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TORONTO ENGRAVING CO.

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Whole No. 841.

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GRATED SANDWICHES.—Grate a pound and a half of cold boiled ham in a bowl with a tablespoonful of pickle, chopped fine, a tablespoonful of mustard, and a little black pepper; beat six ounces of butter to a cream, add the ham. Have thin slices of bread and butter, and spread the mixture on one side of each slice.

CREAM CAKE.—One cup of butter, two cups of sugar, whites of two eggs, three and a half cups of flour, one cup of sweet milk, teaspoonful of soda, teaspoonful of cream of tartar. For the cream: One pint of sweet milk sweetened to taste, yolks of three eggs; thicken with flour to the consistency of custard, flavour with lemon. This amount makes two good sized cakes.

POT PIE.—One teacup sifted flour. One teaspoonful of baking powder. One-quarter teaspoonful of salt. Mix with sweet milk, slowly added until the consistency of a soft batter is used that can readily be dropped from a spoon. Butter a steamer, and pour the batter in. Steam it for half an hour. When done, lightly break it apart with a fork, put it upon a heated platter, pour the gravy over and enjoy the result. For a large supply double the quantity and steam twice as long.

MUTTON PIE.—A good way of using up the remnants of cold roast mutton: Cut the meat into small thin pieces, removing most of the fat. Cover the bottom of a pudding dish with a layer of bread crumbs, then one of the mutton, and over this a teacupful of canned tomatoes or slices of fresh ones, with a seasoning of salt, pepper, and bits of butter. Continue these alternate layers until the dish is full, finishing with crumbs. Bake in a good oven half an hour or more. It is well to cover the dish until nearly done, then remove the cover and brown the top.

VEAL LOAF.—Three pounds of veal cutlets; one quarter of a pound of butter or fat pork chopped fine; add bread crumbs till it is stiff; break in two eggs; add one tablespoonful of salt, pepper to taste, and half a grated nutmeg. Work it all together in loaf shape, break an egg on top and rub it all over the loaf, sprinkle bread crumbs over it to absorb the egg and cover the loaf, put it into a baking-pan with water and bake three hours, basting frequently. When cold, slice and serve.

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34/52

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Notes of the Week.

WHILE in Ottawa the Pundita Ramabai, accompanied by Mrs. Tilton, Miss Harmon and Mrs. Hefridge, waited on her Excellency the Marchioness of Lansdowne to give her some details of her work in India and to enlist her sympathy in it. Her Excellency manifested much interest in the noble undertaking, and promised to remember its claims when she goes to India.

THE success of Alma Ladies' College, St. Thomas, has been very satisfactory. It has been found necessary to build an addition to the large and handsome structure in which the work of education has been carried on since the institution was opened. A numerous and representative company assembled recently at the laying of the foundation-stone by Dr. Carman. Judge Hughes presided. In the evening a reception was held, at which Dr. Aylesworth, Mr. John McLean and Principal Austin delivered addresses.

PREACHERS, including even Canon Liddon, remarks a contemporary, have already been utilizing the supposed discovery of the body of Alexander the Great, deducing profound morals from certain aspects it presented. In this they would appear to have been premature. The news has not been confirmed, and now there seems every reason to doubt the statement. The ancient historians are all explicit as to the tomb of the Macedonian hero having been in Alexandria. How the coffin could have been discovered at Sidon is therefore inexplicable.

A SCOTTISH contemporary refers to the recent proposal to erect a colossal monument to the Virgin Mary in Mountain Park, Montreal, as an evidence of superstition. What would our esteemed contemporary think of the following translated from a French-Canadian journal: God sent the English to the Mont-realers as He had spurred the Assyrians and Babylonians toward Palestine, to punish it for its ingratitude. Unless the present generation makes up for the faults and negligence of those which preceded it, by giving back to the city its first name of Ville Marie, and by putting up on Mount Royal a monument to the Virgin, the scourge of God will still come down upon the population of the city, and the temples of the Protestants, despisers of Mary, will continue to be erected in Our Lady's own chosen city, as the Mussulman mosques command Jerusalem,—the most ungrateful city toward God.

THE *Christian Leader* says the Rev. John Auld, M.A., of Ashfield, who has efficiently discharged the duties of Moderator of the General Assembly of New South Wales at its recent meetings, is a native of Ayrshire, trained at Kilmarnock under the ministry of our esteemed contributor, Rev. David Lansborough. He graduated at Edinburgh, studied theology in the Free Church College, and took an active part in revival work in Scotland. In some of his notes of pedestrian tours in the island of Arran, Mr. Lansborough refers to Mr. Auld, then a student, as his companion. Mr. Auld went to New South Wales in 1874. He has built up a large and vigorous congregation and has taken an active part in the business of the Church, both in its courts and committees. The Assembly at Sydney over which he presided was the twenty-third and the largest ever held since the foundation of the Presbyterian Church in the colony.

A PHILANTHROPIC movement, which is certain to elicit universal popular sympathy, has just been inaugurated in Toronto. It is a pleasant thing for children that they can enjoy their holidays in the freedom which the country affords and amid the health-giving influences that can only be found outside of large cities. There are many to whom the pleasure is denied. In

starting a fresh air fund, the gentlemen interested in the movement have done a meritorious thing that meets with general approval, and voluntary contributions and generous offers by transportation companies are rapidly removing the scheme from the region of sentimental philanthropy to that of practical common-sense. Mr. E. F. Clarke, Mayor of the City, Mr. Kelso, treasurer of the fund, and members of the committee, will be happy to receive contributions for the realization of a plan that promises much enjoyment and benefit to a large class who will thoroughly appreciate this kindly effort on their behalf.

