner."

YOUNG physician (to patient): What you need is exercise, sir. You should walk more. Patient (reaching for his pocket-book): How much, young man? I walked all last night with the baby.

PROFESSOR: Can you multiply together concrete numbers? The class are uncertain. Professor: "What will be the product of five apples multiplied by six potatoes? Pupil (triumphantly): Hash.

FATHER: Well, Thomas, you have graduated from college and are now ready for your life work. What will be your field? Son (thoughtfully): Well, to tell the truth, sir, it's a little hard to decide between left and centre.

Wito is that lady dressed in black, mamma? asked Bobby, as he sat with his mother on a ferry-boat. That is a Sister of Charity, my boy, replied his mother. Bobby pondered deeply for a moment; and then he said, "Which is she, mamma, Faith or Hope?"

A YOUNG gentleman having more money than Laun, was invited to make one of a yachting party on Lake Michigan. On the voyage, he became very ill. He begged to be put ashore. When he reached land, he said, with a sigh of relief: Boys, you can have all the sailing you want, but give me terra cotta.

PRIEST: Tell me, Murphy, how came you by that black eye? Were you fighting, eh? Murphy: Well, indade, I won't deceive your reverence. Mick O'Flaherty and mesself had a little difference; but sure, if your reverence only seen Mick's eye now, toth you'd say there was nothin' wrong with with mine at all at all.

SOME folk say I am conceited, remarked young Popinjay the other day, but I'm not. I can't believe in hiding what talent I've got under a bushel, that's all. That's where you are right, exclaimed a bystander, approvingly; I wouldn't waste a bushel on it if I were you. A small sized pint measure would be amply sufficient.

A PAPER gave an account of a society event, and, in speaking of one beautiful lady, of quite large proportions, the editor wrote: Mrs. Smith possessed a form that a Juno might envy. The editor went home and left a subordinate to get out the paper, and the next morning he read in his report that Mrs. Smith possessed a form that Jumbo might envy.

"PAPA," said little Willie Wilkins to his father, who was reading the paper. "Papa, won't you listen to me? Papa—" "Don't bother your father, dear," said his mother, "what is it you want to know?" "Why do sailors trim their sails?" "Oh, why, to make them look pretty, of course. When ever you want to know anything just ask your mamma.

A STORY is told of an excellent old lady who lived in Concord, Mass., at the time of the great prevalence of Transcendentalism; and she was very much bewildered by the freedom and audacity with which many of her articles of faith were treated. But she finally came to this conclusion: I don't care so much about predestination and free will and all them sorts of things, but, if they take away my total depravity, I shall feel as though I hadn't any religion at all.

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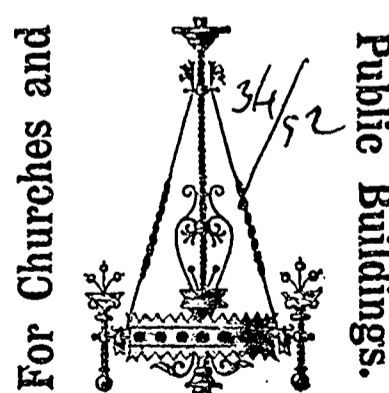
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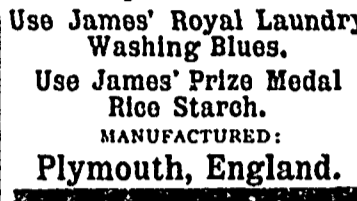
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TORONTO, WEDNESDAY, AUGUST 1st, 1888.

THERE is not a man in Canada at the present time under sentence of death. Some of our American exchanges consider this a remarkable and at the same time gratifying fact. There are a few men at large, perhaps, across the lines with our neighbours, who would be probably under sentence of death very soon if we could catch them. That fact is not particularly gratifying.

THE strange tendency of human nature to magnify exceptions is strikingly seen in the Methodist Church just now. Scores, probably hundreds of ministers, went to new circuits at the beginning of last month, took possession of their parsonages and went quietly to work in their new fields of labour. Nobody outside the circuits said anything about the changes. There was some friction in a few congregations, and a lock-out in one or two, and this has been magnified into a "revolt of the laity." This "revolt" reminds us of a similar one that our good neighbour the *Guardian* discovered a year or two ago. The Presbytery of London, England, appointed a committee to prepare a re-statement of some of the doctrines of the Confession of Faith. The *Guardian* thought that was a "revolt against Calvinism"—Neither revolt is serious

THIS is the season for the display of pure, unalloyed, unrelieved selfishness. On the deck of almost any crowded steamer you may see passengers occupying two seats each while others are compelled to stand. In almost any railway car you see tourists who sit on one seat and cover the next one with their baggage or fishing tackle. A passenger going by boat to Hamilton or Niagara might have to stand during the whole trip while some of his fellow-passengers occupied two seats. No rational being would go if he knew he would have to stand all the way. Strange is it not that the selfishness of human nature always comes out most conspicuously when people travel. Such exhibitions are all the more unpleasant at this season of the year because everybody is travelling for pleasure. Odious at any time, selfishness is specially so when people are supposed to be enjoying themselves.

It has often been said that the Pan-Presbyterian Council never discusses practical questions. The last meeting was a noted exception. The members came down from the lofty region of the abstract and discussed the duties of the minister, the elder, the deacon, the deaconess, the best modes of preaching, praying, and, in fact, of doing almost everything that has to be done in connection with a Presbyterian congregation. The duties of the Church courts were also well handled, and, whatever else may be said about the meeting, no one can say that it was not practical. The proceedings, when published, will make a most useful volume, if we may judge from the brief reports that have come across the Atlantic. And yet it is well to remember that the Lord's work must be done by individual men and women. Church courts, councils, conferences, conventions, and bodies of various kinds have been in session in one place or another since last spring. The journals have teemed with reports of their proceedings and, no doubt, it was pleasant to attend most of them. Individual exertion however must do the real work. Individual men and women must, as Abraham Lincoln used to say, "keep pegging away."

THE New York *Evangelist* very nearly got into trouble the other week. It occurred in this way. Dr. Cuyler wrote a vehement protest in its columns against part of the Republican platform. The Brooklyn doctor is a Republican, but he cannot stand the free whiskey plank, and he threatened to go to the woods on election day instead of going to the polls as usual to vote for the party candidate. No sooner had the good doctor's letter appeared than an avalanche of replies came down upon the *Evangelist* office. Then some explanations came and other explanations followed to explain the explanations. The *Evangelist* was compelled to call a halt and to explain that its readers were a very mixed constituency and would not stand party politics. It also tells its readers in a tone almost pathetic, that there are political papers enough and six days in the week to read them. Nobody knows how much party feeling there is to the acre in Canada or the United States, until he lets in a little politics, where politics are not supposed to be. Let a preacher drop a party sentence in a sermon, or a religious journal give a hint that may be construed to have a party leaning, and then comes the storm. The *Evangelist* is a wise old paper, but it got nearly caught this time. Any paper, or any man may get caught in the same way in election times.

A CONTEMPORARY thus sums up the Sabbath newspapers of the city of New York.

THERE are printed every Sunday, in these papers, between 750 and 800 columns of reading matter. Of these about 400 columns are filled with political, foreign and other real or invented secular news, editorials, literary criticism, a small amount of religious matter, and a vast amount of sneers and travesty of religion; and a quantity of infidelity and blasphemy. About 300 columns are filled with sensational matter, such as sporting and theatrical news, gossip, fashion notes, scandals and society titillate, weakening, dissipating things, better to be unknown. About sixty columns are given to reports of crime attempted or committed, with all the debasing, extravagant and sensational descriptions to inflame the imagination and incite to like deeds. About twenty columns are given to literary criticisms, and clippings from magazines, books and reviews and three or four columns to art.

Who is responsible for laying these 750 columns before the public every Sabbath morning? Mainly the people who buy the papers and advertise in them. Were there no demand there would be no supply. With sorrow and shame it must be admitted that many of the patrons of the Sabbath newspaper are professing Christians. The scalawag class, even in New York, could not long support a great daily paper. To publish a first-class daily journal an immense revenue is required, and the money that goes to make up that revenue is usually contributed by respectable people. It is saddening to think that any number of professing Christians should strike at man's greatest blessing—a well-kept Sabbath.

PRESBYTERIAN STATISTICS.

THE Statistical Report submitted to the Presbyterian Council at its recent meeting by the Rev. G. D. Matthews, D.D., Convener of the Committee, possesses great interest. To some, statistics are exceedingly attractive, while to others they are simply repulsive. They have their uses, and, if reliable, can tell their story with a considerable degree of impressiveness. It is with difficulty and by slow degrees that anything like complete returns from well-organized Churches can be obtained. It will be readily understood then that the Council Committee have had peculiar difficulties to contend with in the compilation of the remarkably complete and diversified report they were able to submit. There is a decided advance in fulness and variety of detail on that presented four years ago.

For the present, attention is confined to the two main items of numbers and finance; other points of interest may be dealt with at another time. Seventy-eight organized Churches spread over the globe report to the Council Committee this year. On the European Continent there are twenty-six Churches with 383 Presbyteries, fifty-seven Synods, 4,844 pastoral charges, 5,527 ministers, 23,995 elders, 6,327 deacons, 442 licentiates, 133 theological students, 469,091 communicants, 2,898 Sabbath schools, 10,458 Sabbath school teachers and officers, and a Sabbath school attendance of 374,400. In the United Kingdom of Great Britain there are twelve Churches, with 292 Presbyteries, thirty-four Synods, 5,081 pastoral charges, 5,763 separate congregations,

4,636 ministers, 34,016 elders, 23,598 deacons, 907 licentiates, 640 theological students, 1,295,918 communicants, 7,934 Sabbath schools, 91,675 Sabbath school teachers and officers, with 951,774 in attendance on these Sabbath schools. Next come the returns from the Asiatic Continent where there are three organized Churches, with ten Presbyteries, two Synods, 126 pastoral charges, seventy-six ministers, thirteen elders, thirty-one deacons, eighty licentiates, seventy-seven theological students, 10,018 communicants, ninety Sabbath schools, 234 teachers and officers, and 5,085 pupils in attendance. Then comes the Dark Continent. In Africa there are eight organized Churches, with sixteen Presbyteries, six Synods, 223 pastoral charges, ninety five separate congregations, 210 ministers, 1,057 elders, 1,553 deacons, eight licentiates, thirty-six theological students, 54,320 communicants, 215 Sabbath schools, 222 teachers and officers, and 19,300 attending. On this side of the Atlantic there are eighteen organized Churches, constituting 635 Presbyteries, by far the largest number on the list, 108 Synods, 14,839 pastoral charges, 15,379 separate congregations, 11,918 ministers, 56,199 elders, 30,780 deacons, 1,013 licentiates, 2,027 theological students, 1,561,640 communicants, 15,749 Sabbath schools, 121,902 Sabbath school teachers and officers and an attendance of 1,446,890. In Australia, there are eight organized Churches, forty Presbyteries, two Synods, 376 pastoral charges, 1,142 separate congregations, 384 ministers, 1,167 elders, 2,030 deacons, twelve licentiates, nineteen theological students, 31,639 communicants, 615 Sabbath schools, 4,493 teachers and officers and 47,523 Sabbath school scholars. New Zealand comes next with two organized churches, thirteen Presbyteries, 153 pastoral charges, 483 separate congregations, 153 ministers, 635 elders, 1,663 deacons, six licentiates, seventeen theological students, 18,622 communicants, 323 Sabbath schools, 2,455 teachers and officers, with an attendance of 27,873. The list ends with the Western Islands, where there is only one organized Church, with four Presbyteries, forty-six pastoral charges, fifty-six separate congregations, thirty-one ministers, 300 elders, 350 deacons, three licentiates, four theological students, 8,977 communicants, sixty Sabbath schools, 634 Sabbath school teachers and officers and 6,922 in attendance. From Foreign Mission Churches, the German Reformed Church, and from scattered congregations in various lands there have been no returns. It is estimated that in Foreign Mission Churches there are 55,000 communicants, in the German Reformed Churches, 100,000, and in the dispersed Churches, about 10,000. This would give a total of seventy-eight organized Churches, 1,392 Presbyteries, 209 Synods, 25,689 pastoral charges, 27,966 separate congregations, 22,955 ministers, 117,382 elders, 66,322 deacons, 2,471 licentiates, 2,953 theological students, 3,603,225 communicants, 27,914 Sabbath schools, 232,073 Sabbath school teachers and officers, and 2,879,721 attending Sabbath schools.

