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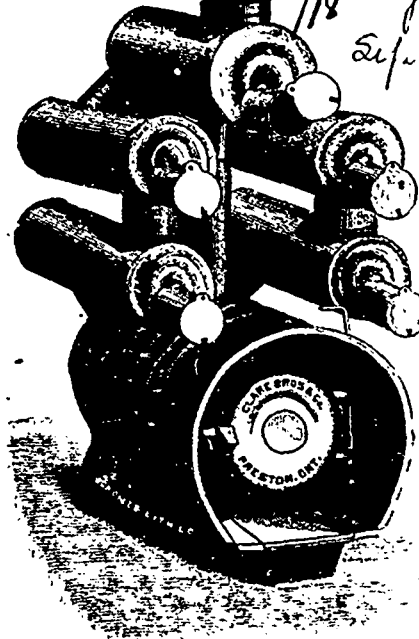
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Notes of the Week.

M. CHEVREUL, the centenarian chemist, is said to possess a remarkably keen sense of smell, which age has not in the least impaired. He tells his pupils that if they want to rival him in that respect they must do as he has always done, "drink water and rigidly abjure tobacco." He considers tobacco especially injurious to the olfactory nerves.

THERE has been issued from the Minister of Agriculture's Department at Ottawa a pamphlet which gives a most interesting view of Canadian progress and resources as displayed at the Colonial and Indian Exhibition. It is compiled from the descriptions which appeared in British and colonial journals, and conveys an excellent idea of what the Exhibition was like.

DR. GEORGE MATHESON, of Edinburgh, has a clear inward sight. At the opening of a new church in a populous part of the city, he said: I make bold to extend this appeal to others besides our own people; for I think that when the Church of Scotland is trying to collect money by voluntary contribution, those who have for a long time breathed that atmosphere should help us in a method which we have for the most part yet to learn.

DR. SAUNDERS having resigned the chair of Practice in Medicine in the Women's Medical College, Kingston, Dr. F. M. Fenwick has been appointed his successor and Mrs. Smith-Short, one of the first graduates of the Women's College, was appointed lecturer on Medical Jurisprudence and Sanitary Science. The appointment of assistant demonstrator of Anatomy will be reserved for competitive examination at the opening of the session.

IN France the ministerial crisis has been tided over for the present. M. Rouvier, after repeated failures, has succeeded in getting a Cabinet together. On all hands it is regarded merely as a makeshift. General Boulanger has been replaced at the war office by M. Perron, but the popularity achieved by the representative of *revanche* is in itself not only a serious menace to the stability of the new Ministry, but to the continuance of peace.

It is perfectly plain now, the *New York Independent* says, that we were right in saying that union between the Northern and Southern Presbyterian Churches is for the present hopeless. The majority report on union in the Southern Assembly, which is the only hopeful one, lays down two conditions of union: the acknowledgment of the purely spiritual functions of the Church, which can be granted, and the exclusion of negroes, which can never be granted. We must wait ten years longer.

THE visit of Canon Wilberforce to Canada will long be remembered. It has given an impetus to the Temperance movement which will be of great practical value. At Hamilton, Toronto, Montreal and Ottawa crowded audiences were profoundly moved by his earnest and eloquent pleas in favour of total abstinence. Wherever he spoke on the subject large numbers signed the pledge. Legislative action is all right in its place, but personal conviction and practice are essential to the real success of the Temperance cause.

PROFOUND sorrow has been excited by the sad tidings that Hon. Ion Keith Falconer, who succeeded Dr. Robertson Smith as Professor of Arabic at Cambridge, and who a short time since founded a mission among the Arabs in connection with the Free Church of Scotland, has died of fever at his station in his thirty-first year. Great hopes were cherished of what he might be able to accomplish as a missionary. He was a son of the late Earl of Kintore. He leaves a widow, a daughter of Mr. R. C. L. Bevan, banker, who had joined with her husband in the re-

solve to devote life and fortune to the establishment of a mission to the Mohammedan Arabs of South Arabia.

IN the city of Quebec the Salvation Army have to encounter great and painful opposition in the prosecution of their work. Last week they announced a holiness meeting, and *L'Electeur* warned the police that it was in possession of information to the effect that a regular gang of bullies was being organized for the purpose of persistently attacking the Salvation Army, and making their lives miserable while they remain in Quebec, and it adds the hope that the authorities will not forget that all opinions are free, and that in this country every one is at liberty to practise Christianity as he understands it.

THIS is from the last received number of the *Glasgow Christian Leader*: Mr. C. Blackett Robinson, of Toronto, the energetic publisher of THE CANADA PRESBYTERIAN, one of the best conducted and most prosperous of all the journals in the Dominion, is at present on a visit to Scotland. His paper is now in its sixteenth year of publication, and must be thoroughly established in the affection and confidence of many thousands of families in Canada. It is honourably characterized by a spirit of independence and manly vigour which are never found where a paper is controlled by a committee; and the accomplished editor, a licentiate of the United Presbyterian Church in Scotland, has the true journalistic instinct.

IN an article entitled "Is Preaching Doomed?" the *British Weekly* remarks. No rule is without exception, but is it not almost universally true that effective preachers have been men of wide reading? We do not mean scholarship; we refer to English literature. A host of names rise up before us. Mr. Spurgeon is a man of omnivorous reading. Canon Liddon's plentitude of literary allusions almost recalls Macaulay. Edmond Luscombe Hull, "a lamp too early quenched"—who would have stood second to no preacher of the century—was a profound student of Shakespeare and others of our English classics. Many of our readers will not know the name of the late Dr. John Kennedy of Dingwall, the most famous Highland preacher of this generation. Though he generally preached in Gaelic—and was, to put it mildly, not a man of wide sympathies or culture—he was master of a singularly finished and impressive English style. Where he found it we never knew till his death, when it came out that he was an admirable Shakespearian scholar.

MR. J. J. COLMAN, M.P., presided at the ninety-third annual meeting of the London Missionary Society, held in Exeter Hall lately. The report stated that seventeen missionaries had joined the society's ranks during the year, of these three were ladies. A heavy deficiency, \$74,740, again marked the close of the year, but the annual income from ordinary resources, \$482,300, was steadily rising, and was larger this year than it had ever been before. The total income was \$526,905, the amounts received from legacies showing a considerable falling off. The expenditure amounted to \$505,550. More than 1,150 ordained native workers are at the present time employed in connection with the society's various missions, in addition to about 6,000 catechists and preachers; and while many of these are supported from the funds of the society, or by the special contribution of Sabbath schools or individuals in Britain, the native Churches annually give no less than \$45,000 directly for the support of those who act as their pastors. The meeting was addressed by Dr. E. Conder, Dr. J. Munro Gibson, the Rev. Jonathan Lees, Teintsin, the Rev. J. Chalmers, New Guinea, and others.

IN an interview with a representative of the *British Weekly*, Dr. Parker said of Mr. Gladstone: Now that I look at some of the sentences which excited the liveliest interest of the hearers, they seem to be

cold and flat in type. How much we miss in not hearing our speakers! What wonderful colour there is in Mr. Gladstone's tone, what magic in his smile what persuasiveness in every attitude, what a fascination in his whole method of description and delivery! Viewing the discourse from a purely critical point of view, it was indeed quite an education to have listened sympathetically to it. I saw what could be done by a master of the English tongue; and I saw what a different thing it is merely to read a man's proposals, and to come in contact with a man of ineffably charming manner. Mr. Gladstone might be resisted at a distance, but is surely difficult to resist him when the spell of his necromancy is working upon you. I learned something, too, of the method of the political mind as distinguished from the mind theological and poetical. The political mind cares next to nothing for mere abstraction, or for such intellectual conception as does not admit of immediate embodiment; Mr. Gladstone's discourse was full of facts, incidents, details. It abounded in comparisons of speeches made at one time and at another, and from end to end there was hardly a sentence that could be described as abstract or sentimental.

At the Montreal District Conference of the Methodist Church, held at Kingston last week, the following resolutions were adopted: Whereas the disastrous influence of the liquor traffic is by statistical and well-tabulated evidence becoming more manifest throughout this land, involving the destruction of life to the extent of several thousands annually, the direct victims of liquor, and entailing poverty and crime, as authenticated by the records of courts, prisons and benevolent institutions, and whereas the attitude of the Dominion Legislature toward the prohibition movement has given rise to the greatest fear on the part of the lovers of temperance and moral reform that a reactionary policy is about to be inaugurated, looking toward the impairment, if not the abolition of the Scott Act; therefore, be it resolved, That we, the ministers and laity of this Conference, having observed the beneficial effects of prohibitory legislation in diminishing crime, lessening drunkenness, promoting the temporal comfort of the people, in those counties where it is enforced, would memorialize the Legislature of the Dominion against any action that would impair the beneficial effects of said legislation, by sanctioning the sale of intoxicating liquors in said counties; Resolved, That we, the ministers and laity of this Conference, pledge ourselves to oppose by all constitutional methods, any Government, political party or individual member of Parliament who shall directly or indirectly oppose the existing prohibitory legislation; Resolved, That as the ultimate power of the people to influence the Legislature is found in the ballot box, we declare our purpose by the pulpit, by the press and by every legitimate means to inculcate the responsibility of all Christian men and good citizens to subordinate political party alliances to the great work of securing the abolition of the accursed liquor traffic. Resolved, That while we recognize in the Senate some noble representative men who have stood faithful to their responsibilities, and have sought to advance prohibitory reform, we affirm our utter want of confidence in the majority of the members of that body in this question, and lament the deliberate action of the Government in filling the vacancies which occur by men who are, with but few exceptions, the declared and determined opponents of the Temperance Reform; Resolved, That we declare our desire to co-operate with the various Conferences of the Methodist Church of Canada, from Halifax to British Columbia, the General Assembly of the Presbyterian Church of Canada, the Anglican Synods, the Congregational Union, the Baptist Association, and also Cardinal Taschereau, the head of the Roman Catholic Church in this Dominion, in a combined effort, and martial public sentiment which shall demand of the Parliament of this Dominion a Prohibitory Legislature, which shall abolish that greatest of evils under which the people of this Dominion mourn.

Our Contributors.

GOOD IN QUALITY, BUT SMALL IN QUANTITY.

BY KNOXIAN.

The potato crop of a Highland farmer was good in quality, but there were few in a hill. Somebody asked the good man how his potatoes were progressing. Sandy's reply was characteristic—*She be very goot, but very seldom.*

Sandy's description of his potatoes would apply nicely to a great many persons and things.

Here is a parishioner who comes to church very irregularly. He attends one Sabbath, and remains away two. Then he astonishes everybody by coming two Sabbaths in succession, but immediately afterward he remains away three. He is apparently a respectful hearer when in church. Nobody can say anything against his demeanour. He seems quite devout, and appears to enjoy the service. His only fault is that he never attends regularly. He has the same defect as the Highland man's potatoes—*She be very goot, but very seldom.*

Here is a well-to-do man who pays just \$5 a year for the support of the Gospel. He expects heaven and all that leads to heaven at the moderate outlay of 10 cents per Sabbath for himself and his family. Ten cents per Sabbath probably means in this case 1 cent apiece each Sabbath. Now this estimable, self-denying, self-sacrificing man's expenditure is good as far as it goes. His dollar has 100 cents in it as well as any other man's dollar. No doubt it would be much better for himself and his family and his Church if he gave \$50 a year instead of \$10, but still his money is good. The only trouble is that there is not enough of it. His contribution has the same fault as the Highlander's potatoes—*She be very goot, but very seldom.*

See this minister who has just dropped into a meeting of his Presbytery, and taken his seat with the air of a man who thinks he is discharging a disagreeable duty. He has not been at the last two meetings. He does not like Presbytery meetings, and takes little interest in the business. Perhaps he fancies he is a literary man, and considers Church business too vulgar for his refined taste. Perhaps he imagines he is too dignified to associate with the common herd who are doing the Church's work. Perhaps he has a little "Plym" poison in his system, and thinks Church business is not spiritual enough for him. Perchance he feels a trifle sore because his motions never carry. Possibly he suffers from *inertia*, and does not like the exertion of attending Presbytery meetings. *Inertia* in the laity means laziness. This brother has never discovered that lack of interest in Church work and irregular attendance at Presbytery are two of the never-failing symptoms of a failing ministry. He never found these facts out for himself, and nobody ever told him. Perhaps he would not have thanked them for telling him. Now, no one can say that this brother does not conduct himself with propriety in his Presbytery. He may indeed have a vacant or languid air which seems to say "this is a bore," but his demeanour is fairly proper. His speeches are not too long or too numerous. He never "rises to a point of order" when there is neither order nor point. Negatively he is a good presbyter. He would be a much better one if he came regularly, and took more interest in the work of the Church. As matters stand he suffers from the same defect as the Highlander's potatoes—*She be very goot, but very seldom.*

Now look at this Sabbath school teacher who comes in and sits down besides his class; of course we say *his*, because no lady teacher ever attends irregularly. He is on the whole a good teacher. He studies the lessons well, and knows how to present the truth. He feels a fair degree of interest in his class. He would like to see them do well, and is grieved when they do not take an interest in their lessons. But this teacher, otherwise a good one, has one serious defect. His attendance is irregular. This one defect neutralizes to a considerable extent all his good qualities. He is a good man when at his work, but he does not go at it often enough. You might truthfully say of him what Sandy said of his potatoes—*She be very goot, but very seldom.*

This customer coming into the store pays his bills about once in two or three years. He is honest, but

slow. He likes to keep a snug little pile in the stocking or a good balance at the bank, and lets the store bills run on long time. That is his style. Nothing would please him so much as to invest a few cool hundreds in a mortgage, and allow his merchant to wait. He admires that style of doing business a good deal better than his merchant admires it. Now there are worse customers in the world than this man. He is a much better customer than the one who never pays at all. His only fault is that he does not pay often enough. He suffers from the same defect as the Highland man's potatoes—*She be very goot, but very seldom.*

Before ending this discussion let us take a look at this man who refuses to pay anything to the building fund of the new church. Forty years ago he helped to build the old one. Money was scarce at that time; he was a struggling new settler, and, all things considered, his subscription was very liberal. He was a better man than he is now, and that was the principal reason why he gave a good subscription. Since then he has learned the art of salting down money, and the art of giving sometimes declines as the art of salting down advances. He makes that forty-year-old subscription a reason why he should not pay anything for the new building. He does not deny that a new church was needed, nor say that it ought not to be paid for. He simply says he helped to build the old one. Now that man did a good thing forty years ago. Perhaps he and his good wife had to deny themselves something to help to build the old church. They have lost the spirit of self-denial. The trouble with them is that they did not keep on giving. Their giving for new churches had the same fault as Sandy's potatoes—*She be very goot, but very seldom.*

COLONIE AGRICOLE ET PENITENTIARE DE METTRAY.—III.

THE MODEL REFORMATORY INSTITUTION OF FRANCE.

MILITARY EXERCISES AND GYMNASTICS

are daily practised, but on Sunday longer time is spent on them. A twofold purpose is served by these exercises—one sanitary, the other military. Most of the boys when they arrive are suffering from various diseases, and all are weak from the wretched lives they have had. By judicious treatment and open-air exercise, stiffness of limbs and deformity gradually disappear, health is improved, strength and agility imparted, and habits of obedience and discipline developed. Vocal and instrumental music, cultivated by a few, are found to have a softening and refining influence.