IN Philadelphia there has been a liberal application of the pruning knife in lopping off superfluous liquor licenses. The granting of licenses is entrusted to four judges. In an area where there were 1,024 licensed saloons in 1887, the judges have granted licenses to 182. The applications of 323 liquor sellers were rejected beyond any hope of appeal. Two of the wards concerned comprise that section of the city west of the Schuylkill River, abounding with the residences of the wealthy and respected portion of the community, and in recent years infested largely, in some localities, by detested and more or less disreputable taverns. West Philadelphia had 340 saloons in 1887; now, after June 1, this number will be diminished to sixty-seven. The balance have been swept away by a cyclone of reform embodied in the resolute enforcement of the restrictive measures of the new law. In one ward, comprising Germantown, another pleasantly-located portion of the city for residences, 108 saloons out of 142 in existence last year have been banished. In twenty eight wards thus far 1,109 licenses have been issued, where there were 5,214 in 1887.

THE *Christian Leader* says: Dr. Kinross, of Sydney, believes that the average Presbyterian minister in Europe and America, as well as in the Colonies, is as well acquainted with divinity as the ministers of any other denomination, but is compelled to own that there has been great neglect in the Presbyterian training for the practical work of the pulpit and the pastorate. "We have generally gone on the assumption," he says, "that if a man has got something to say he will be sure to say it well. Scarcely any attention is paid to the writing of sermons, none to their delivery; so that the very work in which we are to be weekly, and even daily engaged, is all but completely ignored." Dr. Kinross declares that one of the drier and most uninteresting sermons he ever heard was from a professor of divinity, a man of most extensive erudition in theology, and most acute intellect. The want of a thorough and prolonged training in practical work is, according to this Sydney divine, one chief cause of failure in the Presbyterian pulpit of today. He has been exhorting the divinity school at Sydney to add the practical to the theoretical, and especially not to spend so much time upon the controversies of the past as to neglect the vital topics of the present day.

It has been justly remarked, says the *Christian Leader*, by a Newcastle critic that the sketch Dr. Oswald Dykes presented in his opening address at the Synod of the position and aims of Presbyterianism in England was singularly devoid alike of sectarian animosity and denominational boastfulness, though the statistics he cited testified to a steady and encouraging progress both in the way of consolidation and extension. The same writer finds fault with it as being too suggestive of worldly wisdom to inspire enthusiasm. This critic would have been better pleased if the Moderator had favoured a more aggressive attitude. There is some truth in this criticism; and we observe that it was simultaneously advanced from another quarter. A local editor specially qualified to form an accurate judgment, doubts the wisdom of the London ministers, most of whom seem to think that Presbyterianism must be at a disadvantage in England so long as it retains a strong

Scottish flavour. "Presbyterianism in very much the form we have it now came from the Continent. It was taught and practised in that city State which, some three centuries ago, was the refuge of the proscribed of Europe. There is therefore really nothing about the polity which is essentially Scotch." This critic thinks the hankering of the London ministers after what they deem nationalism in religion is scarcely compatible with a vivid realization of the essentially cosmopolitan character of Christianity.

THE *Presbyterian Observer* says: The experiment by Mr. John Wanamaker, of Philadelphia, of dividing profits with his employees who continue in his service seven years and do faithful work, is proving a marked success. A year's experience evinces its value to himself and its remunerativeness to those who share in its benefits. His plan is to stimulate fidelity and to get the best returns from his workmen. The condition of the quasi-partnership is a seven years' service, and then a share in the profits graduated "according to the value of their services to the firm to be determined by their usefulness and faithfulness." The other employees who are prevented from enjoying the advantages of this provision because not long enough in the company's service, are given "a share in the monthly gross receipts in the form of percentages on sales." The result of this arrangement is happily shown in the following statement: "The monthly dividends in the shape of percentages on sales, in addition to regular weekly salaries, aggregate for the year \$59,158. The sum of \$10,000 is set aside as a pension fund for those employees who by reason of old age or accident in the service are no longer able to work. In annual dividends to the seven years' employees \$40,281 are paid out, making a total of \$109,439 distributed among employees or invested for their benefit, that under a less liberal management would have gone to swell the dividend of the firm." This exhibit of a praiseworthy co-operation on the part of the employer and employees is certainly encouraging. Mr. Wanamaker, even from a business point of view, is wise in his day and generation, but as one who professes to be guided by higher considerations he shows a philanthropic spirit. His example may be profitably followed by others.

THE *Christian Leader* states that the circumstances attending the death of the late Dr. Hugh Taylor Howat of Liverpool were extremely pathetic. It was only last month that he resumed his duties as minister of Queen's Road Presbyterian Church, after a six months' vacation spent in Edinburgh in quest of health; but what appearance there was of restored physical strength was deceptive. On the third Sunday he was so manifestly ill that he was advised to procure supply for the following Sunday, and during the ensuing week was strongly recommended by his doctor to resign his charge. On the 16th ult. he tendered his resignation; and on the following day received a letter expressing the regret of the congregation at the resolution at which he had arrived. The severing of the tie had sorely agitated him, and, desiring to divert his mind from the painful subject, he went to his study after tea, where in a little while he was found by his wife evidently ill. He slipped to the floor unconscious, and although medical assistance was immediately procured, Dr. Howat never regained consciousness. A paralytic seizure was the immediate cause of death. Born in Glasgow in 1837 he had only reached his fifty-first year. In his youth he was engaged on the Edinburgh press, and in his latter years, was a frequent contributor to the *Liverpool Mercury*. His first charge was at South Queensferry, from which he was translated to Broughty Ferry, where he was succeeded by Rev. James Graham, brother of the late lamented Professor Graham. In 1864 Dr. Howat settled in Liverpool. The death of his eldest son, Rev. J. R. Howat, of Sunderland, was a stroke from which he seemed never to have recovered. Dr. Howat was the author of at least five volumes, including a book of guidance for the young entitled, "The Springtime of Life."

Our Contributors.

A UNIQUE ADDRESS TO THE MINISTER, WITH A LITTLE POSTSCRIPT

BY KNOXONIAN.