The financial statistics are for various reasons very incomplete. Several interesting items can however be gleaned from the returns. The English Presbyterian Church contributed for congregational purposes, \$870,000; for Home Missions, \$8,710, for Foreign Missions, \$98,585; total for all purposes, \$1,032,640. The Irish Presbyterian Church raised for congregational purposes, \$449,965; for Home Missions, \$30,380; for Foreign Missions, \$61,120, for all purposes, \$797,490. The contributions raised by the Church of Scotland were, for congregational purposes, \$1,298,920; for Home Missions, \$47,990, for Foreign Missions, \$173,395; total contributions, \$2,031,670. The sums contributed by the Free Church of Scotland were, for congregational purposes, \$2,156,055; for Home Missions, \$66,695; for Foreign Missions, \$349,870; for all purposes, \$2,924,360. For congregational purposes, the United Presbyterian Church of Scotland, raised \$1,186,500; for Foreign Missions, \$198,365; for all purposes, \$1,599,085. The Presbyterian Church in Canada reports to the Council, \$1,324,630 for congregational purposes, for Home Missions, \$49,595; for Foreign Missions, \$113,685; for all purposes, \$1,643,735. The Churches in the United States are the largest contributor on the list. The Presbyterian Church, in the United States of America heading it with \$6,190,685, for congregational purposes; \$611,020, for Home Missions, for Foreign Missions, \$823,880; for all purposes, \$11,431,345. The aggregate reported to the Council as contributed for congregational purposes, is \$20,431-

100; for Home Missions, \$949,055; for Foreign Missions, \$2,161,955; and the total for all purposes reported, \$29,725,650. These are the facts and figures from which the reader will doubtless draw various conclusions.

THE POPE ON FREEDOM.

FROM time to time the occupant of the Papal chair feels called upon to address mankind on subjects of religious or political import. He affects to speak as no other man speaks. He wishes it to be understood that about his official proclamations there can be no uncertainty, they are the utterances of infallibility. In this daring assumption it is possible that the predecessor of Leo XIII. and his coadjutors thought they did a wise thing. Though even they might have known better, it was supposed that the dictum of mere authority, real or assumed, was sufficient to secure the implicit acceptance of any dogma the Papacy was pleased to affirm, and to ensure for any opinion expressed by his Holiness a measure of deferential respect out of all proportion to its intrinsic worth. If such notions were entertained when the *non possumus* syllabus was issued and when the dogma of Papal inferrancy was proclaimed, they have since then been rudely shaken. The fact is that in the sphere of social and national life the Pope has become weak as other men. His own adherents are now among the keenest critics his policy has to encounter. It is true that in spiritual matters they profess all due submission, but when he undertakes to lecture Italians on the wickedness of their political institutions, or intervene in the Irish struggle, his faithful children do not hesitate to say what they think of his political attitude. Yet, what can he do? The recall of the Papal infallibility would leave him free to engage in political affairs, if he chose, on equal terms with others. Such recall is, however, impossible. To admit mistake in a matter of so transcendent importance to the Papacy would be suicidal. It would lay the whole fabric of Ultramontane Romanism open to ridicule and contempt.

But then might not the Head of the Roman Catholic Church confine himself to matters within his spiritual jurisdiction, and thereby preserve what influence and dignity might be compatible with his claims to a purely spiritual supremacy? The Papacy is so rooted and entwined with worldly politics that, though such severance were desired, it would be difficult and tedious to effect. Besides there is no desire to withdraw from meddling with mundane affairs, the prevailing desire is everywhere to increase the influence of Rome wherever it can be done. Wherever the Church has a foothold it strives directly and indirectly to guide everything that transpires. Above all things it aims at control of education and thereby to exert its influence over the minds and affairs of men.

Leo has again felt called upon to issue an Encyclical on Freedom. Unlike the passionate official utterances of his predecessor, it is calm, thoughtful and scholarly. He is too intelligent a man and too astute a politician not to take a comprehensive view of the subject in all its bearings on existing social and political forces. The abstract and ideal state of things where the Papacy could dominate is admittedly incapable of realization in these agitated and turbulent times. It is for the attainment of this fictitious golden age that the Papacy in all departments is striving, but with indifferent success. Otherwise the Pope would not feel called upon to protest so vigorously against the trend of modern thought. In the Encyclical recently published, the Pope pronounces his solemn anathema on freedom of speech, freedom of the press, freedom from ecclesiastical control in education, and he is especially averse to liberty of conscience. The suppression of these at this stage of the world's history is a contract too great for an institution like the Papacy, even though it were more powerful than it now is. After repeated contests and the results that will follow, it is quite possible that a successor of Leo will also have to say *non possumus*, but with a meaning somewhat different from the signification given it by Pius IX. The position is taken that the Church, that is, the Church of Rome, claims authority to regulate the degree of freedom that the people shall possess, and the Encyclical proceeds:

It follows from these considerations that it is not lawful to ask, to defend, or to grant unreservedly as rights to which man is naturally entitled, liberty of thought, of the press, of teaching, or of religion. There may arise cases,

however, in which these various kinds of liberty may be tolerated, provided that, by the exercise of a wise discretion, they are never allowed to degenerate into license or disorder. Lastly, where these liberties are already in force citizens may make use of them for good ends in harmony with the mind of the Church. For no liberty should ever be regarded as legitimate which does not increase our power of doing good. When under any particular government the Church suffers violence, or is deprived of her lawful liberties, it is permissible for her to seek some other political organization more favourable to her operations. That which the Church sanctions is not liberty unlimited and unrestrained, but such a measure of freedom as may secure the welfare of all.

Civil and religious liberty, wherever prevalent, has been bought at too great a price to be tamely surrendered at the bidding of any man, be he Pope or Kaiser. The inalienable rights of humanity given by the Supreme Ruler cannot be recalled by a spiritual potentate whose authority is so widely repudiated.

Books and Magazines.

MUSKOKA ILLUSTRATED. With Descriptive Narrative. By G. Mercer Adam. (Toronto: William Bryce.)—This handsome little publication well serves the double function of a guide book and a souvenir of one of the most delightfully picturesque of our numerous Canadian regions where tourists can find healthful and delightful holiday recreation. The illustrations are numerous, accurate and skilfully executed. The letter-press from the graceful pen of Mr. G. Mercer Adam is full of interesting and useful information.

DORIS CHEYNE. The story of a Noble Life. By Annie S. Swan. (Edinburgh: Oliphant, Anderson and Ferrier.)—The gifted authoress of "Aldersyde" not only maintains the reputation that admirable work brought her, but by her successive works she has placed it on a solid and enduring basis. The present book shows the same healthy and hearty sympathy with what is best and noblest in human nature, in the trials and triumphs in life's battles; There is the same keen insight into character and motive, and the story is told with the same delicate and gentle power that has made Annie S. Swan's fiction famous.

THE VOCATION OF THE PREACHER. By E. Paxton Hood. (New York: Funk & Wagnalls; Toronto: William Briggs.)—When E. Paxton Hood died, one of the most brilliant and able writers on Homiletics passed away. The feast spread before the reader in this volume may be inferred from the table of contents: The Instinct for Souls, The Preacher's Vocation, Frederick William Faber, The Preacher of the Oratory and the Cloister, Mediæval and Post-Mediæval Preachers, The Great English Cardinal, John Henry Newman; Concerning the Imagination, Dr. Edward Andrews, of Walworth; The Paper in the Pulpit, James Parsons, Billingsgate in the Pulpit, James Wels, The Pulpits of the Seventeenth and Eighteenth Centuries, Puritan Adams, The Preachers of Wild Wales, The Place of the Pulpit in Poetry and Fiction, Some Varieties of Clerical Life from a preacher's Point of View. Those who have never read the author can do no better than to form his acquaintance by reading this fresh, breezy, thought-stimulating work, while those who now admire him will deny themselves in order to own this volume.

READING THE BIBLE WITH RELISH. By Rev. Wilbur F. Crafts. Revised fifth edition. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This little book is hardly second in importance to any of the larger books of the same author. "It makes the Bible read like a romance, like a new book," is the testimony of one who has tried it. It give 365 brief Bible readings for daily home worship, or daily prayer meetings, or daily personal reading, arranged to begin at any time, traversing the whole Bible in a year, in chronological order. The psalms, prophecies and epistles are introduced where they will light up the history and be lighted up by it. The readings consist of selected passages, requiring about five minutes daily for reading, omitted portions being concisely summarized to preserve the connection, with brief explanatory notes, and an appendix containing "Bible Markings," by the author and by Mr. Moody and others, and several pages of "Helps to Extemporaneous Prayer." The book is full of topics for sermons and prayer meetings, but its best use is as a cheap manual for uniting a whole church or Sabbath school or association in daily Bible reading.

THE MISSIONARY WORLD.

MISSIONS IN CHINA.

In the report on Missions presented at the Presbyterian Council, the following, relating to China, occurs:

China is supposed to have received its earliest knowledge of Christianity through the Nestorians, whose monks entered it in 505 A.D., returning in 551, with a present of silk worms for the Emperor at Constantinople. The Nestorian tablet, discovered at Shensi in 1625, bears a Syriac inscription fixing the date of its construction at 781 A.D.

Protestant Missionary work in China dates from 1807, when the London Missionary Society sent out the Rev. Robert Morrison, a native of Morpeth in England. Mr. Morrison landed at Macao, but subsequently removed to Canton, where he became the translator for the East Indian Factory. While thus employed, finding it impossible to engage openly in evangelistic work, he occupied himself in preparing and translating the New Testament and the Shorter Catechism into Chinese, carefully instructing at the same time any of the natives that might come to him.

In 1813 he was joined by the Rev. William Milne, who removed, however, in 1815 to Malacca, where Morrison established an Anglo-Chinese College, and set up a printing office. By their joint labour the Old Testament was translated, and for the first time printed in the Chinese language. The publications of the Malacca Press were of the greatest service to various parts of the Malayan Archipelago, where missionary work was being conducted by different societies and agencies. Forty-six agents of different societies were at this date working among the Chinese outside of China, while a few were even living in China itself, but were there only on sufferance, having no Treaty protection.

In 1871 the Canadian Church commenced a mission in China, selecting the Island of Formosa as the special field of labour, and sending there the Rev. G. L. Mackay. The English Presbyterian Church had for some years previously carried on a very efficient mission in the south and west of the island, so that Mackay went to the northern part, and made his home at Tamsui. Possessed of considerable medical knowledge, Mr. Mackay has combined medical skill with evangelistic zeal to a remarkable degree, while the fruits of his organizing power are seen in the large number of native congregations that have been formed. Many of these worship in edifices of stone erected by the people themselves, and are ministered to by native pastors and teachers that have been trained by Mr. Mackay.