On hearing the bugle sound, "prepare for dinner," my guide took me into the quadrangle, that I might have a sight of the gangs coming from the fields around, as well as the boys from the workshops. All this was done in military order, each family being ranged in double files in front of their houses. In this way I had a good view of their features, which indicated great variety of types as well as degrees of intelligence. They were all dressed alike in coarse sackcloth trousers, blue linen tunics and rough blouses. On their heads they had Basque *berets*—woollen caps resembling Highland bonnets—and on their feet sabots or wooden shoes. When all had collected, and gone through some military evolutions, the bugle sounded again, and off they all clattered to their respective places in the dining halls. And here they did justice to their simple meal, consisting chiefly of bread and macaroni, followed by a goblet of sound *vin ordinaire*. Twice a week they have flesh meat. After dinner there is an hour's play, and after the other meals half an hour.

EDUCATION.—RELIGIOUS AND SECULAR.

Two priests reside in the colony, and thoroughly enter into the spirit which pervades every part of the work. They never detain the boys more than three-quarters of an hour at the longest service. In connection with the church is a library, from which books are lent to the boys, and they are encouraged to cultivate the habit of reading. The Archbishop of Tours pays occasional visits to the colony, and encourages both masters and scholars.

On the walls of the church are inscribed in golden letters on a marble tablet the names of the founders and other benefactors. Among the number is a long list of English names, including Lord Brougham and Mr. Gladstone—the former of whom once eloquently

praised "this noble and useful institute" in the House of Lords, and gave a generous donation. Mr. Gladstone showed his appreciation of the work by giving his time and money, on his return to England, to establish the philanthropic farm school at Red Hill, which more nearly resembles Mettray than any other reformatory institution in England. There are several American names also on the tablet.

In winter more time is spent in school exercises than in summer—reading, writing and arithmetic being the chief subjects of study. A few are taught linear drawing and singing in parts, which they practise in going and returning from work. This prevents conversation, and helps to fix good words on their memories. All but three and a-half per cent. receive lasting benefit from the education thus imparted, and these are children of weak intellect. When admitted, the young are regarded as "having sinned without discernment," and therefore irresponsible, but after being instructed here, they become subject to the strict rules of the institution.

REWARDS AND PUNISHMENTS.

The masters of the workshops give rewards in money to the best workmen every three months to the amount of 3½ francs, graduated according to the number in the family—if not vetoed by the *chef de famille* on account of misconduct. The reward is always doubled if the recipient is a *frere aine*. Part of the money is put into the savings bank in Tours, and part goes to pay for clothes renewed before the time for giving out fresh clothing. If at such a time the clothes are found to be in good condition, the boy gets the benefit of it, by having the money put to his account. On leaving, all the money at his credit is paid to the boy, unless he wishes it to be kept. Sometimes instead of storing up his gains, a boy sends them to his mother or father, which is always regarded as a favourable sign.

There is also what is called the "roll of honour," which contains the names of all found worthy. When I visited Mettray money premiums to the value of 5,128 francs were standing in the names of colonies, and good marks to the value of 2,855 francs.

After mass on Sundays all the boys meet in the large school room, when their marks for the week are read out in the presence of all the masters. The director sits upon the tribune, surrounded by the *chefs* and *sous chefs*. The colonists are ranged in front, and every boy who is deserving receives commendation. Each family, too, receives its meed of praise or blame, and the family whose members possess the largest number of good marks has the honour of carrying the national flag for the day with the motto attached, "Honour to the family." This family marches at the head of the colony whose standard-bearer it has become during the military exercises. This is the great event of the week, and the family to which the deserving boy belongs is highly gratified. The entire family is in this way responsible for the conduct of each of its members, and the influence for good is said to be marked.

THE STRICTEST DISCIPLINE

is observed, nothing being overlooked. The fault for which no allowance is made is lying. It is regarded as worse than stealing, and is always visited with punishment, the object being to cultivate a sentiment of personal dignity. No punishment is inflicted hastily or in a passion. The culprit is sent to a room called "chamber of reflection," and left to his own thoughts, until the director has examined his "conduct book," and considered well his general character, advantages and disadvantages, and is prepared calmly to declare the measure of punishment the culprit deserves. No corporal punishment is inflicted, so that fear plays a small part at Mettray. The punishments are erasure of name from tablet of honour, detention within doors, compulsory labour, bread-and-water diet, imprisonment in a light cell or in a dark cell. Those confined in cells have an hour's exercise daily in chopping wood or other work. However severe the penalty, it is accompanied by a great personal kindness.

Boys who continue to conduct themselves well for two years after leaving Mettray receive from the directors a symbolic ring with the device, "*Loyauté passe tout*"—faithfulness surpasses all.

Near the church is a RESTITUTION BOX for "all articles found"—a delicate way of allowing

a boy whose temptation has been stronger than his virtue, to listen to conscience and to restore lost property. This box contained one morning "a pen knife, an apple, pieces of copper money, lump of tobacco, a packet of licorice from a village grocery, and an obscene song, obtained no one could tell where."

NUMBER PRESENT—AND ANECDOTES.

The number of boys present at one time varies from 700 to 800, the greatest number being from large cities, Paris alone supplying one-fifth of the whole. When I was there the books showed that thirty-one were committed for the serious crimes of murder, wounding and arson; forty-eight for "qualified" robbery; 447 for stealing; twenty-eight for immoral practices; 183 for vagabondage and mendicancy. Of these 140 were illegitimate; six only were children of parents in easy circumstances; 407 were sons of labourers; 217 of parents without any profession—mendicants, vagabonds or prostitutes; 134 were the issue of criminal parents; 347 had lost one of their parents; twelve were brought up in foundling hospitals. A third of the whole, therefore, had had a deplorable example of vice, and five-sixths had received no moral or intellectual education, but what tended to evil.

THE EXPENSE

is of course large, but no estimate of receipts and disbursements is given in the annual reports. The income is derived from private subscriptions, and by assistance from the Government, at the rate of 80 centimes a day per head, which leaves 46 centimes to be supplied from other sources, each boy costing for food, clothing, etc., 1 franc 26 centimes per day. Of course the proceeds of the farm and workshops amount to a considerable sum. For some years at first the Government gave annually 50,000 francs (\$10,000), diminished afterward to 25,000 francs.

THE INFIRMARY

is superintended by a man trained for the purpose, but he is under the control of two sisters of charity, who have charge both of the infirmary and the dispensary. A physician from Tours makes daily visits. The colony has always been free from epidemic diseases. Still there are always some suffering more or less. When a lad who has left takes ill in the neighbourhood he is not allowed to go to the hospital, but is sent for and brought to the infirmary, where he is kept until completely restored. Mettray is regarded as a home, the first many of the colons ever had. An old inmate having been severely injured by the kick of a horse, and feeling that he could not survive, begged to be taken to Mettray, which was not far off. He was carried in a cart, and, though his suffering was great, he seemed to forget it in his desire to reach Mettray to die "in his family," as he said, and be buried in the quiet cemetery tended by fraternal hands, "Quicker, quicker," he cried, "I shall be too late," and no sooner was he placed upon the hospital bed than he expired, with these words on his lips: "I did not wish to die among strangers."

Toronto, May, 1887.

T. H.

ECCLESIASTICAL CO OPERATION.

MR. EDITOR,—Permit me to present a few facts in reference to Ecclesiastical Co-Operation for the consideration of my brethren, especially for those who are so enamoured of this movement. I am very anxious that this subject should have accorded to it the fullest possible consideration, and that all facts available should be before the commissioners to the General Assembly, as its effects upon religious life and work will be far reaching and difficult to determine. It is a well-known fact that (a) there is quite a variety of opinion on the subject; (b) that there is abroad a good deal of vapid sentimentalism in reference to union and co-operation; (c) that those ministers who are opposed to this movement are considered by many as holding extreme views. I am of opinion that it will be found that those who oppose this measure are in reality the true friends of the Church, and on stating this freely I give those who favour the Scheme credit for honesty, but they do not know or do not take into consideration all the facts of the case.

This matter has received a good deal of attention since it was brought before the Church some years ago, and I have carefully looked at it from various

standpoints, and, after due deliberation, I have come to this conclusion, viz., I think such Ecclesiastical Co operation as is proposed in the resolutions of last General Assembly is neither necessary nor possible, and for the following reasons.

Ecclesiastical Co operation with other Churches in mission work cannot be had with the Episcopal, Baptist, Congregational or Roman Catholic Churches, hence we are limited to co operation with the Methodist Church.

I am opposed to the Scheme for these reasons.

1. The Presbyterian Church has always been valiant for the truth, and cannot in any way countenance error in any form directly or indirectly.
2. The teaching of the Methodist Church is Arminian in regard to "God's sovereignty" and the "Perseverance of the Saints" and contains in it the elements of decay inherent in all such teaching.
3. Because we as a Church would be recreant to our scriptural position and our high and blood bought privileges were we, even in thinly settled districts, to abandon even a few families of our people to Methodist teaching.
4. Because such a course of procedure as is recommended in the "Resolutions on Co-operation" (Assembly Minutes, page 59) would, if carried out, work to the great injury of our beloved Church, and eventually cripple her daily-increasing work at home and abroad.

If the General Assembly legislates in the line of these resolutions, it will be injurious to our Church.

1. Our people will say (some think so now) it is of no consequence which Church (Presbyterian or Methodist) we attend.

The opinion, "it is of no difference which Church we attend," is very widespread, and has been assiduously canvassed by others to the detriment of our Church in many localities, to my own personal knowledge.

2. In a place like Emerson, with a small population, where Church work at present costs considerable, if the General Assembly legislate in this direction the result will be in all likelihood absorption into the Methodist Church—a consummation, in my view, not to be desired.

3. Even if, on well-defined principles, such co-operation were arranged for, we could obtain no guarantee that matters would be carried out with fairness to our own Church. While ministers and members, though apparently friendly to us, keep up the practice of proselyting, I, for one, could place no reliance on any arrangement that might be made for co-operation.

Our ministers all over the Dominion, with few exceptions, know the facts of the case as above indicated. I have a wide acquaintance with our ministers all over the Church, and in the majority of cases their experience is similar to my own. During the past fourteen years in every charge I have had, I have been subjected to these proselyting influences. We have exchanged pulpits and work with Methodist ministers, and have been on the most intimate terms with them, still frequently cases of this kind have occurred, and are taking place daily (when necessary I can give details).

4. The advantages of this Scheme will be found more imaginary than real. Indeed it will be found that the advantages will be on the side of the Methodist Church, and they know it.

It will do us no real good.

It is the expectation of the Methodist Church in some places that they will eventually absorb the Presbyterian Church.

This Scheme is a step in that direction—a step, I, for one, do not intend to take. It is not possible; the question with me is not, Would such an arrangement save men and means? but, Would it be right, holding the truth that we do, to give over any of our people to a Church which is distinctly Arminian in her teaching?

We have no right, as a Church, to enter into an alliance that will place error on a level with truth. We must hold fast the form of sound words.

Such co-operation is not necessary.

We, as a Church, are able to do all our own work, to look after our own people. Let us have faith in our God; faith in our people. God has blessed us abundantly, and our people are responding liberally to all our appeals.

Let "systematic giving" be more generally taught, and become the habit of our people, and the Lord's

treasury will be always replenished. We must guard against taking a backward slip.

Our people are not unobservant as to Church work, methods and their underlying principles. If this Scheme becomes part of our Church machinery, do not be surprised if in a short time you discern a shrinkage in the funds of the Church, and our aggressive missionary work, now so important, at a standstill?

What, I ask, is to prevent our people reasoning in this way, "if Methodist teaching is good enough for a few families, for whose benefit the Church did not deem it needful to employ even a catechist, why may not Methodist teaching do well enough in our case?" It is all very well to talk about liberal views, etc. I am as liberal in my views as any on the other side of this question, but I cannot advocate liberal views at the expense of Bible truth and the distinctive teaching of Presbyterianism, which is Bible truth formulated. Presbyterianism as a scheme of doctrine is either right or wrong. If it is right (scriptural), let us adhere to it, and work it along the divine lines clearly laid down for our guidance, and God shall bless us, and all the ends of the earth shall see His glory. Let each Church do her own work for God. This is the only satisfactory way.

JAMES C. QUINN.

Emerson, May 23, 1887.

A REMEDY.

MR. EDITOR, My last letter to you has to some extent prepared the way for my remedy. I consider this the most important letter I have written on the evil connected with the working of our Probationers' Scheme, and I hope it will receive the consideration such an important subject deserves. Let me, therefore, give you what I conceive to be the only true remedy or remedies for the existing evils.

1. All unsettled charges shall be placed on the list of vacancies. To make fish of one and flesh of another congregation is to continue the present disorder.

2. All applications for appointments to vacant charges shall be sent to, and all appointments to vacant charges shall be made through, a Distribution Committee.

3. Vacant congregations shall be required to call a minister after having heard fifteen candidates. I speak with a considerable degree of confidence when I say that this rule is an admirable one. I have seen it in operation in several congregations in Scotland, and with the happiest results. There the congregations themselves decided to call after the hearing of fifteen candidates. Here I would make it a law of the Church. All I insist upon is a limit.

These three remedies, I think, are sufficient. There need not necessarily be three, but there must be two, the second and the third.

There must be one committee of supply, and only one; and there must be a limit to the hearing of candidates. Of course it is not to be forgotten that these are the remedies of "Aliquorum," an insignificant person truly. And being his, they do not carry much weight. They will scarcely cause a ripple on the peaceful working of our Probation Scheme. Far otherwise would it be were our college principals and influential city ministers to take the matter in hand, probe the evils that exist and give their wisdom, influence and scholarship to these or such like remedies for the wiping out of the evils justly complained of. Will they do it?

ALIQUORUM.

THE oldest workingman in Boston is said to be Martin Collins, who was born in Nova Scotia in 1796. By engaging in trade between his home and ports in Maine and Massachusetts he had, when forty years old, acquired a snug property, but commercial crises reduced him to poverty. He now lives in East Boston, and, though over ninety-three years of age, works industriously every day as a shoemaker. Nova Scotia produces good men.

THERE is no narrow-mindedness in the New York Independent. It knows good men when it sees them, as the following testifies. The Church wants no prohibitive tariff on brains. We have in this city a number of pastors of foreign birth who have settled among us, Drs. Hall, Taylor, Ormiston and Rainsford, such as we would be glad to duplicate again and again. The more of such men, the better, whether they come from this country or any other.

Pastor and People.

IN THE WINE-PRESS ALONE.

In the dusk of our sorrowful hours,
The time of our trouble and tears,
With frost at the heart of the flowers,
And blight on the bloom of the years,
Like the mother voice tenderly hushing
The sound of the sob and the moan,
We hear, when the anguish is crushing,
"He trod in the wine-press alone."

How sudden soe'er the disaster,
Or heavy the hand that may smite,
We are yet in the grace of the Master,
We never are out of His sigh;
Though the winnowing winds of temptation
May forth from all quarters be blown,
We are sure of the comin' salvation
'The Lord will remember His own.

From Him, in the night of His trial,
Both heaven and earth fled away;
His boldest had only denial,
His dearest had only dismay,
With a cloud o'er the face of the Father,
He entered the anguish unknown;
But we, though our sorrows may gather,
Shall never endure them alone.

We bend in human frail fashion,
And sway 'neath the weight of the rod,
But swift in its blessed compassion
Still hastens the help of our God.
And the sigh of the spirit faint-hearted
Goes up in a song to the throne,
Such strength in its need is imparted:
"He trod in the wine-press alone."

And therefore He knows to the utmost
The pangs that the mortal can bear;
No mortal hath pain that the Master
Refuseth to heal or to share.
And the cries that ascend to the Loving,
Who bowed Him for us to atone,
Are hushed at the gentle reproving,
"He trod in the wine-press alone."

—Margaret E. Saunster, in *Sunday School Times*.

IN MEMORIAM.

The following is from a sermon in memory of John Ross, preached in Chalmers Church, Woodstock, by the Rev. W. A. McKay, B. A.