Dr. Wallace Radcliffe, of Detroit, was appointed by his Presbytery to give the address to the minister at an induction which took place in his city a few weeks ago. A local paper says the address caused "frequent rustling" and "moderate laughter" in the congregation. Whether it is a good thing or not to make people laugh in church, it is a good thing to make them rustle a little at times. In the hope that it will make other congregations rustle and be helpful to ministers as well, we give the address in this column, merely rounding it off with a little postscript. Like all good preachers, Dr. Radcliffe arranged his matter well, putting what he had to say under these three headings—"In your home," "In the pulpit," "In the congregation."

We take the liberty of adding another heading—In the Church courts.

IN YOUR HOME.

Don't surrender your self to any one but God.
Don't let the congregation tell you how you shall spend your money, where you shall find your companions, what time you shall get up in the morning, whom you shall vote for, or how much you shall pay for your washing.

Don't put yourself into the hands of your friends.

IN THE PULPIT.

Don't preach a mutilated Bible, nor a homœopathic dilution of the Westminster Confession.
Don't study without prayer.

Don't pray without study.

Don't feed people with unbaked dough.

Don't tell all you know in one sermon.

Don't put the hay too high in the ricks.

Don't offer them sentimental confections or intellectual shavings.

Don't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for success.

Don't use a Presbyterian pulpit for un-Presbyterian doctrine.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

Don't wear blue spectacles all the time, but own a pair, and always have them in the pulpit with you.

Don't scold.

Don't wear the cap and bells.

Don't mistake length for profundity, nor brevity for wit.

Don't lash the back of the sinner instead of the back of his sins.

Don't offer to other people manna which you have not tasted yourself.

Don't imagine your sermon to be a revelation, or anything but the text to have "Thus saith the Lord" written across it.

Don't let your harp have only one string.

Don't be a vendor of nostrums.

Don't try to make bricks without straw.

Don't be anybody but yourself.

IN THE CONGREGATION.

Don't forget that you belong, first to Christ, second to the Presbyterian Church, and third to the congregation.

Don't be a sectarian.

Don't be afraid to be a denominationalist.

Don't let any religious hobby ride you, but don't be afraid to ride any religious hobby if you have one.

Don't live in the third century.

Don't live in the twentieth century.

Don't live in the clouds.

Don't follow everybody's advice.

Don't be afraid of any man.

Don't be afraid of the devil.

Don't be afraid of yourself.

Don't depend too much upon the gospel of shoe leather.

Don't become a peripatetic gossip or a persistent tea drinker, nor on the other hand a solemn clam.

Don't hold yourself too cheap.

Do not try to do anybody's duty but your own.

Don't let a few, and especially the same few, do the work of the many.

Don't spare the people's pockets, for therein lie their hearts.

Don't be too confiding.

Don't despair.

Don't expect the sun to shine through all the twenty-four hours of the day.

Don't expect that all your geese will be swans, or all your believers saints.

Don't expect Rome to be built in a day, or the Lord to be in as big a hurry as you are.

Don't mistake Detroit for Red Wing.

Don't spread your congregation over every scheme that is presented, lest it suddenly grow thin and vanish.

Don't restrain too much; it is well often that steam escape.

Don't let the young people run away with you, nor the bald-headed put too many brakes on.

Don't drive, but lead.

Don't ask any to work harder than you do yourself.

Don't be disappointed when harvests do not come in a day, and oats do not spring up like Jonah's gourd.

Don't see everything that is wrong in the congregation.

Don't hear everything that is said in the congregation.

Don't carry all your ecclesiastical eggs in the one basket.

Don't despise the rich nor dishonour the poor, nor esteem yourself wiser than your brethren.

Don't feel yourself responsible for the universe, nor try to spread yourself over creation.

Don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, a presbyter without responsibility, or a bishop without watchfulness, and you will not be a servant without reward.

Don't fail to appreciate your predecessor.

Don't fail to prepare for your successor.

And now we add our little postscript.

IN THE CHURCH COURTS.

Don't pose as an ecclesiastical leader—nature may not have constructed you for that class of work.

Don't rise to a point of order when there is no point.

Don't speak unless you have something to say worth listening to.

Don't speak on every question.

Don't speak on questions already threshed out.

Don't speak long on any question.

Don't make or second motions merely to get your name into the minutes.

Don't begin a speech by saying you have nothing to say and then take half an hour to prove the truth of your statement. The court may accept your bare statement without any proof.

Don't degenerate into an ecclesiastical pettifogger.

Don't suppose that a spiritual court is a police or division court in which pettifoggers practise without paying costs.

Don't mistake a quibbling, technical ecclesiastic for a Gospel minister.

Don't assume that all the members of a church court are as wise as they look.

Don't suppose that all the men who push themselves in church courts can preach the Gospel or have good Sabbath schools or good prayer meetings at home.

Don't grumble because you are not put on every committee.

Don't say a word if you are not put on any committee.

Don't assume that referring matters to a committee necessarily means anything in particular.

Don't suppose that when a report is received and adopted and a vote of thanks given to the committee, "especially the Convener," that any real work is done. The real work comes afterward if it comes at all.

Don't imagine that passing resolutions asking the people to do or not to do certain things makes it certain that the people will pay any attention to the resolutions. The people have minds and consciences of their own.

"THIS life is too short," said a sensible man, "to fool away any part of it." Every young person ought to set out in the journey of life with this impression, and carry it with him to the end. To live is serious business, even for this world, and much more so in respect to that which is to come.

IS CHRIST OR PETER THE FOUNDATION OF THE CHRISTIAN CHURCH?

BY THE REV. R. WALLACE.

(Concluded.)