In 1874 a medical missionary was sent out, and through his labours special prominence was given to medical and hospital treatment of the sick.

In 1879 an extensive and well-planned institution was elected at Tamsui, through funds given in Canada as a memorial offering for the purpose. This has been named the Mackay Hospital, and has been a valuable assistant to the missionary not only as providing for the relief of the suffering, but as an institution in which Chinese students may be instructed in the Western art of healing.

In 1882, during a visit to Canada, Mr. (now Dr.) Mackay received in response to his urgent appeals, about \$7,000, with which there has been built, also at Tamsui, a large training school for native students who seek to become teachers or pastors. This building is known as Oxford College, in recognition of the share taken by Oxford County, Ontario, in contributing the funds. A well-equipped girls' school has also been opened at Tamsui.

During the past year steps have been taken to open in the Province of Honan a new branch of the Chinese Mission. This movement was inaugurated by the students and alumni of Knox College, Toronto, and of the University of Queen's College, Kingston. These have pledged themselves each for the salary of one missionary to be sent out by the Foreign Mission Committee of the Church. Under its direction and control the Rev. Jonathan Goforth and his wife, who represent Knox College, have already sailed for China, their departure having been hastened by the recent calamitous flood in Honan, while the Rev. J. F. Smith, having completed a full medical course, and been ordained, has gone as the representative of Queen's University.

Choice Literature.

THE SPELL OF ASHTARO TH.

BY DUFFIELD OSBORNE.

CHAPTER XVIII.—THE VALLEY OF ACHOR.

Rough, ragged hills arose on every side, jutting with crags of limestone, sprinkled here and there with a few dwarfed acacias and fir trees which, by their conscious but vain attempts to disguise the barrenness of the desolation, seemed only to call attention with a sharper force to a forbidding landscape. Below and amid this narrow but grim horizon lay a level space, if possible even more barren and forbidden than the rocky ramparts that shut it in. Sand and limestone struggled for the mastery. Not a blade of grass, not a vagrant flower, hardly a striving shrub or a tree dwarfed and twisted, relieved the sombre monotone. Only boulders, that had rolled down from the neighbouring hills and crushed their way into the valley, served here and there to break the view, or else, having been themselves broken by the fall, lay scattered around in jagged fragments. A narrow, rugged pass, winding inward from the south, gave fair warning to the wanderer of the welcome that awaited him who ventured to penetrate the gloomy seclusion beyond.

Such was the valley of Achor as the dull rays of an awakening sun tinted the topmost crags upon the hills, but warned by past experience, seemed not even to essay an entrance into the darksome recesses within, where the chill vapours of the night might safely linger until their enemy should once more sink to rest. The valley lay silent and desolate.

But scarcely had the morning light broken upon the surrounding world, when the shrill blast of a trumpet awoke the many echoes that had slumbered amid the rocks. Men seemed to be invading the home of the night mists, for human forms appeared at the inner entrance of the pass, and from thence making their way into the vale.

First they seemed to come singly, then in groups of two and three, then more; until a stream poured inward from the dark defiles and spread themselves over the rock-strewn level and the surrounding heights.

No loud shouts, no laughter, scarcely a wandering murmur disturbed the silent austerity of the scene; only the trumpet from time to time rang out a single mournful note which sank away when the indignant echoes refused to give it further nourishment. The grimness of the scene might well have affected the vast multitude which now overflowed the narrow limits of the place, and have encouraged some sombre spirit to make its way into their hearts. Their faces too were grave and troubled, with brows close knitted; but their eyes sparkled and gleamed with the fires of suppressed excitement.

One alone there was who seemed wholly indifferent to all the allied powers of gloom and silence that reigned around—a woman; beautiful, and yet upon whose beauty some withering blight had set its seal, and left the features as though carved from marble, and lifeless even as the very stone which gave them birth.

She stood near the summit of one of the most northern of the surrounding hills, amid a circle of her kinsmen who glanced toward her from time to time and whispered to each other. Once one of the men addressed her in a low tone:

"Miriam, my daughter; wilt thou not now return with me unto the tent? Thou knowest how that thy mother joined with us in praying that thou shouldst not come hither."

With face still expressionless, she answered in a strange unmodulated voice:

"Did I not tell thee, I must mark his spirit, whether it flyeth to the east or to the west, when the Angel of Death shall bend to him? How else shall I know it for all the years that are to come, and that it remain faithful to me?"

Her questioner turned away with a look of distress and whispered to one who stood near him:

"Alas! an evil spirit oppresses her mind; yet, when the time cometh, do thou stand before her eyes, while I draw her back that she see not the end."

And now a commotion seemed to arise among those who had entered last and still remained standing near the entrance of the ravine, while the crowd upon the hills, still silent, yet eager with interest, rose up and gazed, striving to see what was taking place.

They descried a body of armed men who had but just defiled from the pass and who now endeavoured to make a passage through the dense crowd that surrounded them. Slowly they forced their way, pressing back the throng with the long shafts of their spears held crossways in their hands. Then came a band of slaves carrying tents, arms, garments, and utensils; then four who bore between them upon a litter, masses of gold and silver over which were thrown the graceful folds of a robe of varied colours woven in rich designs with thread of gold. After these, herdsmen drove forward cattle, sheep, and asses that stared with terror upon the human walls through which they passed. All held their way toward a level space in the centre of the valley, where the vanguard had cleared a wide circle, and around which they now stood and held back the surging mob that pressed upon its confines.

And then there debouched from the pass a band of warriors still larger than the first, and whose braced shields and drawn swords showed that they had that to guard which must not be suffered to escape. In the midst of this armed band might be descried men and women and striplings, with bowed heads and faces that seemed to shun the gaze of the multitude. Truly the gathering fierceness in the eyes of that vast assembly was a thing to be shunned by those who should excite and might have reason to fear its ire; and yet the prisoners who marched forward thus surrounded by sword and spear and the fierce-eyed crowd beyond, had naught to fear from any outburst of pent-up fury. Con-

demned to the disgraceful and agonizing death prescribed for Israelitish offenders, sword or spear—aye, or the fangs and talons of an excited multitude—had been welcomed with kisses and endearing words.

But this might not be. The crowd surged and glared. Wrathful and threatening murmurs rose up from its bosom; but it pressed not too closely upon the guards, who at last reached the cleared circle which had been made for their reception. There, in the centre, stood the cattle firmly tethered to one another, and near by, the household goods piled up in a mound together with dry branches fit to throw up a flame that they might burn the more fiercely.

As the captives were hurried on toward the middle of the ring, where a space lay open for them among the beasts, they passed by a group of young men whom they saw not, but upon whom the eyes of the multitude gazed equally as upon the victims.

Some forty stood together in the group—twenty muscular figures, clad only in the short tunic, or "naked" in the phraseology of their people, and twenty more who seemed to be attendants. Some of these last bore raw hides filled with stones, while others carried on the shoulder or in both hands, rough, jagged rocks. All that looked upon them knew well that these forty were the executioners chosen from the people to do the bidding of him who had pronounced sentence.

It seemed as though movement and sound—life itself—had vanished from the scene, like some grand tableau where the figures stand silent and motionless until the curtain falls. There, in the midst of a great circle, was a mingled mass of human beings and beasts; the former with eyes open to, and nerves firmly braced for the ordeal which awaited them; the latter unknowing what was to come, yet restless and disturbed by their unwonted surroundings. A few paces before all these stood the second group—the executioners—also silent and motionless save where one reached out to receive one of the jagged rocks from his attendant and poised it carefully in both hands as though to judge of its weight and effectiveness. These and the pile of household goods were all that occupied the cleared space, while around it, gathered close together and extending to the utmost confines of the dark valley, even covering the forbidding slopes with a living robe, the tribes of Israel waited with a fierce eagerness for the end, for the vindication of their God and for the vengeance of their wrongs.

Conspicuous among those who stood in the inner circle waiting for the accomplishment of their doom, was Adriel. With erect figure and lightly folded arms, his eye wandered carelessly over the sea of faces around and above him. It seemed as though the consciousness of the nearness of death had borne away all the agonies of past days, and he welcomed the approaching footsteps of rest, albeit the gate swung hard to let them in. What wonder was it if the multitude returned with interest and even regret the gaze of one who but yesterday stood among them an example to their young men, a model of vigorous and heroic youth, and who must now perish for the crime of another. But the time for reflection was but a moment.

A tall, commanding figure stepped forward several paces into the circle of death and, turning to the ministers of justice, raised his spear and spoke in low measured accents:

"It is time! Do ye stand forward now and do judgment upon these men even as has been commanded."

It was the voice of Joshua, and, as it died away, the executioners took stones in their hands and stepped nearer, while all Israel bent forward eager for the grim spectacle. But cause for greater excitement was to come ere death closed in upon the scene and claimed his prey.

Scarcely had the young men advanced a single stride; before a stone had gone forth upon its ghastly errand; aye, before an arm had been raised; another figure stepped out into the circle and stood alone before the eyes of the whole assembly; a slight, graceful form clad in clinging drapery of white without embroidery or ornament and girded at the waist with a golden zone; with arms bare from the shoulder down and a face queenly in its dark, calm beauty—queenly though uncrowned save by the waving cloud of hair.

As all beheld the beautiful apparition, a stifled hum of wonder and admiration rose from around.

Unnoticed had Eliasa made her way through the outlying multitude, and now, without a thought of the effect of her presence, she bent her resolute step toward the group in the centre of the sandy and rock-strewn arena.

But this was not to be permitted.

As the first shock of amazement died away, two bearded warriors sprang forth from the surrounding circle and, seizing the girl, held her in a restraining grasp. With a violent effort she broke from them, only to be seized again more firmly by hands difficult to throw off.

Then a shadow passed before her eyes. The hands that held her relaxed, and Adriel himself stood beside her brandishing a dripping sword.

A glance told what had occurred. He had recognized her struggling with the soldiers and, unnoticed in the excitement of the moment, had left the group of the condemned. A buffet had stretched one of her captors upon the ground, and the sword snatched from his senseless hand had found its way into his companion's breast.

And now uproar and confusion filled the air. Shouts of rage and mad anathemas of vengeance rang through the narrow valley, while a hundred armed men sprang forward to where Adriel stood with one arm thrown around the form of his companion and with the bloody sword tightly clenched in his grasp.

There was a hurried, confused rush. The foremost of the assailants went down, the first pierced through the throat, the second stabbed deep in the breast, the third cloven down through the shoulder; and then the circle of iron closed in on all sides.

Only for an instant—and when it opened and fell back, the spear had done its office, kindly flying on swift wings and gently bearing upon its point, freedom—freedom from human sorrows, from human crimes, and from human vengeance; freedom from the very bitterness of death; freedom, and nuptial benediction!

THE END.

PRESENT DAYS ARE BEST.

The past is dead and buried, and I have locked the door
Upon its joys and sorrows to open evermore;
Its key is safely hidden on memory's faithful breast,
And to my heart I whisper, "The present days are best."

Think not I have forgotten the cherished friends of yore,
Call them not lost, my loved ones, they're just within the
door;
And often when I'm lonely they share my evening rest,
And their dear voices whisper, "The present days are
best."

O golden days of childhood! O girlhood's sunny hours!
When in the fragrant wildwood I plucked the summer
flowers,
Your very memory cheers me like some dear welcome guest,
Yet chide me not for saying, "The present days are best."

Dear are the friendly faces that meet me on the way,
Sweet are the roadside blossoms that smile on me to-day;
A few bright sprays I'll gather and wear them on my
breast;
For they, too, softly whisper, "The present days are
best."

To do the work appointed by Him who rules my life,
To face, with dauntless spirit, the world's opposing strife,
Or if, in utter weakness, e'er noonday I must rest,
God wills it, and I answer, "The present days are best."