Text.—Enoch walked with God.—Gen. v. 24.

John Ross was born in Dornoch, Scotland, on the 11th of November, 1821. He came to Canada in early life, and taught school for some time in our neighbouring township of West Zorra. At that time he was known as a man of strong personality, deep convictions and more than ordinary devotion to study. In 1844, that is, the memorable year of the Disruption, he began his special work of preparation for the ministry, in Knox College. His character could not fail powerfully to impress his fellow-students. One of these, who now occupies the chair of Systematic Theology in Knox College, thus writes of him at that time. "He did not parade his religion, he spoke comparatively little of his religious feelings and experiences, but no one could come into close contact with him without learning something of his deep spirituality and profound earnestness. His religion was not a garment put on, but a life which manifested itself; and his character was so transparent, and the current of his religious nature so strong that the spirit which reigned in him was visible to all around him. During his college course he took a very high place as a student. He was a thinker, but his thinking did not always run very closely in the lines of his class work, and he would not have distinguished himself in cramming up for a modern examination. Even in his ordinary class-work, he always took a good place, but it was as a profound and original thinker, who had a peculiarly clear grasp of divine truth, that he became especially known to both professors and students. He was pre-eminently a theologian." On the occasion of his death the professors and students of the college, assembled in conference, bore high testimony to his intellectual and spiritual attainments: His generous spirit, his high gifts and attainments, his early and singularly elevated piety have secured for his name a place of special honour in the college where he studied, and, indeed, in the estimation of all who knew him. It is a matter of peculiar thankfulness, at this hour, for the conference to know that while diversity of opinion, in reference to an important ecclesiastical movement, prevented their brother from continuing to walk in outward fellowship with his early associates, this diversity was never

allowed either to weaken the ties which bound him in Christian love to his brethren, or to cast a cloud over the esteem, confidence and love which they cherished toward him.

Of his early spiritual history not much is recorded, but the following lines from a private letter written by him to a friend, five years ago, will show how clearly he realized the great doctrines of grace: "If I am born again, my spiritual birth took the most pronounced anti-Roman form. I first fled from God and from the Gospel to which my heart refused to bow, though I was still believing it. I fled on down to dark despair, and for years refused to leave that loathsome dungeon. At last in my dungeon or den God gave me a sight of myself which made me feel that there was not an eye among all God's creatures that could endure to turn one look upon such a man. With this sense of overwhelming shame at its height I sprang over at one bound to God for covering, saying, 'If Thou wilt not look on me, no creature can.' That one leap changed my relation and attitude toward the universe. I fled from all God's creatures to Himself as my hiding-place. Freedom from human—say rather creature—authority in all matters concerning God and my soul is the characteristic of my spiritual liberty to this day, and it had its birth in that leap."

After completing his college course, he was ordained to the Gospel ministry on September 25, 1851, and settled over the congregation of Brucefield, in the county of Huron. There he continued to labour until on March 8 last the Master said "Come up hither," in the sixty-sixth year of his life, and in the thirty-sixth year of his pastorate. During these thirty six years he only missed one Sabbath that he did not preach.

As a preacher he was extremely uneven. Eccentric in his habits, and very irregular in his methods of study, there were times when he spoke in the pulpit with great hesitation and difficulty; but there were other times, as some of you can bear testimony, when his earnestness and power were simply overwhelming. Who that has ever heard him can ever forget the faithfulness and thoroughness with which he expounded God's law, its holiness, its spirituality, its requirements; or the fiery earnestness with which he reproved sin, and warned men of guilt, danger, loss and ruin? But the great subject of his preaching was Christ—Christ the divine-human, the prophet, priest and king of His people. He gloried in the cross. He never wearied speaking of the precious blood of the Lamb. To-day I think I hear him, as I once heard him more than twenty-five years ago, when I was a lad at Embro. Speaking of the troubled state of the nations at that time, he quoted the language of the second Psalm, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel against the Lord and against His anointed." Then, suiting the action to the word, he cried out, in a triumphant voice, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Then he quoted the words of Jude, verse 14, "Behold the Lord cometh with ten thousand of His saints to execute judgment upon all," etc. Then after describing the sins of the Church, he exclaimed, in the language of the weeping prophet, and in tones full of pathos, "Return, thou backsliding Israel, saith the Lord, and I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever." To this he added the expostulation of Isaiah, "Wherefore do ye spend money for which is not bread, and your labour for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness; incline your ear and come unto Me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." Seldom, if ever, have I heard the Word of God quoted and applied with such earnestness and power.

Many of you will remember his appearance in this town five years ago, at the great farewell meeting to Dr. Mackay. The meeting was held in the Methodist Church, which was kindly granted for the occasion, it being the largest church in town. There was a congregation of about 1,500 persons. There were thirty or forty clergymen and many laymen from all over our Province, including the Premier of Ontario. A good deal had been said about the state of the

heathen, their degradation and the duty of the Church to them, when suddenly Mr. Ross sprang to his feet. His striking appearance, his peculiar voice and his strong Gaelic accent at once arrested the attention of every one. "What is the matter," he exclaimed, "with Formosa? What is the matter with China? What is the matter with Canada? What is the matter with Oxford? What is the matter with Zorra? What is the matter with Woodstock?" These questions were put with slowness, deliberation and solemnity. At the close he made a long pause, looked around upon his audience; then he answered his own questions in three short words, "It is sin." Many who were present will never forget the effect. The younger and less experienced of his hearers may have failed to catch the point, but not so with the more thoughtful and experienced. Bad as were the heathen, and sad as was their condition, we in Oxford, in Zorra, in Woodstock, with all our boasted privileges, were in the same category with them—afflicted with the same malady, and requiring the same Physician—a most important truth, and one which needs to be frequently impressed upon the minds of Christian workers. God bless all who are seeking to advance His cause among the heathen, but oh my fellow-workers, beware, lest in your activity you forget to inquire into your own soul, and the souls of the perishing around you. It will be more tolerable for Sodom and Gomorrah on the day of judgment than for those of Oxford, Zorra or Woodstock who reject Christ.

Mr. Ross was an excellent scholar, and possessed a well-cultured mind, but for "culture" in the scant phraseology of our day he cared nothing. The culture he valued so highly, and laboured so earnestly to promote, was the raising of men and women from the death of sin to the life of holiness in Christ—bringing dead branches, and, by the help of God, grafting them into the living vine whence they could receive life and nourishment, and bring forth fruit to the glory of God.

Mr. Ross belonged to a class of preachers of whom we have not too many. In this easy, luxurious, fashionable, self-seeking age we have no need of preachers with gloved hands, feminine voices, bland smiles and pretty essay sermons. The world and the Church to-day want downright, straightforward, honest, loving, earnest testimony about the soul and sin, God and salvation. We want men of conviction, men of earnestness, men of courage, men who are not afraid to attack evil, however fashionable or powerful, and who will speak plainly, calling sin, sin; and hell, hell. Plenty there are skilful enough to dress up their little airy-fairy thoughts in gauze and tinsel and sparkling finery for their own amusement and that of their hearers, while the conscience is left untouched and the soul asleep. O, for more men with great thoughts and brave words to send forth God's message, clothed in a flame of divine love, and filled with the lightning of the Holy Ghost, so that each message will be a shock to loosen the joints of iniquity, snap the cords of wickedness, and make the very bones of sin rattle and quiver. Such a preacher was John Ross; no smooth-tongued orator, but a "Son of Thunder who never feared the face of man," and would rather stand alone with God on his side, than violate his conscience in the least. "Don't go a stooping and begging to the world; be a man, be a Christian, be a hero" was the parting advice he gave a student missionary of our Church.

The memory of the just is blessed, and the memory of John Ross will be bright and green in the hearts of many until they overtake him in the better country; that is, the heavenly. Until then, let us not be slothful, but followers of them who through faith and patience inherit the promises. Could he speak to this congregation to-day, from the heights of the heavenly glory to which he has been admitted, he would say to us, "Forsake sin; flee from the wrath to come, trust God, follow Christ; live so that your end may be peace, and your immortality eternal blessedness."

THE Vatican, replying to a request for an interpretation of the Pope's recent allocutions, has sent circulars to the Papal Nuncios abroad, saying that, although the Pope's declarations are moderate, nothing will be changed, and, if the Italian Government desires peace, the Pope is disposed to treat on the basis of the restoration of his temporal power.

Our Young Folks.

WHITE CLOVER.

My little maiden came to me,
Her small hands brimming over,
Not with the garden's choicest flowers,
But only sweet, white clover.

I took her gift, the while my thought
The long years travelled over—
When I, like her, with busy hands,
Made wreaths of sweet, white clover.

The green fields stretch before my eye,
To far-off tones I listen;
The while, beneath a summer sky,
I see the blue waves glisten.

I dreamt my childish dreams again,
In fairy lands a rover,
A magic garland, this I wren,
Though only sweet, white-clover.

Yet much of life's best sweetness we,
In homely things discover,
As honey-bees pass gaudy flowers,
To seek the low, white clover.

GOLDEN GRAIN BIBLE READINGS.

BY J. A. R. DICKSON, B.D., GALT.

GOD'S "NOW" I

This reveals the urgency of God's action, pressing us to duty at this moment, as it shows us His own action in this moment.

Of Help,	Psa. xxi. 5.
" Inspection,	Gen. viii. 21.
" Repentance,	1 Sam. ii. 30; Jer. xxv. 5.
" Judgment,	Isa. v. 5, 6; xxxiii. 10; Jer. iv. 11.
" Prophecy,	Isa. xvi. 14.
" Salvation,	2 Cor. vi. 2
" Desire to bless,	Mal. iii. 10.
" Answer to prayer,	Dan. x. 11.
" Commission to preach,	Acts xxvi. 17
Holy Spirit coming,	Acts ii. 33.

We may add a warning against trusting in the morrow, to which we do well to give good heed (Pro. xxvii. 1). God's time is always the best time. That gives us the tide at the flood; and, being taken, everything is prosperous and grandly successful.

HARRIET NEWELL.

All young American Christians in the early part of this century knew the name of Harriet Newell. A feeling of tender admiration and awe gathered about the memory of the girl who went out of a happy New England home into the almost unknown darkness of heathendom, and laid down her life for the Lord Jesus when only twenty years old. She was born at Haverhill, Massachusetts, in 1793, sailed for India with our first missionaries in 1811, and died at the Isle of France the same year. A story soon told, and yet a story without an end! That clear young voice rings on in the ears of this generation and its echoes will not cease.

Our echoes roll from soul to soul,
And grow forever and forever.

The Christians of Harriet Newell's day were roused by her example to give, pray, and some of them to live and die, for the missionary work. Mothers named their little daughters for her, in the hope that they would walk in her steps, and, this very year, at least one "Harriet Newell" tells of the love of Christ on missionary ground.

It was in the year 1806 that Harriet Atwood (for this was her maiden name) began to talk of living for Christ's service. She was then a gay girl of thirteen and a pupil at Bradford Academy, Massachusetts. After a three months' struggle with the love of the world and of self she gave her soul to the Saviour of sinners. She said: "My gay associates were renounced, and the friends of Jesus became my dear friends. I have enjoyed greater happiness than tongue can describe. I have indeed been joyful in the house of prayer. Oh, the real bliss I have enjoyed! Such love to God, such a desire to love Him I never possessed before."

She did not immediately enter the Church, and begin Christian work. As a consequence, she lost her joy, and drifted back into worldliness. It was not till 1809 that she was again aroused. Confessing that she had had no real happiness in the pursuit of worldly pleasure, she gave herself at the age of sixteen finally and publicly to the Lord, being received to the Church in Haverhill. Two years after she was

asked to go to India, as the wife of Rev. Samuel Newell. It was a far more difficult question than it would be now. No American had ever gone on a mission to the heathen. The idea was considered absurd by most. Little was then known about the Hindus, except their degrading and cruel superstitions. The climate was unfavourable. No one could say that life would be safe. The voyage was long, and letters must be infrequent. Harriet was a loving daughter, and she wrote at this time: "Never before did my dear mamma and brothers and sisters appear so dear to me. But God commands me. How can I ever pray for the promotion of the Gospel among the heathen if I am unwilling to offer my little aid when such an opportunity is given? Willingly will I let go my eager grasp of the things of time and sense, and flee to Jesus. Have I anything but an unfaithful and depraved heart to discourage me in this great undertaking? Here the Almighty God, the Maker of all worlds, the infinite Disposer of all events, has pledged His word for the safety of His believing children. The cause is good; the foundation is sure. Oh, could I be the instrument of bringing one degraded female to Jesus, how should I be repaid for every tear and every pain!"

Harriet Atwood was married to Mr. Newell, and they set sail from Salem, February 19, 1813, amid the prayers and blessings of multitudes. At that time she wrote to her mother. "I am tranquil and happy. The undertaking seems more noble than ever. Do not indulge one anxious thought relative to me. If you love your Harriet, mamma, commend her to God and the word of His grace, and then leave her." In the following June she wrote: "Rejoice with us, my dear, dear mother, in the goodness of our covenant God. After seeing nothing but sky and water for 114 days, we this morning heard the joyful exclamation of 'Land! land!'" The day before reaching Calcutta, she added: "I wish my own dear mother could be a partaker of our pleasures. . . . This is the most delightful trial I ever had." "Whenever you think of me, think I am happy and contented; that I do not regret coming here. I think I see you surrounded by your dear family, taking comfort in their society, and blessing God for one child to consecrate to the work of a mission."

The missionaries received a joyful welcome from Dr. Carey and the other English Baptists already at work in Calcutta. But their entrance was violently opposed by the British East India Company, which governed the country. The captain with whom they had come from America was even refused a clearance from the port of Calcutta unless the missionaries would engage to leave India with him. They remained six weeks, receiving every kindness in the hospitable home of Dr. Carey, enjoying the climate and the beautiful scenery, and continuing in perfect health. Mrs. Newell wrote: "Much as I long for the society of my dear absent mother and dear brothers and sisters, I am not willing to return to them. Yes, I am positively unwilling to go to America unless I am confident that God has no work for me to do here. My heart gladdens at the thought of commencing, with my dear companion, the missionary work." Finding that the East India Company would allow them to go to the Isle of France, it was decided that the Newells should begin a mission there. They heard that the English governor would favour it, and that there were "18,000 inhabitants ignorant of Jesus."

August 4, Mr. and Mrs. Newell sailed from Calcutta, and, after a long, stormy and dangerous voyage, reached the Isle of France early in November. The fatigue and exposure had, however, broken Mrs. Newell's health, and she died of quick consumption three weeks after landing. She met her end with joy, talking through the whole of her sickness with great delight of death and the glory that was to follow. The doctor told her these were gloomy thoughts, and she had better get rid of them. "On the contrary," she said, "they are cheering and joyful beyond what I can express." "Death is glorious, truly welcome. I have never regretted leaving my native land. . . . God has called me away . . . but I have had it in my heart to do what I can for the heathen." Thus was her victory won. "Comfort our dear mother," wrote her beloved husband to a brother in America. "Tell that dear woman that Harriet's bones have taken possession of the promised land, and rest in glorious hope of the final and universal triumph of Jesus over the gods of this world."

TRUE POLITENESS.

A kind heart is the first essential of true politeness. The other day we saw a poor woman, her arms laden with bundles, trying to open the lid of a street letter-box. Dozens of people jostled by without offering to help, but presently a finely-dressed young lady came along, who, with her daintily-gloved hand, lifted the lid, then smiled and passed on, as if she were in the habit of being thoughtful for others. The same spirit characterized the following incident which occurred lately:

An aged truckman bent under the weight of a big roll of carpet. His bale hook fell from his hand and bounded into the gutter out of reach. Twenty idle clerks and salesmen saw the old man's predicament, and smiled at his look of bewilderment. No one ventured to help him.