In accordance with this claim they deposed Henry III. and Henry IV. of France, and sent an army to aid the rebellion which they excited against them. They deposed Queen Elizabeth of England and sought to overthrow her power by sending against her the Spanish Armada, which by the breath of the Lord—the winds of heaven—was scattered and wrecked on the rocky shores of Britain. In 2 The. ii. 9 Paul says that "his coming is after the working of Satan, with all power and signs and lying wonders"—or pious frauds and impositions of every kind, such as "winking Madonnas" and that many should then be deceived and believe a lie such as the infallibility of the Pope, the power of the priests to deliver from purgatory and the immaculate conception of the Virgin. "Forbidding to marry" is another of the marks of this apostasy (1 Tim. ii. 2). By this also the Papacy has shown itself to be the "lawless one," by changing God's laws and substituting men's wicked regulations instead. In 1 Tim. iii. 2 God enjoins through Paul that the bishop or pastor of the Christian Church should be the husband of one wife, even as He had appointed for the Jewish priests. Now the clergy resisted this wicked law of celibacy for many centuries after it was proposed, but were at length compelled to submit by Gregory VII. A.D. 1070. The object of this regulation was to form an army of priests having no interest in common with the people, and no sympathy with them in their social relations, and hence better prepared to enslave them and trample on their rights and feelings. In all this they have succeeded but too well, and the forced celibacy of the Romish clergy has been the fruitful source of much misery and sin. Hence because of this and other unscriptural laws Rome is called "the mystery of iniquity," for while she pretends that her object is to secure the greater purity of her priests, she not only arrogates to herself more wisdom than God, but also enjoins a cause that naturally and almost necessarily leads them into sin.

How long is this great apostasy to continue? In Daniel and in Rev. xii. a period of 1,260 years is allotted to it. The murderer Phocas took away the title Universal Bishop from John, Bishop of Constantinople, who had assumed that title and given it to Gregory of Rome in the year 606 A.D. This would bring us to the year 1866. At the time of the Reformation Antichrist received a deadly wound which was partly healed, and it has been on the decline ever since. Its power was greatly weakened by the Revolution in Europe from 1848 to 1860, when the Pope ceased to be a temporal prince, and the Italian civil power set up its throne at Rome. As D'Aubigne says, the rise of the Papal power was gradual, and so also probably will be its decline and fall. It is held by the best writers that the Papacy came to majority about the year 755 A.D., when the three horns fell before the little horn, or when the Pope, rebelling against the Emperor of Germany, claimed Ravenna, Lombardy and the State of Rome, and thus became temporal prince (Daniel vii. and viii. 1). If we add to this the 1,260 years this brings us down to A.D. 2015, when we may expect the kingdom of Christ to be more fully set up in the world. We should ever make a distinction between the system of the Papacy and the people. There are now, as there have ever been, many devoted Christians brought up under this system and living within the pale of the Apostate Church. Let us cherish no ill will toward them, but even treat them kindly and pray for their conversion.

Let us then make known to the Romanists of Canada the way of salvation as revealed in His holy Word. God commands, "Come forth out of her, My people, that ye have no fellowship with her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

Do your duty at the polls. Send to Parliament sound Protestants who will not sell their votes and influence to advance the power of Rome in Canada. The great duty of the age is to meet and oppose the aggressions of Popery against the civil and religious liberties of the world. Oppose them firmly, but peacefully and legally, all ecclesiastical corporations

and endowments in this land, for they endanger its liberty and peace, and they are checked and opposed in several Popish countries. Uphold the national school system of Canada, for it is the friend of light, liberty, justice and progress.

Discouragement the prevailing vice of Canada—intemperance—upon which many millions are spent yearly in every Christian land—to the great hindrance of the cause of God and debasement of society. Honour the Sabbath—God's day of rest from worldly labour and of preparation for the pleasing Sabbath of heaven.

Show ourselves true Protestants in this, and set an example to others of how the Sabbath should be kept. Regularly and steadily attend the services of the sanctuary on that holy day, and thus show your subjection, not to man but to God's Word and will. Cherish and manifest a spirit of liberality in upholding the cause of God in the world, and especially in the land in which your lot is cast. Do this as you value the favour of God, and desire His blessing to rest on yourselves and your children after you. He says, "Them that honour Me, I will honour." The liberal soul shall be made fat. "He that soweth sparingly shall reap also sparingly." (See Prov. iii. 9, 10; Mal. iii. 3-12; 1 Cor. ix. 14, Heb. xiii. 16, 17.) Imitate the founders of Christianity and Protestantism in efforts and sacrifices to do good and thus advance the cause of truth and righteousness. This is to be true Christians. Without this we have only the name and not the reality. Avoid quarrels with those who differ from you, they do no good but a great deal of harm to the cause of Protestantism. Accord the right of private judgment to others which you claim for yourselves. All Protestants are substantially one in faith, though there may be slight differences in forms. They have one Lord, one faith and one home. Therefore love the brotherhood, fear God, and honour the Queen. In maintaining the cause of Christian liberty we should inscribe on our banners the motto of patriot Hampden, "Vestigia nulla retrorsum," "No steps backwards" toward Rome. It is remarkable that in this year 1888, the 300th anniversary of the defeat of the Spanish Armada, and the 200th anniversary of the expulsion of the tyrannical house of Stuart from the British throne, the Jesuits of Montreal should advise the setting up of a statue of the Virgin Mary on Mount Royal, thus insulting the Protestants of Montreal, for though the Virgin Mary was the most honoured of women, she was only a creature, the mother of our Lord's human nature. But the Church of Rome renders her homage such as belongs to God Himself. In the Litany of Loretto, the titles of God are given to the Virgin Mary, such as Morning Star, Refuge of Sinners, etc. In the Psalter of Bonaventure the Psalms are all applied to the Virgin, her name being inserted instead of the Divine name; thus Psa. xlii., "Bring unto our Lady, O ye bos of God, bring praise and worship unto our Lady." Psa. lxxiv., "How amiable are thy dwellings, O Lady of Hosts." Again in the "Devotion of Bondage," 1632, this language occurs, "The sovereign dominion that was given her, not only over the world, but over the Creator of the world." What is this but the most awful blasphemy? This is just following the heathen and the idolatrous Jews in the days of Jeremiah, when they in imitation of the heathen offered cakes to the queen of heaven. How contrary all this to the mind of Christ is evident; for He would not permit His mother to interfere with His divine work, though He treated her with all honour as His mother. (Luke i. 4-9; John ii. 4.) (See London Tract Society, Tract 220, Middleton's "Letters from Rome," "Pagan Rome" and Kirwan's "Romanism at Rome.")