O, friends! who count your dearest among the silent dead!
Sit not within the shadows, mourning the joys now fled!
The living claim your service, and they indeed are best,
Who help to make for others the present days the best.

—New Orleans Picayune.

THE GROWTH OF LONDON.

When the population of England in 1801 was under 9,000,000 that of London was 958,863. The capital and the kingdom have grown together, but the former has always grown faster; so that while England (including London) mounted from nearly 9,000,000 in 1801 to nearly 26,000,000 in 1881, London grew from 958,863 to 3,816,483 in 1881. London more than quadrupled its people, while England (including London) did not quite triple it; England (excluding London) advanced in a still smaller proportion; and it will be seen that England, excluding all its big towns, exhibits a still feeble advance. But note this point about London. Its limits increase. If we had a series of maps shaded so as to show the population we should see the black central spot of London getting bigger and bigger—the way which Cobbett detested and denounced growing more and more portentous in size—but though the black spot grew bigger, yet the centre grew lighter and lighter; and by the centres is not meant that strictly limited area called the city, but something more like what London was when the century began. Take, in fact, the area occupied by the mass of those 958,863 who constituted the population of London in 1801, and fewer persons will be found lived upon it, while around it lies a widening ring, growing blacker as the centre whitens. While, however, London has grown so enormously in population and in so great a proportion compared with the rest of the kingdom, its rate of increase has not been at all commensurate with that of many provincial towns, nor has it been equal to that of the towns of England as a whole. Speaking of these towns as a whole, it seems a fair estimate to say that of the 9,000,000 living in England and Wales in 1801, 3,000,000 lived in towns. This errs, if at all, in making the town population too large a proportion of the whole. Of the 26,000,000 of 1881 nearly 15,500,000 lived in towns; or, if we follow the Registrar-General in ranking as townsmen all who live in suburban sanitary districts, more than 17,300,000 were townsmen. The inhabitants of towns have increased at least fivefold; the inhabitants of the country at the most by 75 per cent. The town population was one-third of the whole; the Registrar-General's calculation would make it two-thirds. Diverging for a moment from the proper order of inquiry, it may be remarked that this phenomenon of the relative increase of the town population is not confined to England. It may not have reached the same proportion of the whole in any other country, but it has grown at an even greater rate elsewhere. Two examples may suffice. In Norway the town population was nine per cent. in 1801; this had grown to 18.1 per cent. in 1875, and it is now 22 per cent. In the United States the proportion was only 3.9 per cent. of the whole in 1800; it was 22.5 per cent. in 1880.—*The Nineteenth Century.*

EARLY IN 1875, James Pyle, of New York City, invented PEARLINE WASHING COMPOUND—an article to take the place of soap—an article which will take the dirt out of clothing by soaking or boiling instead of rubbing, which will clean paint, china and glass with reduced rubbing, and which is absolutely harmless; on the contrary in doing away with the rubbing, it takes away the worst of the wear—clothing is damaged more by washing than wearing. The greater part of 1875 and 1876 was spent in developing Pearline; in 1877 it was put on the market, and by 1878 had obtained considerable popularity.

To-day PEARLINE is used in over one million families, from Maine to California, and from Canada to Texas. This wonderful growth in the face of many imitations, which are damaging to clothing or paint, and that make the people look at an honest article with suspicion, is marvellous, and can be due alone to merit.

A fair trial, which will cost but a few pennies, will make a convert of the most sceptical. See that you get the genuine article, which alone will give satisfaction. Every package bears the name of "JAMES PYLE, New York."

GOING DOWN THE CALEDONIAN CANAL.

At last as day began to wane, we passed through Loch Aber and the Corran Narrows into Loch Linnhe. And here the mighty spirit of the lakes and mountains took possession of us all, and held that boat-load of merry people spellbound. It was as if we were being borne onward, swiftly and noiselessly, into the inmost holy of holies. Even the captain and the very deck-hands stood like men entranced, overwhelmed by the surpassing splendour. Nothing so grand, so weird, so magical, can hardly be imagined, much less described. The rain of two hours before had left the air heavy with vapour, through which the sun shone gloriously, producing the most marvellous effects. "You might make this trip a hundred times, ladies," said the captain, as he stood uncovered, "and not get the half of what you are getting to-day—no, nor the tenth of it."

I quote this, lest some of our dear wandering kinsfolk, who have been "down the Caledonia Canal" on some dull, gray day, when the Scotch mists hemmed them in on all sides, and they could scarcely see beyond the decks, should cry out, "How that woman exaggerates!" But we have all seen transformation scenes on the stage, where the effect of light and colour, of rapidly dissolving views, and of seemingly supernatural revelations filled us with wordless awe. Now make the stage one vast panorama of shining sparkling water, as still as a sheet of silver. Dot the surface with islands, dark masses of verdure rising out of the depths, and often picturesquely beautiful with ivy-grown mouldering towers, broken arches, and here and there a gately monument. Let the nearer hills, sloping upwards from the shores, be cultivated and clothed with living green more than half-way up; make them gentle and homelike by building stately mansions on the broad terraces, and letting small gray cottages, like birds'-nests, perch on the slightly ledges; then, stretching far above these human habitations, let the purple of the wild heather, blending with the soft tints of ferns and mosses, climb to their very tops. Beyond them, tier on tier, not in regular ranges, but jutting out edgewise, and crosswise, and allwise, let the mightier hills stretch upwards and onwards, appearing and disappearing; now looming up out of the vapour in cold, blue splendour, then suddenly vanishing like pallid ghosts; changing every moment; presenting constantly new vistas, new wooded marvels, and new openings into far, radiant reaches, through which you seem to see heaven itself. Throw over all this night veils of mist, that soften rather than obscure,—pale gray, dazzling silver, soft rose, translucent amber, purple amethyst,—veils that float, and lift, and wave, with every breath and with every motion of the boat, and you will have some faint idea of what our eyes beheld that August evening as we crossed Loch Linnhe and passed into Loch Leven, pausing for a few moments at Balmachulish, and then, turning into Linnhe again, swept on our downward way towards Oban. But you must do still more. You must imagine all this magnificence of cloud and mountain and island so perfectly mirrored in the clear, still waters of the lake that even the changing splendour of colour was duplicated, and heaven was below as well as above us.

RUSSIA AND BULGARIA.

Perhaps an example can be invented to make us understand more thoroughly the Russian feelings about Bulgaria. If such a supposition is possible, let us suppose that at some period of great tension we, partly in an outburst of pure philanthropy, and very greatly for our own interest, helped Cuba to become independent of Spain; and that, in doing so, we ran up a large debt and successfully prosecuted a bloody and exhausting war. Let us suppose, too, that after the war we did not find it convenient to annex Cuba, although we promised the island our moral, and if need be our material support; and did our best to put it in the way of governing itself. Let us suppose, then, that the Cubans disliked our constant advice and interference, perhaps object to the brusque notes of our Consul General of Havana, and we know how disagreeable their terms might sometimes be, that they disliked the schemes of New York companies for exploiting the country, in which they were allowed no shares, or perhaps even that they were discontented with our protective tariffs, and began to knit still more closely their commercial relations with England. In such a state of things can anyone for a moment think that we would deal with them with equanimity, or that we would not act even more energetically and brutally than Russia has done in Bulgaria? It would be very wrong, of course; but human nature is much the same all the world over.—Hon. Eugene Schuyler, in New Princeton Review for July.

LORD ROSSE'S BIG TELESCOPE.

To an astronomer, of course the chief interest of the place Binn Castle, Ireland lies in the colossal telescopes, which were constructed by the father of the present Earl nearly thirty years ago, and in his hands and those of his son, have contributed so much to our knowledge of the nebulae, and to some branches of astronomical physics. There are three of them, all reflectors—one eighteen inches in diameter which is mounted in a dome of its own, one three feet in diameter, and the "Leviathan," of six feet aperture and nearly sixty feet in length, incomparably the most immense of astronomical instruments, though probably in real power such great refractors as the Pulukwa telescope and that of the Lick Observatory would overmatch it. The latter instruments have been pretty much reconstructed during recent years, and the three-foot telescope especially. In regards everything except the speculum, is far more the work of the present owner than of his father. Its equatorial mounting is of a pattern quite unique, and the arrange-

ment by which the observer is enabled to reach the the eyepiece is extremely ingenious. He stands in a sort of cage or basket which hangs from the arm of a crane that swings him around into the necessary position.

The mounting of the great telescope has also received some really important improvements of late, but they are not very conspicuous, and in the main its general appearance is the same as when first erected 1842. In all these instruments the great concave mirror (which answers to the object glass of a refractor) is made, not of silvered glass, as is now common, but of metal, and the speculum of the great instrument weighs nearly four tons.

At dinner time the sky was cloudy and threatening, but soon after dark it cleared away, and I had the great good fortune to be able to realize a dream of my boyhood by actually "looking through Lord Rosse's telescope."—Professor Charles A. Young, in Scribner's Magazine.

HEARING.

We can do a great deal to cultivate the ear. But we can do nothing to alter the pitch or extend the range of sounds which the tympanum can receive. In other words, the ear may have the advantage of great keenness of perception, may hear sounds extremely small, distant and faint, and yet be always deaf to any noise, however loud and near, if it is lower or higher in pitch than the tympanum is made for. Various experiments which have been made show that about the lowest, or what in a musical instrument would be called the deepest bass sound, consists of twelve and a half undulations in the second, and the highest or most acute of rather more than 6,000. It should be remembered that human ears have not all the same compass. A party of young people, all with excellent hearing, may go into the meadows, and some will hear the shrill note of the common grasshopper, and some will not hear it even faintly, but simply hear nothing at all. Dr. Wollaston, a great authority on this subject, believes that "human hearing never extends more than a note or two above the cry of the common Gryllus campestris." The word "cry" is not correct, as the insect does not make the sound with the voice, but with a little saw-like scraper at its side. He gives a scale of sounds which he found to be audible to some ears. He found that some people could not hear the cry of the bat, nor the chirp of the house cricket, nor the chirping of sparrows, which is four octaves above F in the middle of the piano forte. Not to be able to hear this last note he considers to be very rare. He believes the whole range of human hearing to be compressed between the deepest notes of the organ and the highest known cries of insects, including fully nine octaves, the whole of which are distinctly audible to most ears. His expression, "the highest known cries" of insects, suggests a curious thought. There are very few insects who have to our ears any cry at all; the humming that we hear is not made with the voice but with the wings. But insects, as well as birds and even quadrupeds, are often seen, especially the latter, apparently communicating with one another, when they are evidently to us silent. For instance, ants, when they meet, lay their antennae across one another, but this may be no more than shaking hands, as with us; they may also be able to talk. There may, in fact, be no dumb animals. Only their voices may be out of the range of our ears. It must be supposed that small creatures, including quadrupeds, hear sounds much more acute than are audible to us, but none of the lower notes of our scale. This is, perhaps, the case with cats and dogs, who can obviously communicate with one another, coming so close as almost to touch noses, but making no sound audible to us. Thus there is not such a confusion of noises as there would be otherwise. The vast difference of pitch heard by different great cries of creatures causes us and them to have, so to speak, the world to ourselves.—Good Words.

OUR DAILY BREAD.