A fashionably-dressed young woman came along, took in the situation at a glance, and, without looking to the right or left, stepped into the gutter, picked up the hook in her dainty, gloved fingers, and handed it to the man with a pleasant smile.

The idlers looked at each other, and then at the fair young woman. The old truckman, in a violent effort to express his thanks politely, lost his hat. It rolled into the gutter where the hook had been.

This was almost too much for any woman, young or past young, but this New York girl was equal to the occasion.

Into the gutter she tripped again, and got the soiled hat. When she handed it to the truckman a happy smile was seen to play about her lips. "God bless ye, miss," the old man said, as the fair maiden turned her back on the idlers, and went on her way.

MOTHER'S TURN.

"It is mother's turn to be taken care of now."

The speaker was a winsome young girl, whose bright eyes, fresh colour and eager looks told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words?

Too many mothers, in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it; and the daughters do not think there is any self-denial involved. Jenny gets the new dress, and mother wears the old one, turned upside down and wrong side out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study, and must lie down in the afternoon, but mother, though her back aches, has no time for such an indulgence.

Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties, which for years they have patiently borne.

A PATIENT ELEPHANT.

"Tell my grandchildren," writes the Bishop of Calcutta, "that an elephant here had a disease in his eyes. For three days he was completely blind. His owner, an English officer, asked my dear Dr. Webb if he could do anything to relieve the poor animal. The doctor said he would try the nitrate of silver, which was a remedy commonly applied to similar diseases in the human eyes. The large animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was in a manner restored, and the animal could partially see. The next day when he was brought and heard the doctor's voice, he lay down of himself, placed his enormous head on one side, curled up his trunk and drew in his breath (just like a man about to endure an operation), gave a sigh of relief when it was over, and then by trunk and gesture evidently wished to express his gratitude. What sagacity! What a lesson of patience!"

We should endeavour to promote the happiness of those with whom we dwell; for a selfish, churlish, silent person in the family, like a cloud obscuring the sun, soon casts a gloom over all around him, which is wholly inconsistent with Christianity. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

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TORONTO, WEDNESDAY, JUNE 5, 1887.

THE American Presbyterian Church raised last year for Home Missions, \$648,268; for Foreign Missions, \$784,157. These princely offerings prove that Calvinism is not dying over there to any great extent.

THE *Christian at Work* has the following rather grim observations to make about union between the Northern and Southern Presbyterian Churches:

As we read the proceedings of the Southern Presbyterian Assembly it looks as if the cemetery were destined to play an important part in the matter of the coming Presbyterian reunion.

It is a sad fact, but still a fact, that the cemetery has to play an important part in many good movements. How often we hear people say, "Yes, that would be a good thing to do, but it cannot be done as long as Mr. So-and-so is to the fore." That is simply another way of saying, "When Mr. So-and-so is laid in the cemetery, this good thing may be done." Surely it cannot be a very comfortable reflection for a good man that his existence on earth blocks some good work.

THE General Assembly of the Presbyterian Church of the United States laid down the following platform the other day as the one on which it will be willing to discuss union with any Christian Church:

1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all.
2. The universal visible Church consists of all those throughout the world who profess the true religion, together with their children.
3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity.

Plank No. 3 of this platform is in exact line with some remarks made in these columns last week. Let there be first "mutual recognition and reciprocity between the different bodies who profess the true religion," and when this happy condition of things exists it will be time enough to talk about organic union. This is really "the first and essential step toward practical Church unity," and until this first and essential step is taken there is no use in talking about organic union. Where is the sense in discussing organic union while some clergymen cannot go farther than a "street acquaintance" with their brethren, and some of the Churches frequently steal their neighbours' sheep and lambs. Recognition and reciprocity must come before union.

THE American Assembly have a committee on annual concerts for prayer. In their report last week this committee made the following recommendations among others:

That the last Thursday of January be observed as a day of prayer for colleges, theological seminaries and other educational institutions in this land, and also at mission schools and colleges, that all these institutions may become the source not only of knowledge, but that wisdom which sanctifies knowledge and makes it effective for good.

That on children's day special prayer be made in all the Churches for the baptized children of the Church and for the personal consecration of the youth of the Church to holy lives.

That the Sabbath in November, set apart for special instruction in missions, be kept as a day of prayer for more intelligent knowledge and zeal in this great cause.

Whilst we believe that colleges and the baptized children of the Church and missions should be prayed for every Sabbath in every congregation, it is also a good thing to have annual concerts for prayer when special supplication should be made for theological seminaries, Sabbath schools and missions. The reflex influence would be good. Special prayer for professors and students would deepen the Church's interest in our college work. Special prayer for the children could hardly fail to remind parents of their duty, and children of a certain age that they should take covenant vows on their own behalf. Special prayer for missions would aid the cause much more than some missionary meetings we hear and read about. No doubt these annual concerts for prayer have much to do with the marvellous work the great American Church is carrying on year after year.

CANADIAN Methodists have always been noted for loyalty to their Church. We would not say that the typical Methodist stands by his Church right or wrong, but we do say that he hardly ever thinks his Church wrong. However noisy he may be at times when he does not get his own way—however loud he may talk when Conference fails to send the right man or remove the wrong one—you nearly always see the good man quietly back in the traces in a few weeks, pulling as kindly as ever. Such being the case it was with no ordinary astonishment that we have observed mutterings of discontent at various times since last September against bringing Victoria into the University scheme for Federation. The highest court of Methodism decided at that time to remove Victoria to Toronto at the earliest date practicable, and the history and genius of Methodism led everybody who knew the Church to believe that the minority would give way at once, and loyally help to carry out the decision of the Supreme Court. It is no secret that they have not all done so. The action taken the other day by the Montreal Conference is not, as a city daily described it, "disloyalty" or "insubordination," but it has an unpleasant look. An Annual Conference stands in about the same relation to the General Conference as one of our Synods stands to the General Assembly. If any Synod tried to thwart, or obstruct, or even delay action taken by the Supreme Court, that Synod would have a course of discipline before it. No Synod would ever dream of doing anything of the kind. Disguise the fact as we may, the Montreal Conference did review the work of a superior court. Some people think it did a good deal more.

PATRIOTIC Canadians, of all political parties, will learn with deep regret that the Hon. Edward Blake has been compelled through ill health to give up in the meantime his duties as a member of the Dominion Parliament. Public men of pre-eminent ability and pure character are not so plentiful in this world that a small country like Canada can well afford to lose the services of a statesman like Mr. Blake. Though not in the Government, his immense store of knowledge and splendid intellectual powers were of great service in moulding the legislation of the country. One of the bad things about party government is that an Opposition leader rarely gets credit from his friends, or his opponents, or his country, for the good work he may do in helping to shape the legislation of Parliament. Mr. Blake at Ottawa, or Mr. Meredith in Toronto, may do more than half a dozen other members in the way of making good laws for the people, but hardly anybody gives them credit for doing anything unless they succeed in embarrassing the Government, or turning it out. Mr. Meredith is one of the most useful members in the Local Parliament, but some, even of his own friends, consider him a failure because he cannot turn Mr. Mowat out of power. Mr. Blake has relinquished a magnificent income and seriously impaired health in public service, but it is no secret that men calling themselves Liberals are ready to taunt him with failure simply because he has not defied Sir John. Are Canadians such a lot of narrow-minded pugilistic partisans that they consider no man is working for the body politic except when he is knocking over some political opponent? Apart from all political considerations, we are sure the earnest hope and prayer of every patriotic Canadian will be that Mr. Blake may soon regain his health, and that, whether in Opposition or in the Government, Canada may long enjoy the benefit of his splendid abilities.

THE GENERAL ASSEMBLY.

THIS evening the Thirteenth General Assembly of the Presbyterian Church in Canada meets in Winnipeg. To many of the delegates the distance they have to travel is great. The commissioners from the Provinces down by the sea might well regard their duty as one of great responsibility. The journey alone is a formidable undertaking, but they are hardy men and stalwart Presbyterians, and a goodly representation from the Eastern Section of the Church have resolved to do their duty and, judging from former years, they may be relied upon to do it well. It is all but certain that the East will have the honour of giving the Moderator to the General Assembly. The choice certainly is a happy one. The pastor of Fort Massey Church is beloved for his father's sake, and none the less warmly esteemed for his own sake. He is a loyal-hearted and loyal son of the Church, and from his early years has been faithful and zealous in the work of the pastorate. He is admired for his talent and worth, and beloved for his large-hearted benevolence and rare gentility. For his manliness and amiability he is esteemed from Halifax to Vancouver, and his single-hearted sincerity and kindness are not without recognition from the Giant's Causeway in Ireland to John o' Groat's on the North Sea. If tact, knowledge of business and suavity can allay or prevent ecclesiastical ripples at Winnipeg, then the present will be as peaceful and happy an Assembly as the last. It would be difficult to conceive a more harmonious meeting than that of last year at Hamilton.

A good healthful breeze, is not, however, in all cases a bad thing. It dissipates stagnant vapours of prejudice and discontent. It is not in every instance the brother who raises his voice in indignant protest against what to him appears wrong that is guilty of disturbing the harmony of an ecclesiastical gathering. He may have just cause for his indignation, and he does good service by calling attention to the supposed wrong. A sly trickster at school, who delights in mischief, pinches his unsophisticated neighbour, who on the instant raises a howl of pain and indignant remonstrance. The teacher swoops down upon the howler, while the mischievous scamp looks on with a hurt expression of countenance because the good order of the school has been disturbed. The member with a grievance or the brother who endeavours to ventilate a wrong is not necessarily a discontented growler, nor *prima facie* an offensive person. Frank, straightforward Christian manliness, and the considerate forbearance that Christian brethren owe to each other, will make scenes sometimes witnessed "in another place" impossible in a General Assembly.

Though indications are wanting that the present Assembly will be called upon to deal with exciting subjects, it will be an important Assembly nevertheless. Every Assembly is. The intelligent and efficient consideration and guidance of the ordinary work of the Church is after all the most important that can occupy the attention of the court. But this Assembly marks an era in the Church's history. People will date from the time that the General Assembly first met in Winnipeg.

FIFTY YEARS A QUEEN.

IN history the instances of sovereigns who have reigned for half a century are of rare occurrence. The representative of the supreme authority in the United States can never dream of holding the Presidency for a longer period than eight years. The venerable Emperor of Germany is older in years than her Majesty, but he was an old man when he succeeded to the Prussian throne, and it was not till 1870 that he received the imperial title. The exceptional length of the Queen's reign has added interest to the jubilee celebrations that have been or are yet to be held throughout her vast dominions.

Beneath all that is artificial in connection with the jubilee excitement, there is a strong underlying sentiment of profound respect and esteem for the noble lady who for the last fifty years has presided over the destinies of the British Empire. She holds a place in the affections of all classes of her subjects, and their well-wishes, both expressed and unuttered, will be fervent and sincere. Not only amid the stately grandeur of Westminster Abbey will jubilee odes be chanted, but from humble hearts throughout the Empire will rise the familiar, but none the less sincere, prayer, "God Save the Queen."

Queen Victoria has justly earned the affectionate respect of her subjects because she has worthily and well discharged the duties of her exalted station. She has ruled as a constitutional sovereign. She may have her individual opinions and preferences, and to this the highest as well as the humblest is fairly entitled, but she has never been accused of arbitrary interference in national affairs. She has sacredly respected the counsels of her constitutional advisers, and has never been found wanting in the performance of the duties she owes to the State. It is said of her that she is an indefatigable worker, and most conscientious in the fulfilment of every public duty. Her signature is never mechanically affixed to any document. She must understand its purport before it receives her sanction.

In the discharge of her social duties the Queen has been most exemplary. Those whose conduct has been unworthy of the exalted rank they occupy receive no countenance from her. Through the long years of her reign she has endeavoured to maintain a pure court. Even in the face of strong social pressure she has declined to rehabilitate those whose reputations had been dishonoured by evil behaviour. In this respect the action has been most beneficial; for, whatever may be said in disparagement of court influence, in English society it is still very potent, and the determination of the Sovereign to maintain its honour has greatly elevated the social life of the nation. While worthy presiding over a fashionable court, she has not disdained the claims of a still wider humanity. She has never wrapped herself in the stately robes of a frigid exclusiveness. In the homes of the humble and lowly she has ever met with a cordial welcome. The inmates of many a cottage in the neighbourhood of Balmoral can testify to the genuine simplicity and womanly feeling with which she has ministered comfort and help to the poor and the suffering. She has ever been prepared to listen with a sympathetic ear to appeals on behalf of sorrow and distress. Aid to the victims of great public calamities has always been cheerfully rendered, and she has been ready on most occasions to help the cause of philanthropy. Though a member of the Church of England, she has been no sectarian bigot. In Scotland she attends the parish church at Crathie, and finds the simple Presbyterian service helpful to her spiritual nature. A number of the leading ministers of the Church of Scotland have preached while the Queen was a worshipper, and twice has the pastor of one of our Canadian Churches been invited to minister during the Royal visit to Balmoral.

It is not merely throughout Great Britain and the British possessions that the kindly good wishes of the people go forth toward the Queen in this her jubilee year, but in other lands, even in those where monarchy as an institution is lightly regarded, the British Queen is greatly respected for her personal virtues, and for the humane sentiments she has continued to cherish. It is a significant fact that at the meeting of the International Sabbath School Committee in Chicago last week a resolution appropriate to Queen Victoria's jubilee was unanimously passed amid applause, and its adoption was immediately followed by the audience standing up to sing the National Anthem with enthusiasm. This is an indication of the good-will with which she is generally regarded.

Our Queen, in her early womanhood, came to the throne in troublous times. The fierce contests over the Reform Bill had subsided, but the exaggerated hopes of amelioration which the agitation of that measure excited had not been fulfilled. There was great industrial and social discontent, and there were mutterings of serious disturbances. The Chartist agitation in the earlier years of her reign reached its height, but increasing prosperity and the extension of popular rights rendered the agitators' occupation useless. During Victoria's reign popular government has been greatly extended, industrial and commercial resources have been wonderfully developed. Science, literature and art have been promoted, and shed their lustre on Britain's greatness. Charity and benevolence have found an enlarged field for their beneficent exercise, and the friends of evangelical religion are more numerous, earnest and effective than they were fifty years ago. The reign has, on the whole, been peaceful. There have been Sikh, Afghan and other Indian wars, Kaffir and Zulu wars, the Crimean Campaigns and the Indian Mutiny; but no

invader has disturbed the peaceful serenity of the British Isles. The future is unrevealed. No mortal can tell what will be on the morrow; but all Europe is one vast armed camp, exciting international questions, domestic problems of gravest importance are pressing for solution, it would be folly to attempt to forecast what will be the end of these things. Meanwhile the heartfelt prayer of millions will be, God bless our noble Queen, may she be spared for years yet to come, and when she closes her honourable and illustrious reign, may she receive a crown of righteousness that fadeth not away.

Books and Magazines.

SCRIBNER'S MAGAZINE. (New York. Charles Scribner's Sons.)—In addition to the usual variety of readable papers on timely subjects, serial fiction, poetry and short story, the attractions of the June number of *Scribner's* are "Some Illustrations of Napoleon and His Times" and the unpublished letters of Thackeray. In artistic finish and general excellence the illustrations are all that can be desired.

CANADIAN METHODIST MAGAZINE. (Toronto. William Briggs.)—There are three papers, copiously illustrated, in the June number of this magazine, "Her Majesty's Tower," "In the Trades," by Lady Brassey, and "Our Gracious Queen." The Jubilee is also the subject of a hearty and loyal paper by the Rev. Dr. Carman. The editor, Dr. Withrow, also contributes a paper on "The Course of Empire." The number, as a whole, is excellent.