In the seventeenth century Louis XIV. of France, the most powerful and magnificent monarch of Europe, partly through the advice of the Jesuits, and truly through political and personal ambition, sought to overthrow Protestantism and liberty in Western Europe, and combine its various nations in one great confederacy with himself as its head and master. For this end, he revoked the Edict of Nantes, which led to the massacre of 200,000 Huguenots in ten years. The greatest man of the age, and the man best fitted to cope with the mighty powers thus ranged against the Word of God and the rights of man, was the ruler of the devoted and liberty-loving people of Holland, William of Nassau, Prince of Orange. He was of a calm, cautious, reserved, yet far-reaching mind—

earnest and sincere—and possessed of the most implicit confidence in the divine power and faithfulness, which enabled him to meet difficulties before which others quailed or retired in apathy or terror. By the circumstances of his position and character, he was led to take the lead in a combination in opposition to that of Louis, and his wife, Mary Stuart, being the probable heir to the English throne, he was called by the English people to free them from the despotic yoke of the House of Stuart, in which he was successful in the year 1688.

Let us then prize the liberty—both civil and religious—which was then secured to the British people. Let us also study the Word of God, and earnestly seek a personal interest in that Saviour whom it reveals as the only Saviour of sinners. Let us love the Bible and say:

Holy Bible, Book divine,
Precious treasure, thou art mine.

THE MONTHLY CONCERT.

MR. EDITOR.—The most anathetic Christian is aware that a great missionary revival is in progress. The centenary of Protestant missions will soon be celebrated by a General Conference on Foreign Missions in Exeter Hall, London. Over 100 societies will take part. They have arranged for meetings in sections in order to overtake their enormous programme. The student volunteers still issue their appeals to congregations by voice and printed page. What is relied on to stir the people to respond? Facts. The Church in Canada bears an increasing responsibility in relation to this appeal. Earnest men are planning for the more general spread of knowledge on this subject. They realize that knowledge is power. Facts are the only potency. They realize that half-hearted appeals, in the general, to give to this or the other avail not in this need. Neither the reading of Conveners' circulars nor scolding create cheerful givers, but facts only.

Dr. Christlieb, speaking of Germany, says. How inactive a large part of our ministers show themselves! Whence the great difference of interest in missions, often in one and the same province? I answer, chiefly from the difference of position taken by the clergy in this matter. As they are in deeds of love, so are their congregations. If the shepherd upon his lonely watch does not pause and listen to the strokes of the distant hammer in the building up of God's kingdom, if he cares simply for the work of Home Missions because this finds greater favour with the lukewarm part of his congregation, it will become more and more difficult for him to hold the interest gained, not to speak of developing it according to the needs of his Church's work? We would do well to ask, Are these words true of Germany alone? Is there a hitch with some of our pastors?

Among the means now most blessed to the Churches of the United States stands pre-eminently the Monthly Concert for Prayer for Missions. Once a month the regular prayer meeting hour is taken up with a missionary topic. This meeting is hot so well known in Canada as it should be. It is observed in only a few churches. The unanimous testimony of these would be that on that evening the attendance is largest and the interest deepest.

What are some of the reasons why this meeting should be known and find a place in the churches of Canada?

1. It relieves often the confessedly monotonous character of the ordinary prayer meeting. The sermonette or expository lecture is not so popular as we would like to think. The Missionary Concert for prayer comes in as a most welcome and surely legitimate supply to this natural demand for variety. The subjects for the meetings could be included in the printed prayer-meeting syllabus for the year. The topics agreed on by the *Missionary Review and Gospel in all Lands* could be varied to suit the particular needs of our Church. Or the Schemes, for example, could be treated in groups. Our Home field could be treated without neglect of the foreign field.

2. It gives a fuller opportunity to lay before our people the needs of the various Schemes than is ordinarily considered feasible by the pastor. It is true that Home Missions and Foreign Missions rightly may occupy the preacher's attention on a Sabbath as a special subject. But the lesser Schemes could be treated at the prayer meeting.

3. Such monthly concerts react upon the other meetings for prayer, and upon the whole life of the Church. A wider sympathy, increased faith in the power of the Gospel to save to the uttermost, examples of heroism and 1,000 other things illumine the whole field of the Church's operation. Nothing is hid from the heat of the missionary meeting. Without it, the missionary spirit cannot be fostered as it should be. By it the inter-dependence of home and foreign missions will become more and more evident. These are the best of friends, not enemies, as some would have us suppose.

4. It gives greater definiteness to the prayers of the people. Praying into the air is discouraged by it. The sufferings of a persecuted native Church or the trials of the hard-worked home missionary, either impart new meaning to the good deacon's weekly prayer with its stereotyped phrases, or cause him to forget these phrases altogether. Vagueness, every one knows, is the death of prayer. How is it that the prayers of the Woman's Foreign Missionary Society are so gloriously answered year after year? A study of their prayer cards reveals the secret.

5. It is one way of obeying our Saviour's command, Lift up your eyes and look on the fields, for they are white already to harvest (Jno. iv. 35). It is deplorable to think that any one could attend the Sabbath services of a pastor of our Church for a year and not be able to recall a single public petition for missions. The one who prays for Home Missions would not be likely to omit Foreign. It is lamentable to think of, and much more to experience the sensation of hearing at two successive diets of worship in a large city everything prayed for, even the interest of our country in the matter of fish, except missions.