Heavy and sour bread of biscuit has a vast influence through the digestive organs upon the measure of health we enjoy. How important to our present happiness and future well-being the blessing of good health and a sound constitution are, we can only realize when we have lost them, and when it is too late to repair the damage. Notwithstanding these facts, thousands of persons daily jeopardise not only their health, but their lives, and the health and lives of others, by using articles in the preparation of their food the purity and healthfulness of which they know nothing. Perhaps a few cents may have been saved, or it may have been more convenient to obtain the articles used, and the housekeeper takes the responsibility and possibly will never know the mischief that has been wrought. Paterfamilias may have spells of headache, the children may have lost their appetites, or look pale, if so, the true cause is rarely suspected. The weather, the lack of out-door air, or some other cause is given, and the unwholesome, poisonous system of adulterated food goes on. Next to the flour, which should be made of good, sound wheat and not ground too fine, the yeast or baking powder, which furnishes the rising properties, is of the greatest importance, and of the two we prefer baking powder, and always use the Royal, as we thereby retain the original properties of the wheat, no fermentation taking place. The action of the Royal Baking powder upon the dough is simply to swell it and form little cells through every part. These cells are filled with carbonic acid gas, which passes off during the process of baking. The Royal is made from pure grape acid, and it is the action of this acid upon highly carbonized bi-carbonate of soda that generates the gas alluded to; and these ingredients are so pure, and so perfectly fitted, tested and adapted to each other, that the action is mild and permanent, and is continued during the whole time of baking, and no residue of poisonous ingredients remains to undermine the health, no heavy biscuits, no sour bread, but if directions are followed, every article will be found sweet and wholesome.

British and Foreign.

CARDINAL MANNING suffers greatly from asthma, and has often to sit up all night in an arm chair.

WORKINGTON Presbyterian congregation have determined to proceed with the erection of a new church.

THE Rev. Mr. Jack, of Kingoldrum, the defender in a recent action for breach of promise, has become bankrupt.

MR. GREEN'S "History of the English People" has been translated into French by one of the well-known family.

MR. M'QUEEN, of Holburn Free Church, Aberdeen, has declined the call to St. Paul's, Invercargill, New Zealand.

THE Earl of Hopetoun has subscribed \$1,000, through the Rev. T. Barty, to the small livings fund of the Church of Scotland.

CARDINAL NEWMAN is engaged in preparing his autobiography, which will include the Apologia, to a large extent rewritten.

THE Duke of Wellington, it is said, never saw Buona parte, though they were within a quarter of a mile of each other at Waterloo.

It has been resolved to minimise as much as possible in the Edinburgh Board Schools the necessity for preparation of lessons at home.

A BALAAR in aid of Auchtermuchty South Church, opened by Dr. Shoubred, Moderator of the U. P. Church, realized over \$1,500.

THE Haddo House Association, carried on by the Countess of Aberdeen, has now branches extending from the German Ocean to the Atlantic.

DR. PHILIP SCHAFF, of New York, gave an address on the ministry and theology at the valedictory meeting for the session at Regent's Park Baptist College.

THE Duke of Westminster has allowed his tenantry in Flintshire a reduction of twenty five per cent., provided they pay in full the tithes that are due to the clergy.

MISS DILLER, a graduate of Hellmuth Ladies' College, London, Ont., has recently won an exceptional distinction at the Leipzig Conservatory of Music, Germany.

THE Rev. George Williams, of Norriston, has been unanimously appointed Clerk of Duquane Presbytery, in room of the late Rev. F. T. Murhead, of Kippen.

THE \$150,000 towards the endowment of the Bristol Bishopric, which had to be raised by 30th June, in order to secure an annuosity gift of \$50,000, has been secured.

A COPY of the first Kilmarnock edition of Burns, which belonged to the late Mr. John Duff, of Greenock, a brother of Professor Duff, was sold at St. John's lately for \$445.

UNITED Free Church Presbytery, as constituted at last Assembly, held its first meeting on a recent Wednesday; it embraces the districts of Harris, North and South Uist and Barra.

THE decease is announced of Mr. Woyzen Kagenon, for many years Japanese minister to Britain; his wife was the first Japanese woman that ever wore European dress regularly.

A BOSTON minister, Rev. John Moore, at present in the Scottish Highlands, proposes to give a course of lectures in Inverness, one of them dealing with the Scottish residents in America.

LORD SALISBURY'S clerical son, Lord William Cecil, at present curate of great Yarmouth, will succeed to the rich living of Hatfield, vacant by the death of Hon. and Rev. Mr. Talbot.

MR. FREDERIC HARRISON, in his newly published monograph on Oliver Cromwell, is of course indebted at every step to Carlyle for his materials, but not once does he mention that writer.

SCHOOL WYND Church, Dundee, where George Gilfillan laboured for two and forty years, is to be resented at a cost of \$3,250, the larger portion of which has already been subscribed by the members.

MONSIGNOR IERICO, the papal nuncio, is about to attend a Conference at St. John's College, near Aberdeen, summoned to take steps for increasing the number of educated priests in Scotland.

THOUGH the whole of bishop Barry's manuscripts went down in the ship that carried his effects to Sydney, the Presbyterian of that city testifies that the loss has not been felt by the public of New South Wales.

THE Rev. Peter MacDonald, B. D., was presented with a gold watch and chain and a marble timepiece by the members of the West Church, Airdrie, on leaving to become minister of the church at Armadale.

THE Rev. Robert Gibson, senior minister of Kirkcubright, who has been for several years in a feeble state of health, died at Dumfries lately. A pre-Disruption probationer, he was inducted to Kirkcubright in 1844.

WHEN Dr. Parker first mooted his idea of a Thursday noon service in the City of London it greatly amused his friends, and his best supporters predicted that it might last for six or eight weeks. It has endured now for nineteen years.

THE lately-deceased Mr. McCallum, of Dumfries, of which parish he was minister for upward of forty years, preserved his interest in the classics in all its freshness to the last, and his Greek Testament was his constant and beloved companion.

THE Rev Newman Hall has had the pleasure of celebrating the fifty-third anniversary of his beginning to preach, the forty-sixth of his pastorate, the thirty-fifth of his settlement at Christ Church, the twelfth of the opening of that building, the 105th of St. Mary's chapel, and last of all the birthday of his wife. The membership of his church is 950; there are 5,000 children in the Sunday schools, and 1,000 workers in connection with the many schemes of the congregation and urgent need for more.

Ministers and Churches.

MESSRS. DEADMAN, Ross, Glassier, McCaul and Calder have been elected elders of Knox Church, Brussels.

THE Rev. John Neil preached able and impressive discourses in St. Andrew's Church, Berlin, on Sabbath week.

THE Rev. G. B. Howie, of Brussels, is giving in various localities lectures on the Holy Land. He appears in Eastern costume.

THE farewell garden party at the residence of Rev. J. B. Duncan, in aid of St. Andrew's Church, Forest, was a grand success, realizing about \$86.

THE Rev. E. Wallace Waits, formerly of Stratford and latterly of Chatham, N. B., has been called to the pastorate of Knox Church, Owen Sound. The call was a unanimous one.

THE Rev. A. A. Watson, formerly pastor of the Presbyterian Church, Annapolis, N. S., has received a call to the pastorate of the Riverside Presbyterian Church, Albert County, N. B.

THE Rev. John Hunter, from Glasgow, a licentiate of the Church of Scotland, now labouring within the bounds of the Barrie Presbytery, supplied the Presbyterian Church, Bracebridge, for two Sabbaths, during the temporary illness of the pastor, with much ability and acceptance.

THE corner-stone of the new St. Columba Church, Priceville, was laid last week by Rev. Mr. McLeod, pastor of the congregation. An historical sketch of the Church and copies of the newspapers, also the Psalms of David in metre, English and Gaelic combined, were placed in the stone. Quite a number of spectators were present.

THE *Port Arthur Sentinel* says: The Rev. Mr. Murray did not arrive to occupy the pulpit in St. Paul's Church, yesterday morning, and the Rev. Mr. Cuthbertson preached both morning and evening. On both occasions large congregations were present and the impressive and eloquent sermons of the rev. gentleman were attentively listened to.

IN St. Andrew's Church, Strathroy, the pastor, Rev. T. Macadam, last Sabbath announced the payment of an instalment of \$500 of the debt on the church building, stating that during the last few years \$2,000 had been paid off through the Ladies' Aid Society, which previously had been devoting their contributions to the ordinary revenue of the congregation. It is expected that the whole debt will soon be wiped out.

A NEAT frame church was opened at Schreiber on the 15th July, the Superintendent of Missions preaching in the forenoon and the Rev. J. Pringle, of Port Arthur, in the evening. The collections amounted to \$67.30. With the exception of \$100 from the Church and Manse Fund the congregation defrays all the cost—about \$1,000 and the church will be free from debt. It was only last summer the field was occupied.

AT a special meeting of the Presbytery of Toronto, and pursuant to a notification duly sent to the various members thereof, it was resolved to meet for the induction of Rev. Dr. McTavish in Central Church of this city on Tuesday, the 7th of August, at eight p.m.; Rev. J. M. Cameron to preside; Rev. D. B. McDonald to preach; Rev. J. Carmichael to deliver the charge; and Rev. Dr. McCurdy or Rev. D. J. Macdonnell as his alternate to address the congregation.

A SPECIAL meeting of the Sarnia Presbytery was held at Watford to take into consideration the call which had been presented by the congregation of Morrisburg to Rev. H. Cameron, pastor of the Presbyterian Church, Watford. Rev. Mr. McLennan, Moderator, was in the chair, and Rev. T. McAdam acted as Clerk of Presbytery. Rev. Mr. Beamer, of Petrolea, presented the call in behalf of the Morrisburg congregation. On Mr. Cameron announcing his decision to accept the call, the transfer was made.

COMMUNION services were held in St. Andrew's Church, Sault Ste. Marie, on Sabbath, July 22. The number of communicants present was seventy, being the largest attendance at any communion yet held in that place. Nineteen new members were received. The preparatory services were conducted on Friday by the Rev. E. Corey, minister of the Presbyterian congregation at the American Sault. The services on Sabbath were conducted by the Rev. John Rennie, late of Ailsa Craig, who entered upon the pastoral charge of this field on the first Sabbath of June.

THE members of the Presbyterian Sunday school, Doon, held their annual picnic on Saturday week on the well-known grounds in the bush of Mr. Joshua Kinzie. The weather being all that could be wished for, gave an opportunity to all those desirous of spending a pleasant afternoon, and, indeed, a very enjoyable time was spent. The ladies had spared no pains to supply the good things and plenty of them, and over 200 sat down to a well-spread table. This shows, in a degree, the prosperity of the Sunday school, to which, we understand, there has lately been added a Bible class with a very promising future.

THE sacrament of the Lord's supper was dispensed to the congregation of Parkhill on Sabbath, 15th inst. On this occasion ten new names were added to the roll, one by certificate and nine on profession of faith. Such an evidence of God's presence and blessing accompanying the faithful preaching of the word is very encouraging to the pastor, Rev. J. S. Lochead, M.A. The Session and managers kindly requested their pastor to take a vacation of four weeks for the benefit of his health, which for some time past has not been very good. Mr. Lochead left on Monday, 16th inst., for "Elmwood," Huntly, where he expects to visit for some time. His address will be Carp. P. O., Huntly, Ont.

THE *Lindsay Post* says: Rev. Dr. McTavish will deliver his farewell address to the members of the Young Men's Christian Association next Sunday afternoon. The reverend Doctor has taken the deepest interest in the welfare and progress of the Y. M. C. A. since its formation, and his closing address may be expected to be pregnant with good

advice and rules for guidance of the deepest interest to all. A congregational meeting was held last Wednesday evening in the Presbyterian Church, over which Sheriff McLennan presided, to consider the question of selecting a pastor to fill the vacancy occasioned by Rev. Dr. McTavish's acceptance of the Toronto call. A large and influential committee of supply was appointed, and every effort will be made to select a pastor adapted to the needs of the congregation.