HARPER'S MAGAZINE. (New York. Harper & Brothers.)—*Harper's* for June is more than ordinarily interesting. There are profusely illustrated papers on "The Excavations at Susa," "Mexican Notes," "The Kentucky Pioneers"; on "Keeping Birds," and a Sheet of Paper" in the Great American Industries series. Dr. Richard T. Ely writes on "The Growth of Corporations," and Professor A. T. Hadley on "American Railroad Legislation." Howells' new novel, "April Hopes," and "Narka, a Story of Russian Life," are continued. Thomas Bailey Aldrich has a poem in this number. The other contents and the usual departments are unusually good.

THE CENTURY. (New York. The Century Co.)—On opening the June number of the *Century*, the massive, earnest face of Count Leo Tolstoy looks the reader in the face. There is a most interesting paper on this remarkable Russian by George Kennan, who, in the interest of the *Century*, undertook a perilous journey through Siberia. He intends to record the result of his observations in a series of papers. "Peterborough Cathedral," richly illustrated, is Mrs. Van Rensselaer's contribution to the current number. Boat racing is the subject of two papers. "How Food Nourishes the Body" is also an interesting paper. The Lincoln History, War Papers, fiction and poetry, together with the customary departments, make up a splendid number of this most admirable monthly.

THE ATLANTIC MONTHLY. (Boston. Houghton, Mifflin & Co.)—The *Atlantic Monthly* for June opens with a curious and interesting story by Josiah P. Quincy, called "A Crucial Experiment." Mr. A. Lawrence Lowell contributes a thoughtful article on "The Theory of the Social Compact," and Mr. Scudder's "Nursery Classics in School" considers the advisability of using the best of children's fables and stories as school reading instead of the insipid selections in the ordinary reading books. Mr. John Fiske writes about "The Completed Work of the Federal Convention" in his series of historical papers; and Dr. Holmes continues his interesting account of his European experiences. A very pretty short story, called "Enceladus," by a lady who remains anonymous, gives an account of some experiences in the recent earthquake region of the Riviera. Miss Sarah Orne Jewett is represented in this number by a poem entitled "The Caged Bird." There are, also, poems by the late E. R. Sill and by Graham R. Tomson, and criticism of the recent exhibition in Boston of Mr. Eihu Vedder's paintings by Wm. Howe Downes. The two serials by F. Marion Crawford and Mrs. Oliphant and Mr. Aldrich go on as usual, and the number closes with some able criticisms and the usual departments of the Contributors' Club and the Books for the Month.

THE MISSIONARY WORLD.

CENTRAL INDIA MISSION—REV. J. WILKIE'S REPORT.

After the full report of last year, it is unnecessary to repeat details of work, which necessarily have so much of sameness from year to year. I shall therefore only note any changes of the year that seem to be of importance.

In September last Basist Narayan, with the approval of the Council, was sent to the Theological School, at Saharanpur, of the American Presbyterian Mission, under the care of Rev. Messrs. Wherry and Ewing, whose ability and earnest evangelical efforts are too well known to require any words from me. From the first, that mission kindly invited us to avail ourselves of the advantages of the school, though we have only now for the first time found ourselves able to spare any of our men.

At the end of October Mr. Murray requested and obtained permission from the Presbytery to begin work at Oojein, which up to that time had been worked in connection with Indore.

The congregation at Indore has taken a step in advance. It has been organized into a congregation, and is prepared to call one, who has been taken under the care of the Presbytery with a view to a license, after having taken a four years' course at the Ahmednagar Theological School. As a stipend, they promise Rs 50 per month or Rs 600 per year, and from the first they will be entirely self-supporting. This year all the expenses of the boarding school, of the Sabbath school and of the religious papers, the current expenses of the Church, together with help to other schemes, have been met from Church contributions, and they have a balance of nearly Rs. 1,000 to begin the new year with. They have therefore resolved to send \$100 to the Foreign Mission Fund of the home Church and Rs. 50 to the Saharanpur Theological School. The membership has been reduced by removals, etc., to forty-three, with seventeen baptized adherents—sixty in all. Baptisms from heathenism we cannot report. We regret that the boarding school scheme is practically blocked for want of a suitable building, but we hope, as a congregation, to undertake the building too ere long, since the Church at home cannot do so.

The High School has continued to grow, the average for the year being 132, but the average for the last few months has been about 150. The total expense to the mission of the school for the year has been Rs. 67½ per month, about \$26, and we hope in time to have it entirely self-supporting.

At our prize distribution recently held, Dewan Bahadur Raghunath Rao, Prime Minister of H. H. Maharajah Holkar, was in the chair, and in the warmest possible way he spoke of missionary efforts generally, and of the school in particular, saying that it was the best school he had seen in his wide experience, of forty-five years. With him were many of the principal gentlemen of the city, though owing to the Holi and other festivals several regretted in letters of apology for their absence. For our purse funds over Rs. 200 were given, part of which we have set aside to form a library and a gymnasium. I regret that none in Canada have been able to respond to the appeal of a year ago for some scholarships, etc., for the school, that we might be on a level with other competing schools; but we hope that our great distance from home will not lead to our being lost sight of together. I should particularly mention that the Jubilee Committee, consisting entirely of native gentlemen, spontaneously sent us the largest donation received for the prize fund of our school.

All the other work, such as printing press, selling of Christian literature, vernacular schools, etc., is going on as last year, and so does not require further mention.

The New York Medical Missionary Society has outgrown its local stage of existence, and its name has been changed to the International Medical Missionary Society. Among the managers the names of the following Canadians appear. S. R. Briggs, W. H. Howland, William Gooderham and S. H. Blake, Toronto, Sir William Dawson and George S. Bishop, Montreal, J. C. Thompson, Quebec, and James S. MacLean, Halifax. On the Advisory Board, in addition to the representatives in various American cities, in India and China, are the Bishop of Huron, Dr. Kellogg, Toronto, and Rev. George Tompkins, Niagara Falls.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER XV.—Continued.

As they rapidly strode onwards up the glen, they could not forbear reverting to the subject of the letter; and Mr. Craig asked Roderick the meaning of certain allusions it contained. The student, however, firmly declined to enlighten him, and knowingly referred him to Archie and Carrie themselves for any further explanation he might desire.

The day was beginning to fall into the serene and yellow leaf ere they reached the sheep-farm of Glenartan. They found Mr. Graham's two daughters standing by the front door; for Florence had now been at home for fully a week. When their friendly greetings were over, the younger sister invited Mr. Craig to accompany her round the garden, and see the flowers ere the darkness should set in. When they had gone, Martha drew the student after her to a shady walk by the gable of the house, and there revealed the concerted purpose of these movements.

"Mr. Roderick, I want to speak you before you go in to see my father. I have something important to say, but it will not detain us long."

"Very well, Miss Martha," said the student, with some apprehension. "But, remember, if you think it better I should not see your father at all, don't be afraid to say so, and I shall return home at once."

"Don't be alarmed, Mr. Roderick," replied Miss Graham cheerily. "My communication is of quite another nature. You must know, first of all, that during this illness my father's temper has been softened and sweetened in many ways. He looks at almost everything in a different light now. Toward yourself, for example, his feelings have undergone what I may almost call a revolution. He understands now what you have done for Archie, and he is deeply grateful for your willing and loving services. Well, today, when we were quite alone, he told me that he no longer desired to put any restriction whatever on your intercourse with Florie."

Before she could say more, Roderick started from her side. Standing a few steps back, he looked her straight in the face, astonished, bewildered. She returned his gaze with an amused but cheery smile, which seemed to say, "There now, what do you think of that?" All he could stammer out was the words—

"Is it possible?"

"Possible!" said Miss Graham, still enjoying his confusion. "It's not only possible, it's actual! The truth is, I think my father was too proud to tell you himself, and chose me as a medium. You must just accept the assurance from me. Is not that enough?"

"Quite enough, Miss Martha," said Roderick. "But—does Florie know about this?"

"Of course she does, you stupid man. Do you think I could keep it from her for an hour? Besides, why has she enticed Mr. Craig away just now? Don't you see our little game? But hush! Here they come."

Just then Mr. Craig and Florence joined them, and they entered the house together. Archie met them in the lobby; and they passed, one by one, into the dining-room. They found Mr. Graham seated in a chair by the fire—paler and thinner than when the student had last seen him, but ready to give them a cordial reception. When, after Mr. Craig, Roderick advanced to greet him, the farmer clasped McKay's hand in both his own, and in a tremulous voice said—

"God bless you, Mr. Roderick. I am glad to see you."

There is no need to detail the further events of the evening. Miss Graham's housewifely skill and care had provided an excellent tea, to which full justice was done. Roderick McKay was in a maze. He could scarcely venture to look in the direction of Florie, and actually seemed to avoid her. Moreover, he both said and did, during the course of the evening, many foolish things, which provoked again and again a smile at his expense. Mr. Craig, especially, was astonished at him—it was, he thought within himself, so unlike Roderick—but he said nothing. He understood it all afterwards. At a late hour they parted, after an invitation to spend the evening of the following Tuesday at Altbreac House.

When Roderick reached home, family worship was over, and his father had retired to rest. William had not returned from a late errand to the village; and Ellen sat reading in the little parlour. Her younger brother and she had frequent and long talks together when left alone as they now were; and on this occasion Ellen was anxious to hear Roderick's news as to the proceedings of the day. The record he had to give proved more interesting than she had expected. The walk home in the cool night air had stilled her brother's excited feelings, and he was able calmly to tell Ellen all that had happened.

"Well, Nelly," he began, "I have great news to-night. Do you think you can bear them?"

"If they are good as well as great," replied Ellen, "I shall bear up to the best of my ability."

"That's right. Well, I shall begin with the best of all, but I must break the matter quietly, lest the shock should be too much for you. Mr. Graham received me most kindly and graciously to-night."

"I am glad to hear it," said his sister. "I have always hoped that he might come some day to regard you more favourably."

"He has given to-day a proof of his changed feelings such as I never ventured to look for. What do you think? He commissioned Miss Martha to tell me that he no longer desired to put any obstacles in the way of the freest intimacy between Florie and me. Isn't that good news?"

"Good news!" said Ellen, as she clapped her hands for joy. "It's wonderful—simply wonderful! What has done it?"

"Hush, Nelly," said her brother. "Don't speak so

loud, and don't make such a noise. You'll waken father; that's what you'll do."

"I can't help it, Roderick. There is almost nothing on earth I could be more overjoyed to hear. But you haven't answered my questions. What has brought about the change?"

"Many things combined, I suppose," replied the student. "His own improved health, and the softening influence of trial, have had something to do with it. Besides, he is grateful for the services which I have tried to render to Archie."

"These are very likely causes, and I am sure I am so glad they have had their effect. I hope the results—"

"Come now, Nelly," interposed her brother sharply, "never mind the results. It's too soon to speak of them; let us enjoy the happy present."

"I'll tell you what, Roderick, I know some one who will be almost—almost as glad as I am."

"Who is that?" asked her brother.

"Carrie Craig, to be sure. She will be rejoiced for Florie's sake and for yours as well. She thinks you were made for one another."

"Tuts, that's her good nature," said Roderick impatiently. Then he changed his key, and said gaily, "But do you know that I myself was taken for Carrie's betrothed to-day? What do you think of that?"

"For Carrie's betrothed," said Ellen in astonishment. "How, and by whom?"

"The how is a long story," replied her brother. "The whom was Miss Morrison."

"Miss Morrison! What ever put such a notion into the dounce old lady's head?"

Roderick detailed the story of the scene in the Manse, and gave his sister the substance of Carrie's oracular letter. When Ellen's curiosity had been satisfied, and her merriment had subsided, her brother started a new theme.

"I say, Nelly, you are in all the secrets, and some of them need be secrets no longer—at least to me. Can you tell me how Mr. Craig found out about the engagement between Archie and Miss Carrie?"

"The simplest thing in the world," replied Ellen. "You yourself had a hand in it, in a far-off way. You gave Carrie the ring from Archie. Well, would you believe it? The foolish girl would not be content but to wear it. She kept it on her fingers all night, and wore it during the day as well, when no one was present but Florie. Two or three times she narrowly escaped detection; and then at last she was caught. One of the flues took fire, and Florence and she were frightened out of their wits by the smoke. Mr. Craig hurried into the room to calm their fears, and when Carrie held out her hands beseechingly to ask what had happened, didn't he catch sight of the ring on her finger!"

"Girls will be girls to the end of the world," said Roderick with all the sobriety of a sage. "What next?"

"Oh the rest is soon told. When the fire was over, Mr. Craig returned to the room, and poor Carrie had to confess all. Her uncle, however, was very gentle and kind, and wound up by saying that he was neither surprised or a bit angry. I have no doubt your report about Archie helped to make things easy for Carrie."

"Well, well," said her brother, "I hope it will be a warning to you, my dear sissy; your day is coming."

"What do you mean, Roderick? I'm a long way off from anything of that kind. The chances are I shall live and die an old maid, and I shall be quite content. What would father do without me?"

"Don't be too sure, miss," said the student, as if he held the secrets of the future in his hands. "There's a fine young man coming here one of these days; and who knows what may happen?"

"Coming here!" said Ellen, with surprise. "Who is coming?"

"My college companion, Stewart. You know I sent him some letters to despatch when I wanted them to bear another postmark than Glenartan. Well, I promised to let him see in the flesh some of those to whom he had rendered that secret service, and also to show him some of the beauties of our scenery. I have got a letter from him today saying he will be here on Friday—so you must have the best room ready."

"How long is he to remain?" said Ellen.

"A fortnight at least—perhaps more," replied her brother. "Now you go off to bed—I see your eyes are heavy—and be sure you don't dream about a tall young man with neat whiskers, and what you ladies would call a 'love of a moustache.'"

"You're a wicked tease, Roderick! That's what you are. Good-night."

On the day named by Mr. Craig when inviting his guests, a gay company assembled at Altbreac. There were Mr. and Miss Morrison, from the Manse; Colonel Craig and his son Richard, the barrister, from the shooting-lodge; Roderick McKay and his sister Ellen; and Archibald and Florence Graham, from the farm. Miss Graham excused herself on account of the watchful care still needed by her father, though he himself had been anxious she should go. After an ample repast, the evening was spent in genial and happy social intercourse. The ladies in turn discoursed music on the piano, while at intervals Archie Graham made the staircases and lobbies echo with the shrill screech of the pipes. Roderick McKay showed some beautiful photographs and pressed flowers from the Riviera, and Mr. Craig found occasion more than once to fire off scraps of old story and poetry from the inexhaustible stores of his antiquarian memory. At length they parted for the night. Mr. and Miss Morrison drove down to the Manse; the Colonel and his son took a path by the river side which led to the bridge; and the others passed through the avenue to the main road which ran up and down the glen.

There, again, there was a parting; for Archie Graham generously offered to escort Ellen McKay and see her safe under her father's roof, and Roderick as gallantly promised to accompany Florence home to the farm. We shall gratify at least the fair portion of our readers by following the latter two only, premising that it was by no means the first time

they had enjoyed a stroll together since the night Mr. Craig and Roderick visited the farm.

As Florence and the student passed up the glen together, a transformation-scene was in progress. It was midsummer; and the daylight, reluctant to leave the earth, lingered faintly and wearily first on the treetops, then on the pink and golden heights which girded the glen. The flowers, the stars of earth, as Goethe has called them, had withdrawn their shining; and their fair sisters of the sky crept one by one into sight, to keep their nocturnal vigils. The mellow moon lent gray shadows to the trees, and threw across the river a broad belt of silvery light, which glanced as with the sparkle of a myriad flickering diamonds. By the time that Night, emulating the departed brilliance of her sister Day, had fully assumed the sceptre of power, the student and the lady had quitted the highway, and sought a more secluded path by the banks of the stream.