As the beloved Principal of Knox College once remarked; How painful it is to see faithful pastors cultivating with commendable diligence their own little field, yet never once lifting up their eyes to look upon the fields of the world. And surely this missionary survey is of immense advantage to the weakest and most struggling church. A pastor of a city mission once wrote: I believe in teaching a mission church to be a missionary church. So he has the Monthly Concert. Says Dr. Nelson: "It is not for the spiritual health of any believer to limit his thoughts, prayers, sympathies to narrow areas, as of the parish, or even the country, big as that is. Every solitary one of these little churches between the oceans and every believer in them needs to feel the inspiration that comes from an outlook upon the wide field. The weaker the church the more need for these inspirations, the more urgent the necessity of realizing that it belongs to a grand army. It is a lonely, discouraging business, doing picket duty in a dark night, but one can imagine the inspiration in it from the very thought that this lonely walk and watch is a needful vital element in the grand campaign, and an integral part of to-morrow's fight and victory. It is dolefully monotonous, this fight of some of our little churches, it their eyes are forever to be turned in upon themselves. Lift up your eyes upon the world's harvest fields, and catch the inspiration that comes from the shouts of the reapers."

What then, Mr. Editor, is to prevent the general practice of holding the Missionary Concert? I would like to see some further ventilation of this subject. Cannot some of our missionary friends move in this matter before the Assembly at Halifax? We seem far out of the line of the advancing columns of the Church universal in this matter. I should like to hear from some Canadian pastor who has tried the Monthly Concert.

Goderich, April 25, 1888. D. MAC GILLIVRAY.

THE BOOK OF FORMS.

MR. EDITOR.—In a recent issue of THE CANADA PRESBYTERIAN I have observed letters by Rev. W. T. McMullen, containing very valuable remarks upon certain points in the new book on the "Constitution and Procedure of the Church." On one point especially his hints are most judicious and timely, and ought to have full consideration by the compilers of the book, and by the Assembly before sanctioning it, viz., the proposal to give adherents the right to vote on "matters relating to the temporalities or secular affairs of the congregation." Perhaps no better reasons than those adduced by Mr. McMullen

could be given why such a proposition should be most emphatically negatived, and it made clear that the Church can manage her own affairs. We have asked the officers of several secular societies whether on paying their annual dues we could be permitted to vote without subscribing to the constitution and by-laws, and once had the reply cynically given "No, our members manage our affairs, but the churches do that, who have to beat around for men and money." No one conversant with the working of the Churches at the present time will attempt to deny that many subscribe to the funds in order to have a vote. But surely if in secular affairs it is thought needful to appeal to the highest tribunals to prevent legislation being controlled by money, there is no less need to guard against money influence being used to control the affairs of the Christian Church. If the Church be a divine institution if the work connected with it be God's work—if the offering brought to the house of the Lord be a sacred offering why give it over to the management of the world? Is the act of prayer or praise more sacred to the man who has been bought by redeeming blood than the dedication of his substance? or is such more secular and to be handed over to the world? So the Church of the present day appears to say. Not so to the Apostolic Church. What says Paul of the offerings from Philippi? They were "an odour of a sweet smell, a sacrifice acceptable and well pleasing to God." If the Church is not to be governed by a mere temporizing expediency, if she is to have any respect to her divine Model, if she would not be the laughing-stock of those who, though not Christians themselves, say, if we join any society we would like to see its laws respected; then it is time for her to remember what has ever been the practice of her purest and best days, and make a difference between those who obey the Saviour's commands and follow Him; and those who do not own themselves His. In adopting any book of procedure it would be well for the General Assembly to say whether it means these rules to be observed, and by what sanction enforced; for assuredly there appears to be no uniformity of action at the present day nor anything, so far as the working of congregations is concerned, to distinguish between Presbytery and pure Congregationalism.

We cannot intrude further upon your space at present in giving instances of this laxness, but in many cases such practices are observed. The sacred ordinance of baptism is administered where neither parent is a communicant, and that without the least notice of it being given to the Church, not even to the Session. Hirelings who have no connection with any church are employed in choirs and in conducting the service of song in the house of the Lord. If these things be all right, if every congregation may decide for itself who are to vote on temporalities, etc., why have any book of procedure? It is to be hoped the Assembly will give no uncertain sound. OBSERVER.

A CORRECTION.

MR. EDITOR,—In a late issue of THE CANADA PRESBYTERIAN I find the Rev. R. Wallace saying that the late Dr. John Edgar, of Belfast, was the author of "The Variations of Popery." This is a mistake. The author of the book was the Rev. Dr. Edgar, of Armagh. He frequently called himself Samuel Oliver Edgar, to distinguish him from Rev. Dr. Samuel Edgar, of Ballinahinch, the father of Dr. John Edgar, of Belfast. Dr. Edgar, of Armagh, was greatly encouraged in the writing and publication of the book by the late Archbishop and Primate Beresford. Dr. Edgar gave much attention to the collection of old books. When beginning to write "The Variations" the Primate gave him full access to the cathedral library. A few months before I left Ireland I spent the greater part of a day with Dr. Edgar, of Armagh, and had a favourable opportunity of examining his extensive library. On that occasion he read me a letter he had received from a brother minister in the United States, in which the writer stated that he had an opportunity of consulting the works of the early Christian Fathers, and that he collated the quotations in Dr. Edgar's book with the writings of the different authors, and that he was able to state that the quotations were correct and faithful. THOMAS LOWRY.

Stratford, May, 1888.

Pastor and People.

FOR THE CANADA PRESBYTERIAN

LET YOUR LIGHT SO SHINE.

BY E. H. S.

Let thy life be one long sermon,
Preaching on from day to day;
Let the light which shone on Hermon,
And the words Christ spake alway,
Be the model for thy preaching
E'en to those who go astray.

There are sorrow-bowed and sad ones
Crushed beneath the proud world's scorn,
In their anguish and their darkness
Wishing they had ne'er been born.
Let thy work then be to lead such
Unto Him who wore the thorn.

At it, at it, late and early,
Seek them out where'er they be,
Tell them of the Christ who suffered,
And says "Let all come to Me
Who are weak and heavy-laden,"
And relieved they sure shall be.