A VERY successful and enjoyable lawn social was held on the manse grounds of Union Church, Brucefield, Wednesday evening last, under the auspices of the auxiliary of the Women's Foreign Missionary Society. The evening was all that could have been desired, the grounds very tastefully decorated; the supply of ice-cream, berries and cream, hot coffee and cake, nuts and candies, choice bouquets of flowers were ample and of the best quality. Excellent instrumental music by the 33rd Battalion brass band of Seaford, and vocal and instrumental by the Church choir, under the able leadership of Mr. J. B. Jameson, was given. Short but pointed addresses by the Rev. Messrs. McCoy, Far, Lockart, and Acheson; proceeds, clear of all expenses, amounted to \$43.50. The society and mission band are in a healthy and flourishing condition.

THE annual excursion and picnic of the pupils, teachers and friends of St. Andrew's Church Sabbath school, Peterborough, took place at Jubilee Point last week. The point was reached shortly before one o'clock, after a delightful trip. Dinner of course was soon despatched, and after the invigorating air on the river all on board were decidedly hungry. After eating, swinging, boating, fishing and other amusements were indulged in without stint until four o'clock arrived and the whistle of the steamer blew her warning note. Home was reached shortly before nine o'clock, all on board being thoroughly satisfied with the result of the day's outing. The Rev. Mr. Bell and numerous prominent members of the congregation were present. Messrs. C. W. Beale, John Bell and F. W. Gladman, who composed the managing committee, are deserving of great credit for the manner in which everything passed off.

THE fourth anniversary of the induction of the Rev. Mr. Turnbull into the charge of the First Presbyterian Church, St. Marys, was celebrated on Sabbath and Monday week. Very interesting and instructive sermons were preached by Mr. Turnbull on Sunday. The Ladies' Aid Society, instead of the usual tempting and abundant tea, had prepared an intellectual feast to place before the audience on Monday evening. The speakers were Rev. Messrs. Grant, of St. Mary's; Alexander Hamilton, from the North-West; P. Wright, Stratford; and T. M. Campbell, St. Marys. If all the truths they gave utterance to could be remembered and would be acted upon there would be a very noticeable change for the better in the town of St. Marys. They were exceptionally interesting and instructive. Then the music, which was furnished by the choir, exhibited a very great deal of patient practice, and the selections were evidently made after considerable care and thought, and were rendered in first-class style. Altogether the entertainment was an excellent one—everything of the very best. The finances amounted to over \$40.

THE sacrament of the Lord's supper was dispensed in Cooke's Church, in this city, on Sabbath, the 22nd inst., by the pastor, Rev. William Patterson, after the morning service, when there were added to the membership thirty persons, twelve on profession of faith and eighteen by certificate. The pastor preached at the evening service from 1 Samuel vii. part of the 12th verse, "Hitherto hath the Lord helped us." After referring to the circumstances under which the text was uttered and applying the truths therein contained, he showed how applicable the text was to the work of the congregation, and very properly so as the occasion was the second anniversary of his induction as pastor of the church. He very humbly attributed all his success to the blessing of the King and Head of the Church, taking no credit whatever to himself, and his success has been unprecedented in the history of Presbyterianism in this city. During his pastorate of two years there have been 331 members added to the congregation, and the attendance has increased from about 100 until now the church is crowded, especially at the evening service. His success has been all the more marked when we take into consideration the fact that no special effort has been made in the way of "attractions" to "draw" the crowd, but simply the earnest preaching of the Gospel delivered by one whose sole aim is the conversion of sinners. It only requires such men in the ministry to make Presbyterianism a power in this land, and it also shows that there is still power in the simple Gospel to draw men and women especially when delivered by men fired by zeal for the Master and who live out the Gospel which they preach.

BEFORE leaving her home in Cobourg, Miss Harriet M. Sutherland was invited to a social gathering in the Presbyterian Church there. Mr. McCrae gave a short address on mission work, and after a very beautiful and appropriate selection by the choir, the chairman called Miss Sutherland forward, and on behalf of a large number of her friends in the congregation, presented her with a handsome gold watch and chain. Mr. Henderson replied very feelingly for Miss Sutherland, to the kind remarks made by Mr. McCrae in presenting the valuable gift. Then followed a reading entitled, "Dying," by Mrs. N. F. MacNachtan, a solo by Mr. Henderson, and a quartette by Miss McCaughey and Mrs. Archer, and Messrs. Archer and Gowans. Here an intermission was announced, and ice cream, cake, and lemonade were handed around by the ladies, and served at tables in the lobbies. A very pleasant half hour was thus spent, when the choir again favoured the audience with another selection. The chairman also intimated that in addition to the watch just presented to Miss Sutherland, other friends had remembered her and the Honan Mission in a very kind and tangible manner. Mr. J. Henderson had presented a valuable and complete photographic outfit, consisting of camera, lens, dry plates, developing dishes, chemicals, etc., and another friend had given an excellent magic lantern outfit, with chromatrope and slides. After the bene-

diction, Miss Sutherland was conducted to the middle of the church, where she said farewell and shook hands with each one as he or she passed out. Miss Sutherland and her companions, Dr. and Mrs. Smith, together with Mr. and Mrs. Goforth, who are already in the field, have the prayers and well wishes of a large number of friends in Cobourg for the success of their mission in North China.

PRESBYTERY OF HAMILTON.—This Presbytery met on July 17. Mr. Robertson was appointed Moderator for the next six months. A call from Carlisle, formerly known as East Ancaster, to Mr. A. E. Doherty was sustained and accepted, stipend, \$900 and house. The induction was fixed for July 31, at two p.m., Dr. Laidlaw to preside and preach, Mr. Fletcher to address the pastor and Dr. Laing the people. Sanction was given to the sale of the manse lot at Dunville. Trial exercises for licence were prescribed to Mr. R. Pyke. Vittoria was united with Port Dover to form one charge. A resolution was adopted to send a remonstrance to the Dominion Government against opening the Welland Canal for traffic during part of the Lord's Day.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Kippen on the 10th July. Mr. Musgrave was appointed Moderator for the ensuing six months. Commissioners to the Assembly reported in usual form. Representative elders were accredited by their several Sessions and their names put on the roll. Standing Committees were appointed of which the following are the conveners: Home Missions, Mr. McCoy; State of Religion, Mr. McDonald; Finance, Mr. Ramsay; Sabbath Schools, Mr. James Scott, barrister; Temperance, Mr. Simpson; Sabbath Observance, Mr. Stewart; Superintendence of Students, Mr. Fletcher. A printed statement was submitted and copies thereof ordered to be circulated among the congregations, showing the contributions per family of congregations within the bounds. Mr. Donald McGilvray, M.A., having undergone the usual examination in a highly creditable manner was licensed to preach the Gospel. The Committee on the Superintendence of Students was instructed to prepare a course of studies for Mr. A. J. Moore, B.A., who by consent of the General Assembly is to study for two years under the direction of the Presbytery, and submit it at next meeting for approval. Moderation in a call was granted to the congregation of Carmel Church, Hensall. The next regular meeting is to be held in Brucefield on the second Tuesday of September, at half-past ten a.m.—A. MCLEAN, *Pres. Clerk*.

PRESBYTERY OF PARIS.—A special meeting of this Presbytery was held in First Church, Brantford, on 24th July, to take action on the resignation of Rev. F. R. Beattie, D.D., who has been elected to the professorship of apologetics in Columbia College, South Carolina. A very large deputation appeared, submitting a resolution unanimously adopted by the congregation of First Church, testifying their warm attachment to Dr. Beattie, and their deep regret at the prospect of his removal. In very affecting terms the members of the deputation addressed the Presbytery. Dr. Beattie having also been heard, on motion of Mr. McMullen, seconded by Mr. Robertson, it was agreed on public grounds, and in view of Dr. Beattie's gifts and qualifications for eminent usefulness in a professorial chair in connection with the training of students for the ministry, to accept the resignation, and to assure him of the great reluctance of the brethren to part with him, and of their prayers and best wishes for his success and comfort in Columbia College. All the members of Presbytery spoke in the very highest terms of appreciation of Dr. Beattie. The pulpit of First Church is to be declared vacant by Mr. Sinclair, August 19th, and Mr. Wylie, of Paris, was appointed Moderator of Session during the vacancy. The ordination and designation of Dr. Buchanan, medical missionary to Central India, takes place on the 28th of August, at half-past seven p.m., in Dumfries Street Church, Paris, Rev. M. McGregor, M.A., Moderator of Presbytery to preside, Rev. W. A. McKay, B.A., to preach, Rev. William Robertson, M.A., to address the missionary, and Rev. Dr. Wardrope, the congregation.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Knox Church, Harrison, on July 10. The Rev. Mr. Cameron was appointed Moderator for the next six months, and took the chair. Mr. P. J. Pettinger read a discourse which was approved of, and the Clerk was instructed to certify him to the college authorities as a student of the third year in Theology. Mr. Andrew Stevenson, student, was assigned a text on which to write a discourse to be read at next meeting of Presbytery. Mr. Straith, on behalf of the joint committees on Systematic Beneficence and Presbyterial visitation, gave in a report recommending that all the congregations and mission stations within the bounds be visited, that four deputations be appointed, consisting of two ministers and two elders each, and that the second and third weeks in October be the time appointed. The recommendations were adopted. Mr. Straith gave in the Home Mission report, which was received and adopted. The following committees were appointed for the current year: The State of Religion, Messrs. Bickell and Martin; Temperance, Messrs. Cameron and Thompson; Sabbath Schools, Messrs. Aull and Oliver; Sabbath Observance, Messrs. Baikie and McConnell; Home Mission, Messrs. Straith, McNair and Johnston; Statistics, Messrs. Davidson and Smith. Messrs. Young and Fairbairn were appointed to speak in the evening at next meeting on "The Bible in the Family," and Messrs. Cameron and McNair on "Sabbath School Literature." The Clerk intimated that Mr. Baikie had been obliged to leave his congregation for several months on account of sickness. The Presbytery expressed its sympathy with him in his sickness and hoped that he would return to his congregation in renewed health and strength. As agreed at last meeting of Presbytery, there was an evening meeting for the public, at which there was a large gathering. Mr. Aull, according to previous appointment, spoke on "What is Presbyterianism?" and Messrs. Straith and Thompson spoke on "The difference between mere excitement and real religion." Mr. Stew-

Sabbath School Teacher.

INTERNATIONAL LESSONS.

August 12, 1888.

THE DAY OF ATONEMENT.

Lev. 16 1-16.

GOLDEN TEXT.—Without shedding of blood is no remission.—Heb. ix. 22.

SHORTER CATECHISM.

Question 88.—There are special and direct means of grace for applying the benefits of Christ's death to the soul. The Holy Spirit operates on the soul directly and secures conviction of sin, and enables the repentant sinner to apprehend Christ as he is freely offered in the Gospel. God's dealings in providence are often made efficacious means of grace. There are the regular and stated means of God's own appointment, which, in Christian lands, are open and free to all. The first mentioned in the answer to this question is the Word, the Sacred Scriptures of the Old and New Testament, containing the full and complete revelation of God's plan of redemption. Then the sacraments, baptism and the Lord's supper are mentioned, the last named is by no means the least important, prayer, by which our desires are offered up to God, by means of which we hold direct and blessed fellowship with our Heavenly Father. These means are made effectual to the elect for salvation.

INTRODUCTORY.