"Do you love the moonlight, Roderick?" asked Florence as they strolled along the narrow footway.

"Not any more than the sunlight, Florie," replied Roderick. "Perhaps I have too little sentiment in my nature. The truth is, I like to see things as they are, not as they seem in the mysterious and uncertain lights and shades of moonlight. I am not what the Scandinavians call a Strömkarl."

"What is that, pray? Some dreadful thing surely, from the way you speak."

"Not at all," replied the student. "He is a fairy stream boy, or rather let us say stream laddie, who haunts the brooks and rivers. When the moon shines bright, he sits enthroned on the waves, and with his nimble fingers plies the strings of his harp. All the while the lithe little elves are delighted with his music, and dance gaily on the flowery banks."

"Perhaps we shall see them to-night," said Florence merrily, and then she suddenly changed her tone as she added, "But I am more afraid of meeting real solid human beings."

"No fear of them," said her companion. "Archie and Carrie are not on the war path to-night, and who else is there to come here? The working people are all at rest by this time, proving how sweet it is,

When labours close,
To draw around the aching head,
The curtain of repose."

But about the moonlight, tell me why you like it so well?"

"If you promise," replied the young lady, "not to laugh at me, I will. I am afraid you will call my ideas mere fancy or sentiment."

"I promise," said Roderick, lifting his hat, "to give respectful attention and consideration to what you may advance."

"Well," said Florence more confidently, "I shall tell you what I have been thinking. It seems to me the impressions we get of objects in clear moonlight are like the Christian's view of this present life. Thoughtless people like the glare and glamour of this world's day; but to the child of God everything here below is shaded and softened by mellow light from above. Moreover, he scarcely cares to grope after the beauties of earth at his feet, when the glories of heaven in wide expanse over his head are open to view. Do you think I am right?"

"There is certainly truth as well as beauty in your picture," replied the student. "Besides, I think you have high authority on your side. You remember what Newman says in his exquisite *Lux Benigna*—

I loved the garish day; and spite of fears,
Pride ruled my will; remember not past years."

At the same time, Florie, you will pardon me for saying, that I think it very likely that your view came upon you and grew upon you in Carrie's sick room. I confess it seems to me to convey a somewhat morbid and indefinite view of life. I remember once in harvest time when the weather was very wet, my father and the rest of us went out near midnight, and, with a fine breeze blowing, gathered a whole field into 'coles' before morning. But—we were working as in a dream; and when daylight came, I could scarcely realize that anything had been done at all."

"Well, but the work was done," said Florence triumphantly. "I have at least one who enters heartily into my view; that is Carrie Craig."

"Oh, that leads me," said the student, "to ask about something we have not spoken of since I came home. Florie, did you see the letter which Carrie Craig sent through me to your brother when we were at Mentone?"

"Not I," said Florence. "These letters—there were two of them, if you remember—were absolutely the only things, all the time I was with her, in regard to which she did not admit me to her full confidence. And quite right too. What business had I to see her letters, especially those to Archie?"

"None, Florie," replied the student; "of that I am well aware. Only I thought it possible she might have shown them to you. Well, Archie of course did not show them to me; and yet in one sense I should very much like to have seen or to see them. Florie dear, they were as the leaves of the tree of life to Archie. When he steps out of darkness into the light, as I believe he soon will, I expect to hear him confess that the truth contained in these letters of Carrie's, especially one of them, had been blessed of God to his salvation. It made my heart leap for joy to hear him speak as he did of Carrie's words, though he told me none of them."

"I am sure it gave us equal delight to hear through Mr. Craig your report about Archie's spiritual state. I believe they will yet be as happy as any earnest Christian husband and wife could be."

By this time they were more than a mile above Altbreac, and had reached the margin of a long dark pool on the river. A rough fence coming down from the slopes on the left crossed the pathway right in front of them, and ran out into the waters of the stream. They halted at this obstruction for a little, and leant against the bars. Roderick renewed their conversation, though in a new direction.

"And what about ourselves, Florie? You will not be angry if I recall past days, and perhaps speak of the future as well. You will listen, won't you?"

Half alarmed at his manner, Florence modestly hung her head, but could find no words to use. Interpreting her silence as consent, the student continued—

"You remember, Florie, how much we were to one another when we were younger. If you beat me in the class, as you often did, I tried to heap coals of fire on your head by defending you on the road home. We were brother and sister then. For years past we have met less frequently; and then your father's prohibition came between us. Do you know what that decree did, Florie? It opened my eyes to see that, beyond mere interest or friendship, I have loved you ardently ever since our school days. I wonder if my love is returned. The last week has given me hope. What say you, Florie?"

"My father has done the same for me," was the girl's reply. "You have all the love I can give."

He threw his arm over her shoulder, and imprinted a tender kiss upon her lips. Then drawing her to him, he fervently said—

"God bless you, Florie; you have made me a happy man."

By this time the night hours were advancing, and they turned to retrace their steps. As they slowly sauntered down the river bank, the student thought it well to push his advantage further without delay.

"Now, my dear Florie, you must let me speak to you about the future. I hope to be licensed in a fortnight as a preacher of the Gospel. Then I suppose I must wander about for a time till Providence opens to me some sphere of usefulness as pastor of a congregation. When ordained at last over some charge, I shall have a home to set up and a manse to keep. You will not forget me then. Tell me, Florie, will you give me your hand and share in my life and labours?"

"I give it now," she replied, extending her hand to the student, "in token that I shall again. Dear Roderick, I shall do what I can to help you."

Another fond kiss on her glowing cheek, and then they continued their walk by the stream. Roderick turned to the all-engrossing theme.

"Do you know, Florie dear, what I think our mutual love has been like?"

"I wait to hear, Roderick; something good it must be, of course."

"Well, it's this. We have seen a cloudy and rainy summer, that seemed to give little promise of a happy reaping time. The grain was growing daily; yet even when August came, it was slow to change its tint, and harvest seemed far away. Then, to the joy of the farmer, there came a week or two of brilliant sunshine, and lo! what a change! The waving grain ripened every moment, and there was a happy and abundant harvest. You understand my parable. We had heavy clouds over our heads for many a day, but for the last week the sun has been shining bright. What wonder if our love has ripened fast, and I have now reaped in you, my precious Florie, a sheaf of golden grain?"

(To be concluded.)

AT STRATFORD-ON-AVON.

My previous visit was a hurried one. I took but a glimpse, and then went on my way. Now, for nearly a week I was a resident of Stratford-on-Avon. How shall I describe the perfectly ideal beauty of the new home in which I found myself! It is a fine house, surrounded by delightful grounds, which skirt the banks of the Avon for a considerable distance, and come close up to the enclosure of the Church of the Holy Trinity, beneath the tower of which lie the mortal remains of Shakespeare. The Avon is one of those narrow English rivers in which half a dozen boats might lie side by side, but hardly wide enough for a race between two rowing abreast of each other. Just here the Avon is comparatively broad and quiet, there being a dam a little lower down the stream. The waters were a perfect mirror, as I saw them on one of the still days we had at Stratford. I do not remember ever before seeing cows walking with their legs in the air, as I saw them reflected in the stream. Along the banks the young people were straying. I wondered if the youthful swains quoted Shakespeare to their lady-loves. Could they help recalling Romeo and Juliet? It is quite impossible to think of any human being growing up in this place which claims Shakespeare as its child, about the streets of which he ran as a boy, on the waters of which he must have often floated, without having his image ever present? Is it so? There are some boys, from eight to ten or a dozen years old, fishing in the Avon, close by the grounds of "Avonbank," the place at which we are staying. I call to the little group. "I say, boys, who was this man Shakespeare people talk so much about?" Boys turn round, and look up with a plentiful lack of intelligence in their countenances. "Don't you know who he was or what he was?" Boys look at each other, but confess ignorance. Let us try the universal stimulant of human faculties. "Here are some pennies for the boy that will tell me what that Mr. Shakespeare was." The biggest boy finds his tongue at last. "He was a writer—he wrote plays. That was as much as could be got out of the younglings. I remember meeting some boys under the monument upon Bunker Hill, and testing their knowledge as I did that of the Stratford boys. 'What is the great stone pillar here for?' I asked. 'Battle fought here—great battle.' 'Who fought?' 'Americans and British.' (I never hear the expression Britishers.) 'Who was the general on the American side?' 'Don't know,—General Washington, or somebody.' 'What is an old battle, though it may have settled the destinies of a nation, to the game of baseball between the Boston and Chicago teams which is to come off tomorrow, or to the game of marbles which Tom and Dick are just going to play together under the shadow of the great obelisk which commemorates the conflict.—Oscar Wendell Holmes, in June Atlantic.

THAT GARDEN LONG AGO.

I remember, I remember,
A garden long ago;
'Tis not laid out in modern style,
In curious bed and row;
And only sweet, old-fashioned flowers
Grow freely, gayly, there,
And make a mass of glorious bloom,
And perfume all the air.

Along the narrow gravel path
The violet Iris grows;
And on each side a Snowball bush,
And royal Pansy Rose;
While Hollyhocks and Four o'Clocks
And Pinks and Poppies glow
In every nook and corner
Of that garden long ago.

I remember, I remember,
The branching Lilac tree;
Its fragrant purple blossoms
Too oft in dreams I see!
Once more I stand in wonder
To see the Primrose blow;
Ah, these are only memories
Of that garden long ago.

—Vick's Magazine.

THE MODERN FRENCH ESTIMATE OF NAPOLEON.

It has not been difficult of late years to collect contemporary prints of the First Napoleon. It may have been otherwise under the Second Empire—probably it was—since the establishment of the Third Republic it has been easy enough. The history of Napoleon's prestige in France may be told in a few words.

Napoleon's personal force was so great, and he had so identified himself with France, that, in spite of the reaction consequent on the Restoration of Louis XVIII., the French people, as a whole, accepted him and glorified him as the national hero. His fame, and the magical influence of his name, suffered little even from the recollections of Leipsic and Waterloo, his reputation, in fact, increased steadily all through the period of the rule of the returned Bourbons, and at no time was more potent than in the reign of Louis Philippe. In his day Napoleon's remains were brought back from St. Helena, and interred, with great pomp, in the Invalides. The shops of Paris were full of pictures of his battles, of portraits of him and of his marshals. Up to the Revolution of 1848, Napoleon's government and policy were always, in the popular mind, opposed to the policy and government of the Bourbons. He stood for the principle of the national will; they—the older branch, of course, more particularly—for the principle of divine right. After the deposition of Louis Philippe, the tremendous influence of Napoleon's name carried Prince Louis into the chair of the President of the new Republic by an overwhelming majority, in spite of everything that the Government could do to prevent it. But from that moment a new chapter began. Napoleon was now no longer, in the minds of the French people, placed in contrast with the Bourbon kings, but with the Republic. The *coup d'état* of December 2, 1851, embittered the Republicans against the uncle almost as much as against the nephew, for it was by the uncle's name that the nephew had won. Hence came a systematic effort to write down the First Napoleon, with the view of weakening the hold of the Third Napoleon upon the popular mind. Lanfrey's History is the best illustration of a work of this kind. The fall of the Second Empire, with all its mortifying incidents and terrible disasters, did much, however illogically, to lower the prestige of Napoleon the First; and since 1871 Republicans and Bonapartists have been always at swords' points. In France to-day, what ever may be in fact the strength of the veneration felt for the First Napoleon, one hears and sees little of him.—John C. Ropes, in Scribner's Magazine for June.

TRAVELLING IN GUATEMALA.

In the absence of commerce there is but little travelling, and the stranger finds great difficulty in obtaining information about roads, even from the *jesuits* of the departments through which the roads pass. It is, of course, not peculiar to Guatemala to find ignorance of local geography and complete inability to judge of distances, but the Guatemalans have a happy way of indicating the condition of a road in the expressions, "a big league," "a little league," and on rivers they usually reckon distances by *zucatas* or bends. While the North American must have express trains, and considers every way-station an attack on his comfort, his neighbour in Central America hires men enough to carry his luggage—and each man can carry from five or six *arrobas* (an *arroba* is twenty-five pounds)—and mounting his horse or mule, plods leisurely along, up hill and down dale, his bearers generally keeping up with him. There is very little wear and tear in such a journey, one is never in a hurry, and it is hurry that exhausts one, not reasonable work. For myself, it was a restful kind of travel. My saddle-bags contained the needful clothes, my blanket was rolled behind the saddle, my rubber poncho with map and note-book in front. One man carried a coffee-pot and a supply of coffee and sugar, my hammock and a photographic outfit; another, a supply of photographs, my son's hammock and various articles gathered on the way. We rode along chatting and enjoying everything, even the rain that ran into our boots, and when we wished to make a photograph, a whistling brought our men to our side, and in less than fifteen minutes the camera was unpacked and everything made for rain proof, two exposures made, and we were again in the saddle. Much more convenient than an express train! Then, where no one travels, a journey is an expedition.—W. T. Brigham, in Scribner's Magazine for June.

British and Foreign.

THE Wesleyan membership in England stands at 412,311, a decrease of sixty-three on last year.

IN Tonga, by beating the natives and by banishment, the Wesleyan mission has been extinguished.

THE Rev. John Hall has sent in his resignation to his Presbytery as minister of Fenwick on the ground of long and continued serious indisposition.

THE Rev. D. P. McPherson, of Adelaide Place Baptist Church, Glasgow, has received a call to succeed the late Mr. Stowell Brown, at Liverpool.

THE average contribution to the English Presbyterian Home Mission Funds, amounted last year to a little over a halfpenny per month per member.

THE Rev. S. Semple was ordained last week to the pastorate of Faughanvale Church, County Derry, in succession to Dr. Petticrew, professor of theology in Magee College.

THE Rev. A. H. Reid preached his farewell sermon in the McCheyne Memorial Church at Dundee recently; he enters presently on the pastorate of the congregation at Torquay.

THE Rev. James Murray, M.A., of Kilmalcolm, having decided on medical advice to take three months' rest, has been presented with \$550 to cover the expense of a tour in America.

AT OMAHA the General Assembly was crowded out of the church, and met in the exposition building. This afforded abundance of room, but made it difficult for speakers to reach the audience.

THE committee of the proposed monument to Alexander Peden at Cumnock have received subscriptions to the amount of \$850, but as much more is wanted to carry out the praiseworthy design.

THE Presbyterian Assembly lately held in Wellington has passed, by large majorities, a series of drastic resolutions for the removal of inefficient, unsuitable, imprudent and contumacious ministers.

PROFESSOR ALEXANDER B. W. KENNEDY, of University College, London, the son of Dr. Kennedy, so long pastor at Stepney, is one of the fifteen candidates selected by the council for election into the Royal Society.

HEARTY efforts are being made to ensure the success of the bazaar to be held in St. Andrew's Hall, Glasgow, in December next, for the purpose of providing houses for the Church's missionaries in India, China and Africa.

THE Rev. James Hutcheson, of the East Parish, Greenock, for many years clerk of his Presbytery, of which he was the father, died lately of congestion of the lungs. He succeeded Dr. Menzies in the charge at the Disruption. He was twice married.

LORD SELBORNE says he has not seen any estimate of the annual value of glebe lands in England which exceeds \$2,000,000. A return just presented to Parliament shows that there are 659,548 acres of glebe land, and that its gross rental is \$4,541,405.

LADHOPE congregation, Galashiels, celebrated quite recently the semi jubilee of their pastor, Rev. James Spence, and the liquidation of the debt of their new church which has cost about \$28,500. This sum has been raised since 1883, with the assistance of friends outside but no bazaars.