Tell them of the God who loves them,
Tell them of the Christ who died,
Tell them of the heaven above them,
Far beyond death's turbid tide.
And how they may gain that heaven,
All through Him who for them died.

Go then, labour thus, my brother,
Wielding well the Spirit's sword;
Thus thy life's work for another
Shall receive thy Lord's regard,
And in heaven when life is over,
Thou shalt reap a rich reward.

STATE OF RELIGION.

The report on the State of Religion, submitted by the Rev. Alexander Henderson, of Hyde Park, to the Synod of Hamilton and London, at London, May, 1888, is published by request.

Your committee in submitting their report desire to be duly impressed with the supreme importance of the subject committed to them, believing that the religious life of the flock committed to our care and the glory of God thereby are the chief end of the Church's existence. If the office of the ministry be designed for the perfecting of the saints, for the building up of the body of Christ, then our work is pre-eminently spiritual, and no matter how prosperous we may be in wealth, in numbers, in social position and the like, if souls are not being brought into saving union with Christ, and the Church advancing to a higher state of spiritual life, then we are making no progress worth the name, and are in imminent danger of being discarded by the Redeemer as a dead thing, unfit to be a dwelling-place for God through the Spirit.

In these days, however, of prevailing tendency to count the heads of converts, your committee do not deem it quite superfluous to acknowledge that it is impossible by any statistical tables, however carefully prepared, or by any disciplinary scrutiny, however severely exercised, to determine in all cases the true from the false. If in apostolic times, when the genuineness of faith was tested in the crucible of persecution, it took time for even an apostle to discover that he had admitted one who was "in the gall of bitterness and bond of iniquity," and others who could lie not only to man but to the Holy Ghost, how are we, with less than apostolic endowments, in days when it is respectable and in a money-loving age, when it often pays to be outwardly identified with Christ, to presume to separate in all cases the tares from the wheat? While our Sessions, therefore, judge the spiritual state of others with the utmost humility and caution, they yet recognize that where real spiritual life is there will also be manifest in some degree "the fruits of the Spirit."

In order as far as may be to determine the state of the religious life of our people, as witnessed by external fruits, the General Assembly's Committee have issued six sets of questions. The first set relates to the eldership, the second to the ordinances of public worship, the third to religious life in the family, the fourth to special services, the fifth to congregational treatment of the young, and the sixth to hindrances.

Reports have been received from all the Presbyteries within the bounds, and although the questions were somewhat late in being issued, it is evident that the respective Conveners have shown considerable diligence in procuring returns from the various Sessions. It is to be regretted that they have only been partially successful. Hamilton complains of great difficulty experienced in getting replies, having received only twenty-four returns from forty-five congregations. In London and Sarnia about three-fourths sent replies. In Bruce twelve report out of twenty-one congregations and fourteen mission stations. Maitland received "prompt and full" replies. In Chatham all report but two; in Huron all but one, whereas in Paris and Stratford all the Sessions report. Your committee are of opinion that Presbyteries should be enjoined to take more vigorous action in the future to secure reports of some sort from all the Sessions; for unless human nature is differently constituted in the Presbyteries of Paris and Stratford from what it is elsewhere, your committee know no good reason why the record of these two Presbyteries in this respect should not be the record of all the rest. If a Session have a conscientious scruple about sending replies to any questions on this subject they should frankly say so; but your committee venture to affirm that no Session can receive any General Assembly schedule on any subject, and either carelessly neglect or deliberately ignore it, without moral damage to themselves; and further, that the Session that is either afraid or ashamed to deal fairly and honestly with the state of religion within their congregation, ought to give themselves to serious searchings of heart. Your committee are not afraid to say that where the eldership is earnest and active they will as a rule, send returns, and further, that the burden of this responsibility rests for the most part on the Moderators.

THE ELDERSHIP.

While some Sessions modestly decline to answer the delicate questions how they perform their duties, almost unanimous testimony is borne to the faithfulness, efficiency and pains with which the duties assigned to the elders are usually discharged.

As a rule the utmost harmony and co-operation seem to prevail on Session Boards. The elders find scope for their diverse gifts in Sabbath school work, in assisting in and conducting prayer meetings, in visitation of the sick and sorrowing. Some systematically visit the members prior to each communion, sometimes in company with the pastor. In these and other kindred ways, very many, and your committee have reason to believe, an ever-increasing number of our elders are doing much profitable work, besides discharging those duties that belong more exclusively to their office, in the administration of the sacraments and attendance on the courts of the Church.

Your committee are of opinion that where the most active eldership is to be found there also will be found the most perfect organization; and they are glad to report that increased attention has apparently been given to this matter during the past year. Many congregations are divided into elders' districts, chief in cities. Stratford thinks it is impracticable in the country. Your committee would like to know why. In nearly all the Presbyteries there are Sessions who meet for prayer sometimes before the Sabbath service, sometimes immediately after. Some have meetings for conference prior to communion, but few seem to meet for this specific purpose at stated times. Evidently a considerable number have no such meetings at all. Perhaps not the least disappointment is the feeling of shortcoming humbly acknowledged in most of the reports, with the expressed resolution on the part of some to endeavour to do better.

ORDINANCES.

One of the first signs of the awakening life in a regenerated soul is a growing relish for the means of grace: and your committee rejoice to report that in spite of all that is being said by many, whose perhaps is father to the thought, concerning the fancied "waning power of the pulpit," every Session with but one exception, bears hearty testimony to the regularity of attendance on the preaching of the Word. London says: "The interest in the Word continues unabated." In Paris Presbytery one Session says: "The attendance was never better than during the past year," and the report adds: "This, without having recourse to sensational attractions." York

committee endorse the words of the Hamilton Presbytery when it reports that "while the services of the sanctuary are well attended and highly appreciated, yet there is cause for regret that so many of our young people are allured to other places of worship by the ever increasing practice on the part of certain Churches of announcing strange and sensational subjects of discourse, thereby pandering to the morbid taste of a class of restless and unstable hearers." Your committee trust that our ministry will continue to hold fast the doctrine that God has ordained by the foolishness of preaching to save them that believe—that we cannot without peril descend to other because more popular methods, that we have no right to substitute sacred concerts for the preaching of Christ, or to pervert the public worship of God into a semi-religious "free-and-easy," and that to attempt to draw the young to the Church by such attractions, is to pursue an ever receding "Will o' the wisp," that must soon lead us into a worship of sensualism, and away from the Spirit of God. Let us draw souls to Christ, and Christ will take care of His Church.