After the account of the institution of the Tabernacle services, the Book of Leviticus narrates the sin of Nadab and Abihu, Aaron's sons, who had been set apart to the priestly service, in deviating from the commands, clearly given as to the manner in which the offerings were to be made. They offered strange fire before the Lord, and their punishment was swift and signal. The earth opened and swallowed them up. As the whole of the Tabernacle worship had a symbolical and spiritual meaning, it was of the utmost importance that it should be observed as God had given it; the awful death of the erring priests would make a deep impression on the minds of the people. Now we come to the institution of one of the most impressive and significant of the annual Jewish observances.

I. The Great Day of Atonement.—This was a day held specially sacred. It corresponded to the first of October in our calendar. The people were to abstain from all work on that day, and were to "afflict their souls." It was kept as a fast day. The people would reflect on their sins and hope for their forgiveness through the atonement offered on that day. It is said that the Jewish people made it a day of reconciliation. Children asked and obtained forgiveness from their parents for their acts of disobedience, and those who had offended each other made up their quarrels and were at peace amongst themselves.

II. Preparations for the Service.—As the Holy of Holies was the place where the symbol of God's immediate presence was, it was guarded with sacred care. No one was to enter there save the High Priest, and he, only on the great Day of Atonement. For this he was to make special preparation. On the early morning of the day after offering up the usual daily sacrifice the High Priest was to wash clean and attire himself in linen garments which were much plainer than the ordinary robes worn by him. The only difference in his garments from those worn by the ordinary priests was that he wore on his head a linen mitre. For the special services he was to take a young bullock for a sin offering and a ram for a burnt offering. This was to be procured at his own expense and offered for his own sins. From the congregation he was to take two kids of the goats for a sin offering, and one ram for a burnt offering, for the sins of the people.

III. The Service.—The bullock to be offered for the sins of Aaron and his household was led between the porch and the altar with its face toward the Tabernacle, while the High Priest stood facing the worshipping people. He then laid his hands on the head of the animal and made confession of his sins and of the sins of his household. Then he was to take the two he-goats and place them at the door of the Tabernacle with their faces towards the Holy of Holies. He was then to cast lots which would determine which one was for Jehovah, and which for Azazel. When this was determined the High Priest went and placed his hands on the head of the bullock, a second time confessing his sins and those of his household and the priesthood, then he killed the victim. He then advanced to the altar of burnt offering and took a censer full of burning coals and his "hands full of sweet incense beaten small." With these he entered the Holy of Holies, where he threw the incense on the coals and waited till the place was filled with the cloud. He then prayed for the people who were without, engaged in silent worship. Then, coming out for the blood of the bullock that was slain, he re-entered and sprinkled it upon and before the Mercy-seat. After this was done the High Priest killed the goat on which the lot for Jehovah fell, and took of its blood within the veil, that is, into the Holy of Holies, and sprinkled it on and before the Mercy-seat to "make an atonement for the Holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness." The goat on which the other lot fell was the scapegoat. On his head the High Priest laid his hands and confessed the people's sins, and he was then led away into the wilderness, "unto a land not inhabited," bearing away symbolically the sins of the people.

PRACTICAL SUGGESTIONS.

All sin must be repented of, confessed and atoned for. The special service of God requires special preparation. Jesus Christ our Great High Priest hath borne our sins in His own body on the tree, and He entered into that which is within the veil, there to appear in the presence of God for us.

they fail to appear their case will be dealt with as though they were present; and it is advised that, in the mean time, the present Session deal with them in friendly conference. Messrs. McClelland, McDonald and Smith, (Mr. McDonald Convener) were appointed a committee to attend to the matter of arrears due by Singhampton and Maple Valley to their late pastor, Rev. J. B. Hamilton. Mr. Hunter asked and was granted leave to moderate in a call at Charleston and Alton. Messrs. Fowlie and Craig were appointed a committee to examine Mr. W. E. Wallace, with a view to license. The Clerk read an extract minute of the Presbytery of Toronto, to the effect that the congregation of Erskine Church, Toronto, had extended a call to the Rev. W. A. Hunter, M.A., of Orangeville; that said call had been sustained, and that Dr. Gregg and Rev. J. Carmichael had been appointed to prosecute the call before this Presbytery. Mr. Carmichael, expecting that the call would be considered at this meeting of Presbytery, was present and was heard in support of the call. On motion, duly seconded, it was agreed that the Session and congregation of St. Andrew's Church, Orangeville, be cited to appear for their interests ament said call at a special meeting of Presbytery to be held in St. Andrew's Church, Orangeville, on Monday, the 6th day of August, at two o'clock p.m. Mr. Ross asked, and was granted leave to moderate in a call at Osprey as soon as the people were prepared. Mr. Armstrong reported that the congregations of Ballinafad and Melville Church wished to have an ordained missionary placed over them for one year. Mr. John Russell, of Ballinafad, and Mr. McTaggart, of Melville Church, were heard to the same effect and desired that Mr. W. M. Kay be appointed. On motion, duly seconded, it was agreed that Mr. Kay be set apart as an ordained missionary over these congregations for one year and that he be taken on trials for license at the meeting to be held on August 6. The committee appointed to examine Mr. Wallace reported favourably and he was accordingly licensed to preach the Gospel. A special meeting of Presbytery was appointed to be held at Maple Valley, on Tuesday, 24th inst., at two p.m., for the ordination and induction of Mr. Wallace, Mr. McClelland to preside and address the minister, Mr. McColl to preach, and Mr. Craig to address the people. Mr. G. E. Loughead was received as a student studying with a view to the ministry, and the Clerk instructed to certify him to college. The Presbytery took up the subject of rearrangement of stations. In response to citation, most of the stations were represented. After hearing all the delegates, it was moved by Mr. Ross, seconded by Mr. Hunter, and agreed, that a committee composed of Messrs. Crozier, (Convener), Craig, Wilson, Dobbin, Hunter, Armstrong, and Ross, ministers, and D. McMichael, W. McClinton and J. C. Shook, elders, be appointed to consider a plan of rearrangement and report at next ordinary meeting, and that the Clerk be instructed to cite all congregations which the committee may think interested; said committee to meet in Orangeville, on August 6, at eleven a.m. Mr. Dobbin asked and was granted leave to moderate in a call at Cheltenham and Mount Pleasant as soon as the people are prepared. Messrs. Fowlie and Armstrong were appointed to arrange for missionary meetings and report at next regular meeting. Mr. A. Steele, treasurer, submitted his report. Messrs. Thomas Russell and James Sinclair, auditors, reported that the books were correctly kept. On motion the treasurer's report was received and adopted, and the thanks of the Presbytery tendered to him for his diligence. Messrs. Fowlie (Convener), Crozier and Hunter were appointed a committee to strike standing committees and report at next regular meeting. The Clerk and treasurer were instructed to have the "Order of Business" printed. The next regular meeting of Presbytery was appointed to be held in St. Andrew's Church, Orangeville, on Tuesday, September 11, at half-past ten a.m. The Presbytery adjourned to meet accordingly, and was closed with the benediction.—H. CROZIER, Pres. Clerk.

MONTREAL NOTES.

The beginning of August will find quite a number more of our city pastors off on their holidays. Dr. Smyth, of Calvin Church, has gone west. Messrs. Dewey, Heine and McGillivray, are likely to spend a week at Northfield, and then go either to the sea or the mountains. Their pulpits meantime will be supplied by various brethren from elsewhere, who are content to take their holiday in change of scene. The Rev. Mr. Mutch, of Toronto, will be in Calvin Church; the Rev. Mr. Bennett, late of Côte des Neiges, will be in Chalmer's and Rev. Mr. McLeod, of Richmond, in Stanley Street. It is not yet arranged who is to be in Melville Church.

Before this is in type, the Rev. Dr. Warden and the Rev. Mr. Cruickshank, will have returned to the city.

The Rev. J. L. Murray, of Kincardine, has been supplying Crescent Street for the past two Sabbaths.

An interesting meeting was held on Sunday evening 15th inst, after the usual services in the Queen's Hall. Addresses of a missionary and evangelistic character were given by students from various universities in Britain and America, who had been attending Mr. Moody's College for missionaries at Northfield, the large audience listening to them with much interest and enthusiasm. A collection was taken up to pay the expenses of a Christian teacher at Japan.

WE would draw attention to the card in another column of the Hellmuth Ladies' College, London, Ontario, which enjoys such a high reputation throughout America. Its courses of study in literature, mathematics, science, languages, music, painting, elocution, etc., are very extensive and very thorough; and large numbers of our young ladies have been educated within its walls. The instruction imparted is eminently practical also, and several of its graduates are now filling important and lucrative positions. The surroundings of the College are beautiful, and the climate exceptionally healthy. Altogether, it is a most desirable school for young ladies.

It was also appointed to speak on the former subject, but was unavoidably absent. The Presbytery adjourned to meet in Mount Forest on the 11th September next at ten a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met on the 10th inst., in Port Hope. Thirteen ministers and four elders present. Mr. Bell is the Moderator of Presbytery. Mr. McKenzie accepted of the call to First Church, Brockville. Mr. Duncan is Moderator of Session during the vacancy. The pulpits of Grafton and Vernonville will be declared vacant on July 29 by Mr. Cleland. The Lindsay Presbytery are again to be asked to take the superintendence of the mission fields of Haliburton and Minden. Messrs. McEwen, Cleland and Carmichael were appointed a committee to consider the question of the payment of expenses to meetings of Presbyteries. Mr. Macgillivray, of Brockville, accepted of an invitation to sit as a corresponding member. Two Assembly delegates reported diligence in attending the meetings. Mr. Turnbull, ordained missionary, requested the Presbytery to accept his resignation of the mission field now under his charge. The resignation was with reluctance accepted. In connection with his resignation the following minute was adopted on motion of Mr. Carmichael "that the Presbytery receive the resignation of Mr. Turnbull of the Havelock mission field, and do hereby express its high appreciation of his efficiency as a minister of the Gospel; and that his gentlemanly deportment and Christian zeal recommend him to the attention and recognition of any Presbytery which may require his services. Mr. Cameron was appointed to visit the congregation of Cartwright and Ballyluff in connection with the withdrawal of Augmentation. The case of Mr. Medill, who requests the status of a first year's student in theology was referred to the committee on the supervision of students. A committee consisting of Messrs. McEwen, Carmichael and Torrance, ministers, and Mr. Robert Tully, elder, were appointed to consider the propriety of printing the minutes for circulation among the members, so as to save valuable time at the opening of each meeting. The report on Statistics was ordered to be printed for the benefit of the congregations. Next meeting is in Cobourg, on the 25th September, at ten a.m. The mission fields during the interval are to be visited by the following delegates: Haliburton and Minden, Mr. Craigie; Harvey, Mr. McEwen; Chandos and Burleigh, Mr. Bennett; Havelock, etc., Mr. Carmichael. The standing committees of last year were re-appointed. The following are the Conveners: State of Religion, Mr. Mitchell; Sabbath Schools, Mr. McEwen; Temperance, Mr. Bell; Statistics, Mr. Bennett. A committee on Sabbath Observance, of which Mr. Macmillan is convener, was also appointed. Grafton and Golden Hill Session Records were attested.—WILLIAM BENNETT, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met July 10 in Orangeville. There was a large attendance of ministers and elders. Rev. T. J. McClelland was appointed Moderator for the next six months. The Rev. Mr. Carmichael, of Toronto Presbytery, being present, was asked to correspond with the Presbytery. Mr. Hunter submitted the report of the committee appointed to prepare a minute ament Mr. McFaul's death, as follows: This Presbytery embraces the earliest opportunity of placing on record its appreciation of the work of the late Mr. McFaul, its first Moderator, and of its sense of the loss sustained by his removal from the scene of his earthly labours to the heavenly house. His untiring industry, patience, diligence, candour, faithfulness, devotion to truth, and love for his fellow-men endeared him to all his co-Presbyters; and his ability as a debater in the Church courts, his experience as well as his sound judgment on all matters of practical importance rendered his services extremely valuable; whilst his work as Moderator and Convener of the Committee on the State of Religion was performed with painstaking accuracy. Our sense of loss is, however, relieved by the consciousness that his removal means the calling home of a faithful servant to enter upon joy unspeakable and full of glory, and as many of his people have crossed the river before him they will prove to him his joy and crown. Our most sincere sympathy with the widow and family is also expressed, and the Clerk is instructed to forward a copy of this resolution to them. Mr. Fowlie submitted the report of the committee appointed to prepare a minute ament Mr. Gilchrist's resignation, as follows: Your committee would respectfully submit the following as an expression of the Pre-bytery's sentiments in regard to the resignation, by the Rev. J. R. Gilchrist, of the pastoral charge of the congregation of Cheltenham and Mount Pleasant. The Presbytery accepts Mr. Gilchrist's resignation with deep and sincere regret, and desire to place on record their sympathy with him in the circumstances in which he is placed; their esteem for him as a Christian man, and minister of the Gospel of Christ; their appreciation of his faithfulness in the field of labour which he is now vacating; his conscientious attendance upon the meetings of this Court, and his courtesy and kindness to all its members. They would also hope and pray that another field of labour may soon be opened up for him in which he may have the opportunity of exercising those gifts and graces with which the Master has endowed him for His glory and the highest good of his fellows, and that he may be long spared to the Church on earth, a labourer that needeth not to be ashamed. Mr. Hunter reported that Mr. Bloodworth declined the call to Ballinafad and Melville Church, and consequently it was set aside. The Presbytery took up the case of Messrs. John Henderson and James Wilkinson, members of the Session of Cheltenham. The Clerk read a communication from Mr. Gilchrist, Moderator of the Session of Cheltenham, to the effect that a meeting of said Session had been held at which the assessors appointed were present. Messrs. Henderson and Wilkinson being present, were urged by the Session to carry out the recommendation of Presbytery and resign, but refused to do so. The Session then decided to refer the matter back to the Presbytery to be dealt with according to the laws of the Church. On motion duly seconded it was agreed that Messrs. Henderson and Wilkinson be cited to appear for their interests at the next regular meeting of Presbytery, with intimation that if