DR. JEFFERIS, the leading Congregationalist in the Sydney pulpit, declares that the most degrading influence in New South Wales is that of the Parliament, which is characterized by the intemperate use of strong drink, clouding the faculties of its members and rendering legislation impossible.

THE Rev. Godfrey W. B. Macrae of Cross, Lewis, at present being dealt with by his Presbytery on charges of having slandered his ministerial brethren, has received a testimonial signed by 200 of his parishioners, expressing their unqualified approbation of the manner in which he has uniformly conducted himself.

THE late Baldwin Brown, of Brixton, laid down the following rules for a minister's study: Do not have a sofa or easy chair. It is well to stand while your visitor stays; he too will stand, and will go all the sooner. If there is a clock in the room keep it ten minutes fast, to prevent your visitor missing his next engagement.

CANON GREGORY, at a recent meeting of the English Church Union, exposed a horrible scandal. A friend of his had occupied a prebendal stall, which brought him in \$10,000 a year for sixty years. In return for this he had to preach two sermons a year—a task which was done for him by a minor canon for a guinea a sermon!

THE Rev. William King Hamilton, brother of the late Dr. James Hamilton, of Regent Square Church, died at his residence in Brondesbury, London, in his seventy-second year. He was inducted to his charge at Stonehouse in 1843 by Dr. Candlish, the ceremony taking place by the burnside in the open air. In 1876 he was laid aside by ill health, and in 1878 retired to London.

THE expense of the recent extension of New Kilpatrick Church, \$8,000, has been liquidated, nearly \$5,000 being subscribed by the parishioners, and the church income for the past year exceeded \$8,595, including a legacy of \$2,500 to foreign missions from Mr. James Cruikshank, of Overdale, to whose memory a stained glass window, representing the parable of the Good Samaritan, has been placed in the church by his three sons.

THE Rev. George Divorty, M.A., secretary of the Scottish Reformation Society, a man distinguished by his modest spirit and genuine worth, died the other week in Edinburgh in his sixty-eighth year. A native of Kintore, near Aberdeen, he was licensed in 1853, and was one of the ten sent out by the Colonial committee to Australia, and built up a flourishing Church, when ill health compelled his resignation and return to Scotland. He was descended from a Huguenot family, his ancestors having settled in Aberdeenshire at the Revocation of the Edict of Nantes.

Ministers and Churches.

At a bazaar recently given by the ladies of Petrolia congregation, over \$250 were received.

On the 26th ult. a Woman's Foreign Missionary Society was formed in the congregation of East Puslinch, in the Presbytery of Guelph, of which Rev. Alex. McKay, D.D., is pastor. The office-bearers are: Mrs. McKay, president; Mrs. Black, vice president; Miss Maggie Smith, secretary; Mrs. Hugh Clark, treasurer.

The Woman's Foreign Missionary Society in connection with Burns Church, Erin, gave a musical and literary entertainment in the Blue Ribbon Hall, on the evening of the 24th ult. The weather was not very favourable, but the attendance was large and the entertainment one of the best ever given in Erin. The proceeds amounted to \$52.75.

ACKNOWLEDGMENTS.—Dr. Reid has received from The Lord's Truth, \$30 equally for Home and Foreign Missions; J. F. D., \$4, Knox College Students' Missionary Society; A Friend, \$10, Foreign Missions—Formosa; A Well Wisher to the Church of Christ, \$20, equally for Stipend Augmentation and Aged and Infirm Ministers' Fund; A Friend, Ferguson, \$50, Church and Manse Building Fund for Manitoba and North-West; A Friend, Seaford, \$1, Foreign Missions.

The provisional programme of Knox College Missionary Band for the month of June is as follows: Messrs. Goforth and McKenzie will be on May 29 at Seaforth and Egmondville; during that week at Kippen, Hensall, Exeter and Thamesford. On June 5, Lucknow, White Church and Bayfield; during the week at Brussels, Ethel, Listowel, Howbridge. On June 12, Southampton and North Bruce will be taken by Messrs. Goforth and McGillivray; following these, Port Elgin, Underwood, Pinkerton; then Paisley and Walkerton on June 19 by the former two. Messrs. McGillivray and Webster on May 29 will be at Clinton and Brucefield; the week following, Winthrop, Lonsdale, Blyth, Manchester and Belgrave. On June 5, Kincardine and probably Tiverton; then Kipley, Ashfield, St. Helen's. On June 12 Messrs. Webster and McKenzie will be at Wingham and Bluevale; during the week White Church, Teeswater, Wroter and Fordwich will be visited; then Harrison on June 19. This programme is provisional; frequent changes have to be made to suit the congregations visited. It will, however, give the general route. Separate notices are sent to each congregation in time to have the meetings announced.

The grounds of the manse of the Presbyterian Church, St. George, were well filled on the evening of the Queen's Birthday. Refreshments were served in abundance, and games, etc., assisted to pass by a few pleasant hours. At eight o'clock the Rev. W. S. McTavish, B.D., took the chair, and discharged the duties in a very pleasant and efficient manner. After some singing by the choir of the church, the Rev. Dr. Cochran, of Bramford, delivered a very able and practical address on what constituted a good working church. His remarks, both as to the duties of preacher and members, were to the point, and showed the speaker to have large knowledge and experience of both pulpit and pew. Then followed an hour or two of music. Miss McKay, of Woodstock, sang very nicely a Scotch song, and received a hearty encore. Mr. Keeler, as usual, sang in his pleasant manner, and was heartily cheered. Prof. Hastings, with his violin, is always received with enthusiasm, and gave some very lovely renditions with this old and popular instrument. The very efficient choir of the church, under its able master, gave several beautiful anthems, which added materially to the pleasure of the evening. It is difficult to specify each part of the programme. Everything went off harmoniously, and all were happy.

PRESBYTERY OF GUELPH.—There was almost a full attendance of ministers and ruling elders at the meeting of Presbytery held on the 17th ult. in Knox Church, Guelph, the Rev. J. A. R. Dickson, B.D., Moderator. The congratulations of the Presbytery were tendered to Mr. J. K. Smith upon the honour conferred upon him by the Senate of the Presbyterian College, Montreal, in investing him with the academic distinction of Doctor in Divinity. An invitation was tendered to members of Presbytery to attend the jubilee of the formation of the congregation of Knox Church, Elora, to be observed on the 23rd of May. The names and standing of students in the bounds were reported with the localities in which they were labouring during the summer. The Clerk was authorized to prescribe subjects of exercises for them, which they are to send to a committee, appointed to examine and report upon them, at or before the meeting in September. This committee consists of Mr. Hamilton, Winterbourne, Convener; Mr. Tait, Berlin, and their representative elders. Three of the ruling elders, who had been appointed commissioners to the General Assembly, having resigned, the following were appointed in their places: Mr. Charles Davidson in place of Mr. Dickey, and Mr. Mitchell and Mr. William Campbell in place of Mr. Roy and Mr. Gale respectively. A report was read, delayed from last meeting, from the Presbyterian Woman's Foreign Missionary Society setting forth what they had accomplished, and the amount collected by them in the course of the year. The Presbytery agreed to express its gratification at the zeal, energy and success of the organization, and its hope that branches would soon be formed in all the congregations in the bounds. A long time was spent considering a call from the congregation in Lucknow to Mr. Angus McKay, of First Church, Eramosa. The call, signed by 144 members in full communion, and 129 adherents, with reasons of translation and extract minutes of the Presbytery of Maitland, was read. Commissioners from both congregations were heard at length, those from Eramosa bearing testimony to the zeal and laboriousness of Mr. McKay in his pastoral work. The call was placed in Mr. McKay's hands, and he signified his acceptance of it. The Presbytery expressed its regret at losing a young brother who had en-

deared himself to all the members, and most to those who knew him best, and its sympathy with the congregation thus deprived of a pastor so devoted and diligent in the service of his Master. It was left with the Clerk to provide for having the charge declared vacant, and Dr. Wardrope was appointed Moderator of Session during the vacancy. Dr. Middleton brought up the motion regarding the renewal of the overture to the General Assembly on the use of the Bible in the high and public schools of the Province, when it was agreed that the overture be renewed at the meeting in Winnipeg, and parties were appointed to support it before the Assembly. The committee appointed to draft an overture to the Assembly on the appointment of an Educational Committee for the Province of Ontario, and for each of the other Provinces of the Dominion, if thought judicious, gave in their report, and parties were appointed to introduce and support it on the floor of the Assembly. Parties were also appointed to bring before the Assembly for its counsel and decision matters affecting the Church property in New Hamburg and Puslinch. Mr. Mullan presented a long and carefully prepared report of the Committee on Evangelistic Services; when it was agreed that it be printed and sent down to Sessions for examination, and that the consideration of it be deferred to the meeting in July. The report from the committee on a proposed plan of the triennial visitation of congregations was also postponed till the same meeting, it being agreed that it would then have an early place in the business to be transacted. Notices were read from nine Presbyteries that they intended to apply to the General Assembly, at its first meeting, to receive, as ministers or licentiates of this Church, parties whose names were given. It was unanimously agreed that Dr. Burns, of Fort Massey Church, Halifax, be nominated for the Moderatorship of the ensuing General Assembly. The Clerk reported that the Home Mission Committee had made a grant of \$3 per Sabbath to Hawkesville and Linwood. The following congregations were reported as being in arrears to both Synod and Presbytery Funds: West Puslinch and Hawkesville, and to the Presbytery Fund, Mimosa, Doon and Hespeler. Before the close of the proceedings Mr. McKay took farewell of his brethren present, and expressed his sense of the courteous treatment he had received from them. The Moderator conveyed to him the regret felt at having his connection with them severed, and their deep and sincere desire for his success and comfort in his new field of labour. Permission was granted to the congregation at Drayton to select and purchase a site for a church edifice. The next meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of July, at half-past ten o'clock in the forenoon.

PRESBYTERY OF TORONTO.—An ordinary meeting of this court was held on the 31st ult. Rev. P. Nichol, Moderator. In consequence of the death of Rev. James Pringle, his name was ordered to be taken from the roll, and Dr. Caven, Rev. F. D. McLaren and the Clerk were appointed a committee to prepare a minute anent the deceased, and submit the same at next meeting. On behalf of a committee appointed at last meeting to examine into certain matters at Richmond Hill, as petitioned for, Dr. McLaren submitted and read a report, setting forth in substance that difficulties had arisen there between the pastor and his people, not however affecting his character or official fidelity and diligence: that, both for his own interests and those of his people, the committee had advised him to tender his resignation, and that said resignation had been tendered by him, which was handed in along with the report. The committee were thanked for their diligence in this matter, and the Clerk was appointed to preach at Richmond Hill and Thornhill on the 12th of June, and cite the congregation there to appear for their interests at next meeting. Rev. D. J. Macdonnell submitted and read a report of committee previously appointed and enlarged, to confer with the Sessions of St. James Square Church, East Church, Cooke's Church and Lesheville, anent mission schools, etc., organized lately in eastern parts of the city. The report set forth in the main that the school and mission work on Wilton Avenue, at the corner of Parliament Street, were matters of conflicting opinions between the two former of these Sessions; and the committee submitted three recommendations for the judgment of the court. Of these three, the second was the only one which led to discussion. Various representatives were heard in regard to it, and it drew forth a motion and three amendments. It is not necessary to give them all. Suffice it to say that the second amendment eventually prevailed, and (together with a rider which was also carried) in these terms: The Presbytery recommend the Session of St. James Square Church to hand over the mission on Wilton Avenue to the Session of East Church by the month of October next, and express the hope that the members of St. James Square Church who have founded the mission, and have rendered such valuable services to it, will continue their labours under the new arrangement. A minute was read by Rev. W. G. Wallace, from a committee previously appointed, anent the worth, pulpit ability and success of Rev. M. C. Cameron, who lately resigned his charge on hope of an early union between Knox and St. Andrew's Churches, in Milton. The minute was adopted, and a copy of it allowed to be sent to Mr. Cameron. A minute of a very favourable kind was also submitted and adopted anent Rev. Goshen El Howie, who has laboured with much acceptance and efficiency for more than a year past within the bounds of the Presbytery. A paper was read from the congregation of Brampton, containing resolutions, duly adopted by said congregation, which set forth that, in view of the death of their senior minister, and the necessity of their having the undivided services of their surviving minister, they desired the Presbytery to dissolve the connection between them and the congregation of Milton, and, further, that they had appointed Dr. C. Y. Moore to represent them in the Presbytery on this matter. A relative paper was read from the congregation of Milton regretting the necessity of such a severance, but giving assent thereto, and naming Mr. J. McMullen as their representative in said matter. The two commissioners appeared accordingly, and were severally heard. After

some consideration, the severance applied for was granted by the court, and the matter of providing supply for Milton was placed in the hands of the Presbytery's Home Mission Committee. An extract minute of the district Synod was read anent the withdrawal by the Rev. Wm. Inglis of his appeal from a decision anent him come to by the Presbytery. A letter from him was also read, stating, *inter alia*, the reasons which had induced him to withdraw his appeal. A paper was read from the board of managers of Sackville congregation, asking permission to change their site for erecting a new and more commodious place of worship. Permission was granted to that effect. An extract minute of the district Synod was read, granting leave to the Presbytery to take on public probationary trials certain theological students named. Of these students there appeared two, viz., Mr. James Argo and Mr. Wm. Mowat, who read severally a sermon and lecture, and also submitted critical exercises on subjects previously assigned to them. They were also further dealt with in the matter of trials, and the Presbytery being quite satisfied with them, they were duly licensed to preach the Gospel, and commended to the blessing and guidance of God. Revs. D. J. Macdonnell and J. W. Cameron, as also Messrs. Wm. Carlyle and Wm. Adamson, resigned their appointments as commissioners to the General Assembly, and Revs. Wm. Frizzell and J. A. Grant, together with Messrs. George Frazer and George E. Dalby, were duly appointed in their stead. The next meeting of the court was appointed to be held in the usual place on July 5, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

The Rev. J. Fleck, of Knox Church, was this week presented by his Bible class with a tastefully framed photographic group of the entire class, embracing thirty-nine members.

In last week's PRESBYTERIAN reference was made to an exchange of pulpits between the Rev. H. M. Parsons, of Toronto, and the Rev. L. H. Jordan, Montreal. The date was wrongly given. Mr. Parsons is to preach in Erskine Church, here, on the last Sabbath of July and first Sabbath of August.

On Wednesday last the Rev. George Maxwell, formerly of St. Sylvester, was inducted as pastor of St. Andrew's Church, Three Rivers. The Rev. T. Z. Lefebvre preached, Rev. A. T. Love addressed the minister, and Rev. J. G. Pitcheard, the people. The congregation has only been vacant a few weeks, and is to be congratulated on the speedy settlement. Though few in number, the people are most spirited and the settlement will, it is hoped, prove a lengthened as well as a profitable one.

The Rev. J. S. Black, formerly of this city, is meeting with success in his work at Colorado Springs, where he is now settled. His congregation has a membership of 212, and has so much increased as to render necessary a new church building. The revenue last year reached \$19,400, of which \$7,069 was for congregational and \$12,330 for benevolent purposes.

The San Francisco Theological Seminary had only one graduate last session, and singularly enough, he was a former student of the Presbyterian College, Montreal, Mr. P. P. Briol, who, two years ago, went to the Western States to engage in French mission work. Mr. Briol was ordained by the Presbytery of San Francisco last month.

On Friday last the Presbyterian Woman's Missionary Society held their last monthly meeting for this season. There was a large attendance of ladies. Miss McMaster presented a report of her visit to the annual meeting of the Woman's Missionary Society in Toronto. Reports were read from the French Bible woman and English nurse, and addresses given by Miss Dougall and the president—Mrs. Archibald Campbell—who urged every member to try to influence others to connect themselves with the society, so that even greater success in the future than in the past may attend its operations.