Household Hints.

BERRY CREAM CAKE.—Two eggs, a cupful of sugar, a cupful of sour cream, a teaspoonful of soda, two cupfuls of berries, and flour to make a stiff batter.

BERRY PUFFS.—One egg, one cupful of flour, one cupful of milk, butter the size of a walnut and a pinch of salt. Beat very thoroughly, add one cupful of berries and bake in a quick oven in greased cups or the little glazed jars that come for the purpose.

HUCKLEBERRY BANNOCK.—Scald one pint of corn meal with one quart of boiling milk; add two tablespoonsful of butter, and when cooled, one cupful of flour, four eggs, salt and two tablespoonsful of sugar. Grease two square pans very thoroughly, stir in last a pint of huckleberries, and bake three-quarters of an hour.

SPANISH FRITTERS.—Take baker's or very light home-made bread, have it stale, and trim off the crust. Cut it in any pretty, fanciful shape, and soak in a mixture made as follows: One beaten egg, one cup of cream or milk, two tablespoonsful of sugar, and a little nutmeg and cinnamon. Fry a light brown and serve with sweet sauce or stewed fruit.

BOSTON BERRY CAKE.—(Eaten hot with butter, for breakfast or tea; black-cap raspberries, huckleberries or blackberries may be used for it.) One cupful of butter, one cupful of milk, one cupful of sugar, one cupful of molasses, three eggs, three teaspoonful of baking powder, three pints of berries, and flour to make it as stiff as pound cake. With huckleberries use spices.

CREAM PIE.—Fresh fruits make the simplest and most healthful desserts during the summer, but sometimes they are not to be had, and the following pie is very nice: Into one pint of thick sweet cream stir one tablespoonful of flour, one-half cup of sugar, a pinch of salt, and the white of one egg beaten stiff. Flavour to taste, bake in a single crust, as for custard pie.

PEAS WITH MUTTON.—Take any part of the mutton most convenient; put it on in cold water, and boil until well done; remove the meat from the soup into an earthen dish, let it stand until the next day; then remove all the fat, which has hardened into a cake on the top; have ready a quart of shelled peas, put them into a kettle with the soup, and cook one hour.

ALMOND CAKES.—Procure one pound of ground almonds to which add two pounds of powdered sugar, mixing the whole with the whites of nine eggs, beating the mixture well with a wooden spoon for about ten minutes; lay them out upon wafer paper of an oval shape with a tablespoon, put three or four strips of almonds upon the top of each, and bake them in a slow oven; when done, break away all the wafer paper but that which adheres to the bottom of the paper; when cold are ready for use.

LAYER CAKE.—The following will keep fresh several days. Beat to a cream two teacupful of sugar and one of butter, add four well-beaten eggs, one teacupful of sweet milk, one teacupful of extract of vanilla, three teacupful of flour in which is sifted two large teaspoonful of baking powder. Bake in four layers. Caramel for this: two teacupful of sweet cream stirred well with three teacupful of C. sugar. Boil until thick as cream, then flavour to taste and spread between the layers.

SMALL SPONGE CAKES.—Put six whole eggs into an earthen pan with half a pound of sugar, upon which you have previously rubbed the rind of a lemon, stand the pan in very hot water, keeping its contents well mixed until becoming rather warm, when taking it from the water, continuing to whisk until quite cold and thickish; stir in gently half a pound of sifted flour; have ready buttered and dusted with sugar, about a dozen sponge cake tins, put a tablespoonful of the mixture in each tin, shake sugar over, and bake them in a modern oven.

FRUIT CHARTREUSE OF ORANGE JELLY.—Make a chartreuse of fruit in a round or oval mould, having a quantity of fruit left, having also a quart of orange jelly, which place on ice in a bowl, whisking it until on the point of setting. Then place a layer of it in the chartreuse, then a layer of the fruit, the jelly, and so on until quite filled; place it upon ice, and when set and ready to serve, dip in luke warm water, turn it out upon your di-h, serve garnished round with jelly in the skins of the oranges, cut into quarters after it has been set, or leave out the garnishing.

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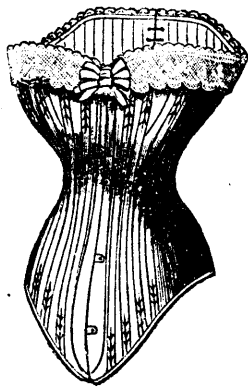
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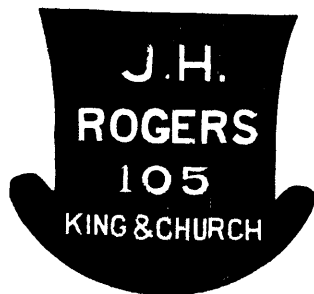
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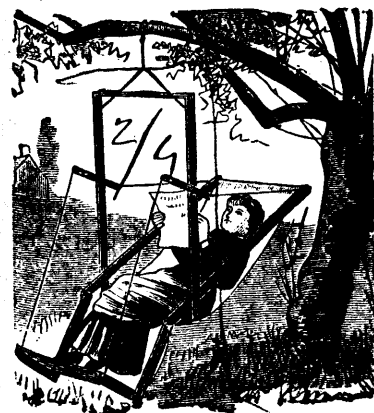
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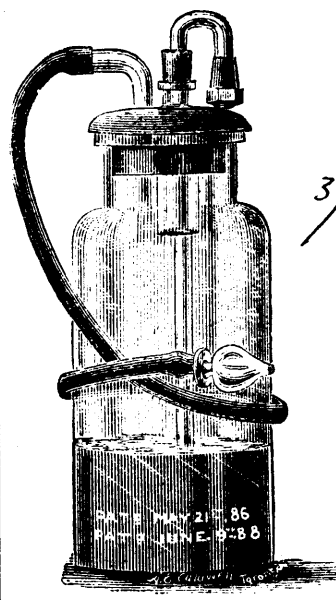
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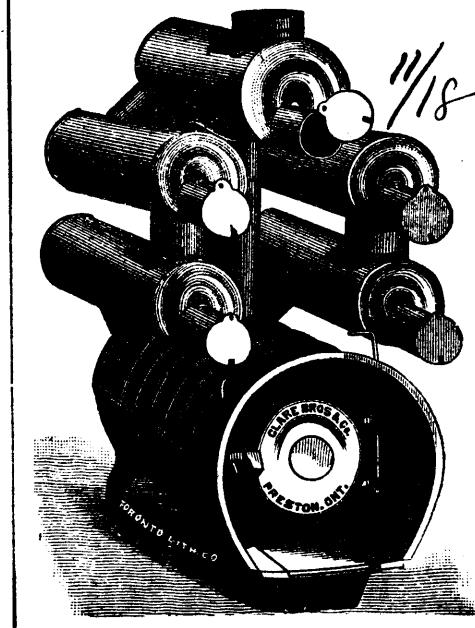


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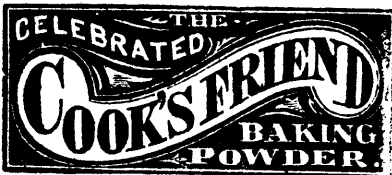
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MEETINGS OF PRESBYTERY.

TORONTO.—On Tuesday, August 7, at ten a.m. QUEBEC.—In Sherbrooke, August 14, at eight p.m. CALGARY.—In Calgary, on Wednesday, September 5. SAUGEN.—At Mount Forest, September 11, at ten a.m. PATERBOROUGH.—In Cobourg, September 25, at ten a.m. BROCKVILLE.—At Spencerville, September 10, at two p.m. LINDSAY.—At Beaverton, on Tuesday, August 28, at half-past eleven a.m. SARNIA.—At St. Andrew's Church, Strathroy, on September 18, at two p.m. LONDON.—At First Presbyterian Church, London, September 11, at eleven a.m. CHATHAM.—At First Church, Chatham, on Tuesday, September 4, at ten a.m. MAITLAND.—At Wingham on Tuesday, September 11, at half-past twelve p.m. HURON.—In Union Church, Brucefield, on Tuesday, September 11 at half-past ten, a.m. KINGSTON.—In Cooke's Church, Kingston, on Monday, September 17, at three p.m. STRATFORD.—In Knox Church, Stratford, Monday, September 10, at half-past seven p.m. COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m. MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, October 2, at ten a.m. ORANGEVILLE.—At Orangeville, August, 6, at two p.m. Ordinary meeting in Orangeville, September 11, at half-past ten a.m.

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MARRIED. At Woodstock, Wednesday, July 25, at the residence of the bride's father, by the Rev. D. D. McLeod, Barrie, uncle of the bride, assisted by the Rev. W. A. McMullen, Moderator of General Assembly, the Rev. W. H. W. Boyle, B.A., pastor of Knox Church, St. Thomas, to Miss Anna Scott McLeod, second daughter of Mr. J. C. McLeod. No cards.

DEATH. On Saturday, July 21, drowned, while bathing in Lake Scugog, near Port Perry, John Campbell Scott, of Toronto, in his seventeenth year, son of Rev. Robert Scott, of Brooksville, Ont., and nephew of D. S. Campbell, of the Bank of Toronto.

CONGREGATIONAL SINGING. MR. CAMPBELL BLACK, Late Leader of Psalmody in St. Bernard's Church, Glasgow, is prepared to conduct classes for instruction in the above art on reasonable terms. Address CANADA PRESBYTERIAN, 5 Jordan St., Toronto.

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