The congregation of Emmanuel Church here have invited the Rev. F. H. Marling, of New York, to become their pastor, and it is understood that Mr. Marling is to accept the call. The stipend is \$4,000 per annum. Mr. Marling began his ministry in 1848, thirty-nine years ago. He was for a short time pastor of a Congregational Church in Montreal; then he removed to Toronto, where he laboured with great zeal and fidelity in connection with what is now Bond Street Church. From Toronto, he was called to his present charge in New York; and his many Canadian friends will be glad to learn that he now returns to this country. He will be a decided acquisition to the Montreal pulpit.

Sabbath last was the quarterly communion day in many of our churches here, and the additions to the membership were large. In Erskine Church thirty-four new members were received, fourteen by certificate and twenty on profession of faith.

The Rev. James McCaul, who went to Britain last year as agent of the Board of French Evangelization, purposes settling in Scotland. He has applied to be received into the Free Church.

The Rev. W. R. Cruikshank, of St. Matthew's Church, and Mr. J. Cayford are at present in Chicago attending the International Sabbath School Convention, to which they were appointed delegates by the Montreal Presbyterian Sabbath School Association.

On Thursday evening the Presbytery of Montreal met in Melville Church, Cote St. Antoine, for the ordination and induction of Mr. John McGillivray, M.A., one of last session's graduates of Knox College, Toronto. Notwithstanding very unfavourable weather, there was a good attendance of the congregation and of the Presbytery. The Rev. R. H. Warden, who has been Moderator of Session since the congregation was organized, presided. An appropriate sermon was preached by Rev. F. M. Dewey, from the words "We are ambassadors for Christ," after which Mr. McGillivray,

having given satisfactory answers to the questions prescribed, was solemnly ordained, by prayer and the laying on of the hands of the Presbytery, to the work of the ministry and inducted into the charge of Melville Church. Rev. Dr. Smyth addressed the minister, and Rev. L. H. Jordan the people. On the following evening a welcome social was held, and was largely attended by the congregation and its friends. The platform and pulpit were beautifully decorated with plants and flowers. Mr. M. Hutchison, president of the board of managers, occupied the chair, and in his opening remarks cordially welcomed the new pastor in the name of the congregation. Brief congratulatory addresses were delivered by Rev. Messrs. Warden, Wells, Principal MacVicar and Newnam (Episcopal). During the evening the choir sang several pieces with taste and effect. After the addresses an hour was spent in social intercourse, and refreshments were served by the ladies. The evening was a most pleasant and enjoyable one, and Mr. McGillivray's welcome by the congregation was most cordial and hearty. He enters upon his work with most hopeful prospects of success. Rev. R. H. Warden conducted the service on Sabbath morning, and formally introduced Mr. McGillivray; Mr. McGillivray himself preached in the evening.

Almost every day last week brethren from the Maritime Provinces arrived in the city on their way to the meeting of the General Assembly. Dr. Burns, of Halifax, passed through on Wednesday, purposing to spend Sabbath at Port Arthur. Among others who have gone west to Winnipeg are Rev. Messrs. Junior, of St. Andrews, N.B.; Mowat, of Fredericton; Munro, of Antigonish; Fraser, of Lunenburg, Cumming and Robbins, of Truro, etc.

THE THIRTEENTH GENERAL ASSEMBLY.

SYNOD OF THE MARITIME PROVINCES.

Presbytery of Sidney.—James A. Forbes, Donald McMillan, John Murray, ministers; Daniel McKay and Duncan McMillan, elders.

Presbytery of Victoria and Richmond.—K. McKenzie and John Rose, ministers; W. D. Russell and Hon. G. MacMicken, elders.

Presbytery of Pictou.—C. S. Lord, B. D., J. R. Munro, M. A., E. Scott and A. McL. Sinclair, ministers; James D. McGregor, D. C. Fraser, Wm. Kennedy, M. D., and George McKenzie, M. D., elders.

Presbytery of Wallace.—Thomas Sedgwick and J. M. Robinson, ministers; Robert Cunningham and W. D. Russell, elders.

Presbytery of Truro.—Thomas Cumming, Edwin Smith, B. A., John Robbins and J. A. Logan, ministers; Flemming Blanchard, Henry Tupper, Josiah Crowe and Wm. Logan, elders.

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Presbytery of Columbia.—Robert Jamieson, Donald Fraser, M. A., and Donald MacRae, ministers; J. C. Brown, Edwin Sanders and Walter Clarke, elders.

A RULE nisi for a writ of habeas corpus has been granted in the Queen's Bench to bring up Rev. J. Bell Cox in order that he may be discharged. It is pleaded that when he was committed to prison there was no order against him, the time of his suspension having expired.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 19, 1887.

THE COMMANDMENTS.

{ Ex. 20: 12-21.

GOLDEN TEXT.—"Thou shalt love thy neighbour as thyself."—Matthew xxii. 39.

SHORTER CATECHISM.

Question 26.—Christ's regal sway is universal. As King, all power in heaven and earth is given to Him. The grandest and most enduring of all kingdoms is the kingdom of God. To be the true subjects of Christ's reign we must give Him the allegiance of our hearts. By nature we are rebels against His authority. By Christ's grace and truth, the Holy Spirit subdues our rebellious natures, and makes us willing in the day of His power. His perfect law is the rule of our obedience and service. He defends us from evil, and subdues and will finally overcome all that opposes Him and injures His people. His kingdom is an everlasting kingdom. He taught us to pray, Thy kingdom come.

The Fifth Commandment.—The family is the foundation of society. Well regulated families secure a well-regulated State. The natural ties of affection, binding parents and children together, are blessed of God, and are strengthened by His express command, "Honour thy father and thy mother." This implies prompt and cheerful obedience to parental control. Father and mother are equally to be honoured. The religion of the Bible gives woman her rightful position. The commandment teaches us that parents are to be loved, obeyed and treated with respect, and tenderly cared for in their old age. In these days we must remember that the Fifth Commandment is a part of God's unalterable law. There is a strong tendency to rebel against legitimate restraint. Length of days, is God's promise to those who obey this command.

The Sixth Commandment.—God's law teaches us that human life is sacred. The Revised Version reads: "Thou shalt do no murder." If this is the correct rendering, it removes the scruples of many who think that the taking of human life, under any circumstances, is forbidden. The execution of a murderer whose crime has been clearly proved would not be a violation of this law. Whatever tends to injure health is surely forbidden. In reference to this command, as well as to others, the Saviour, in His Sermon on the Mount, shows that God's laws do not merely relate to outward acts. The emotions that lead to sin are in themselves sinful, and ought to be repressed. Murder is but the completion of a series of sinful acts that begin with hatred and malice in the heart. The heart must be carefully guarded, for out of it are the issues of life.

The Seventh Commandment.—The sin, forbidden in this commandment, is one of the most deadly and destructive on the face of the earth. It has filled innumerable graves, it has blighted many lives, it has broken countless hearts, and ruined precious souls. The Great Teacher tells us that it is the pure in heart that shall see God. All incentives to the sin of impurity must be shunned as pestilence is shunned. Death and destruction are in its ways. All questionable amusements, all filthy talk and foolish jesting, all immoral literature, all unclean thoughts and imaginings, must be religiously avoided, "Create in me a clean heart, O Lord," must be the prayer of all who would escape the pollution that is in the world through lust. The Bible presents earnest warnings against this sin, and it gives the inspiring example of Joseph: "How can I do this wickedness, and sin against God?"

The Eighth Commandment.—Human society is dependent for its existence on the protection of life and property. All civilization recognizes this. The thief and the burglar clearly set this law at defiance. These, when detected, are punished in every land. They are not the only sinners in this respect. All property acquired, except by honest labour or the payment of a just equivalent, is a violation of the eighth commandment. The master who takes advantage of the necessities of a servant, and the servant who cheats his master, are equally dishonest. The excessive haste to become rich leads to much dishonesty. The desire is far too common to obtain the greatest amount of money in return for the least amount of service possible. Lotteries, gambling, betting, etc., are all alike dishonest, and all who wish to have a good conscience will have nothing to do with crooked ways of making money, besides most people who try such sinful methods are generally disappointed.

The Ninth Commandment.—God demands of us that we shall only speak the thing which is true. To say what we know to be untrue is one of the worst forms of lying. Even bad men, in their hearts, despise one whose word cannot be believed. To seek to injure another by slanderous falsehood is base and despicable. How terribly common in our day the sin of lying is. Boys at school, business men, professional men, politicians are given to lying. Good can never come of it. If men make money by it, the money is unblest. No good cause is advanced by falsehood. All apparent gains by such means are simply the wages the devil pays to those who serve him. Truth of speech and uprightness of life is what God requires of us.

The Tenth Commandment.—The last of the ten commandments directly applies to the thoughts and intents of the heart. Covetousness is what most sins that injure others grow out of. It is the longing to possess for ourselves what does not belong to us, and to which we have no right. He who knows what is in man says to us: "Beware of covetousness."

The law of God is not a grievous burden. Keeping its precepts is the only way in which true happiness can be found. The Saviour sums it up in this saying: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself. Love is the fulfilling of the law.

Spatkles.

THR coat-tail flirtation is the latest. A wrinkled coat-tail, bearing dust toe marks, means: I have spoken to your father.

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IRATE parent in the door, to his clerk, who is caressing his daughter: Young man, you are not hired for that kind of work. Clerk: That's so. I'm doing it for nothing.

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This has been said by a great many, and believed to be truth. But we are some times a little sceptical when the price of some remote planet is given, but never in the least doubt when JOLLIFF & Co., of 467 471 Queen Street, West, say they have the largest and best stock of Furniture and Carpets in the city.

"GOOD mornin', Mrs. Bryan; and how is your brother-in-law, Mr. McCafferty, to day?" "Very bad indade, Miss Corcoran—very bad indade. Sovra a bite does he ate except what he drinks."

TRY IT.—"What shall I do for this distressing Cough?" Try Haggard's Pectoral Balsam; it is soothing and healing to the throat and lungs, and loosens the tough mucous that renders breathing difficult or painful.

LITTLE three year old Lillie while in the country one day, saw a yoke of oxen drawing a waggon, and she ran to her mamma, and said: O mamma! come, see two cows hitched up playing horse.

WINTER has passed, and now comes summer with all the terrors of cholera, bowel complaint, flux, cholera infantum. Provide for emergencies by purchasing at once a bottle of West's Pain King. 25c. All druggists.

MR. BOGGS (reading English history): The Prince of Wales in 1798.—Mrs. Boggs (interrupting): The Prince of Wales in 1798! Goodness! I didn't know the Prince of Wales was such an old man as that!

A MINISTER near Shelburne recently received the following letter: Dere Sir,—I want to be married. I want it dun cheap. How much will you want to do it. Am ritin to another preacher, but if youre tender is lower I will cum to you.

B. B. B. STOOD THE TEST "I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was." Henry Smith, Milverton, Ont.

"MY son," said the old man, "do you remember what Polonius said in his parting advice to his son Laertes—'Neither a borrower nor a lender be'?" "Yes, father," replied the young man, thoughtfully, "and I think Polonius was just about half right."

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ONE day the children were having an object lesson on the blue heron. The teacher called attention to its small tail, saying: "The bird has no tail to speak of." The next day she asked the scholars to write a description of the bird, or the little German girl wound up by saying: "The blue heron has a tail, but it must not be talked about."

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JUDGE (to prisoner): You have been here before, I think? Prisoner: Yes, sah. Judge: What was the charge? Prisoner: Same as dis one—stealin' chickens. Judge: And you were convicted, to? I remember no. Prisoner: Yes, Judge, I was found guilty, but it wasn't my fault. I was convicted on circumstantial evidence. Judge: How so? Prisoner: A man saw me takin' de chickens, an' he swore to de circumstance.

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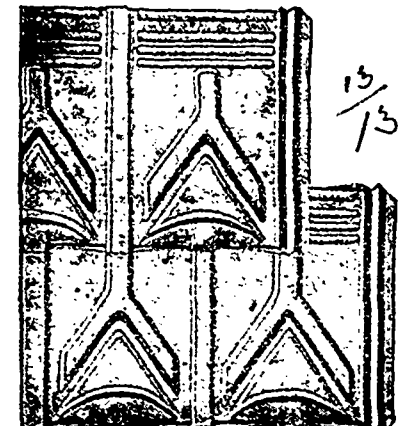
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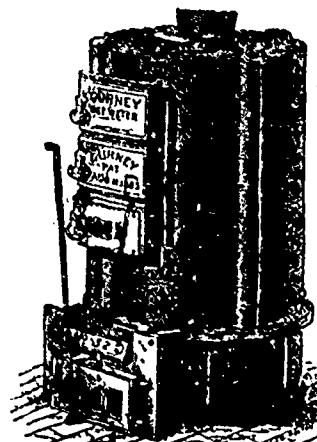
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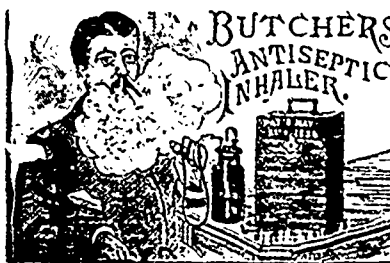
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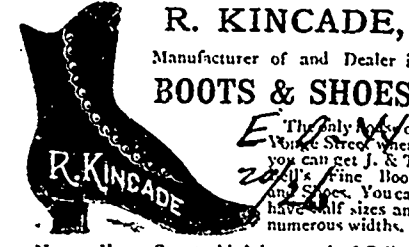
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MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Lyn, on Tuesday, July 5, at three p.m. BRUCE.—At Chesley, on Monday, July 11, at seven p.m. for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business. SAUGRENS.—In Guthrie Church, Harrison, on the second Tuesday of July, at ten a.m. CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, July 12, at ten a.m. QUARAC.—In Morrill College, Quebec, on Tuesday, July 12, at ten a.m. MIRAMICHI.—In Newcastle, on Tuesday July 19, at eleven a.m. MONTRÉAL.—In the David Morrill Hall, on Tuesday, July 5, at ten a.m. KINGSTON.—In John Street Church, Belleville, on Monday, July 4, at half-past seven p.m. MAITLAND.—In Knox Church, Kincardine, on July 12, at five p.m. PATERBORO'GH.—In the hall of the First Church, Port Hope, on Tuesday, July 5, at ten a.m. WHITBY.—At Bowmanville, on Tuesday, July 19, at half-past ten a.m. SARNA.—In Parkhill, on the last Tuesday of June, at half-past two p.m. PARIS.—In Chalmers Church, Woodstock, on Tuesday, July 12, at eleven a.m. BRANDON.—In the First Presbyterian Church, Brandon, on Friday July 22. OWEN SOUND.—In Division Street Church, Owen Sound, on June 28, at half-past one p.m. STRATFORD.—In Knox Church, Stratford, on Tuesday, July 12, at half-past ten a.m. REGINA.—At Walsley, on Tuesday, July 5, at eleven a.m. ORANGEVILLE.—At Orangeville, on Tuesday, July 12, at eleven a.m. HEBRON.—At Goddich, on Tuesday, July 12, at eleven a.m. GLENGARRY.—In St. John's Church, Cornwall, on Tuesday, July 12, at one p.m. LONDON.—In the First Presbyterian Church, London, on the second Tuesday of July, at half past two p.m. GUELPH.—In Knox Church, Guelph, on Tuesday, July 19, at half past ten a.m. TORONTO.—In the usual place on Tuesday July 5, at ten a.m.

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