Similar uniform testimony is borne by all the Sessions to general appreciation of the sacrament of the Lord's supper by the mass of our Church members, usual average attendance ranging from seventy-five to over ninety per cent., and in most cases the absentees from the communion table can be accounted for by old age or other infirmity.

The interest manifested in the prayer meeting is not so general. Here the reports are less uniform. In Hamilton the interest is said to be "increasing." In Sarnia "the meeting is well attended,"—in one instance "by half the congregation." The general tone of the reports, however, is one of dissatisfaction and complaint. A small proportion take any interest in it, and most of these are ladies. Your committee think the Synod and General Assembly should not let this matter lightly pass? Is the fault with the people? Have they lost faith in prayer? Is it with the method of conducting the meeting? Should not a conference be held by this Synod at which this and kindred subjects of living practical interest might be discussed? The Church cannot afford to dispense with concerted prayer.

FAMILY RELIGION.

Similar in tone to those relating to the prayer meeting are, your committee regret to say, the reports concerning family worship. In a very few congregations it is said to be observed in all, or nearly all the households. But while most of the Sessions evidently do not know the exact numbers observing it, all declare it is not observed as it ought to be. This is matter for humiliation and alarm. The household is the basis both of the nation and the Church, and the stability, permanency and well-being of both are imperilled whenever irreligion characterizes the home life. It is no wonder that unworthy attractions are needed to draw the young to the Church, and it is no wonder that they also succeed in drawing away from the Church. The Church has evidently a work to do here.

Other aspects of religious life are reported on more favourably. The Sabbath is outwardly well observed by our people, though the temptations in some districts are much greater than in others. Some Sessions deplore Sabbath visiting and driving in districts populated by religious sects holding lax views of the sanctity of the Lord's Day. A Hamilton Session reports "Sabbath desecration as deplorably on the increase"; and another, that "the men are to a great extent at their ordinary work, and the quiet of the day of rest is destroyed by pleasure excursions and railway traffic." A Sarnia Session complains of "the idleness and improvidence of those who buy, and the godless greed of those who sell milk on the Lord's Day," while a London Session testifies that "for the enjoyment of a quiet Sabbath and a general restraint from visible breach of it, their neighbourhood will compare favourably with any part of the world."

The Shorter Catechism and portions of Scripture are committed to memory in all our Sabbath schools, but not in all our homes. The Confession of Faith is not taught as such, and your committee doubt that it was intended to be. The spiritual wants of the aged and infirm are met by visitation and cottage prayer meetings, and in two cases by the administration of the sacrament of the Lord's supper.

(To be concluded.)

Our Young Folks.

WHAT FATHER MEANT.

Two little lads in the lamplight
Saw, with their tasks to do,
Bothering brains and finding—
Oh, how little they knew!

Trouble of school and lessons
"Bother it all," they said,
"Playing at being pirates—
Better were that instead."

Stories of treasure islands
Ever they read and told—
Tales of the good ships captured
Laden with bars of gold;

Ever they dreamed of battles.
Ever they longed to be
Chiefs of the ocean rovers,
Kings of the rolling sea.

But father was fixed and steady—
"Stick to your tasks," said he;
Only the man who labours
Leader of men can be.

So when the lamp was lighted,
Over their books they bent,
Working away, not knowing
All that their father meant.

Two little lads have laboured,
Two little lads have grown
Into a stalwart manhood,
Making the truth their own.

Faded are boyish fancies—
Faded and passed away,
But in that noblest fashion
Leaders of men are they.

Flashing the lamp of knowledge
Into the darkest night,
Boldly they teach the people.
Standing for truth and right

So men for the right arising
To glorious fight are led,
And people grow bold to follow
These men of the heart and head

And now, when the lamp is lighted,
And heads over books are bent,
Sometimes they will whisper softly,
"We've found what our father meant."

THE KING'S SON.

There was once a king's son, who heard that the people in one of the king's countries a long way off used to be afraid of the king, and used to say that the king did not care for them. So he thought to himself "I will go and teach them better" But he said, "If I go in my fine robes and crown, they will say, 'What do you know of a poor man's life? You do not know what it is to be cold and half naked and hungry.' I will put off my royal dress, and I will wear clothes like the poor people, and live and eat as they do." So he changed his clothes and left his palace, and went to that distant country, and there he lived among the poor, leading a harder life than any of them. And yet though he was often hungry and cold, and some times did not know where to find a night's lodging, he never complained and never broke the laws.

After he had lived in that country for some time, he went back to the king at home. It happened that soon afterward the people in the country sent messengers to the king to complain the laws were too hard. The king's son then said to the messengers: "Believe me, the laws are all for the best, and the king loves you as though you were his own children."

"Ah," said the messengers, "but you do not understand our way of life, how poor and miserable we are, and how hard it is to live."

"You are wrong," said the prince: "I understand your life quite well, for I lived myself as a poor man among you for a long time. I know you have suffered a good deal; every one of your troubles is known to me, for I have suffered the same things. Yet still I assure you that the king is very fond of you, and will make you perfectly happy in the end."

Then the people, when they heard that the king's son had lived among them, and knew all about their troubles, began to be more hopeful, for they said, "He knows what it is to suffer, and he will surely help us."

The King's son is Jesus, who is the Son of God the Father. Jesus was, as we are, tempted to do wrong.

He knew what it was to be poor and hungry and homeless—he felt the bitterness of death. More than this, he knew what it was to be persecuted by enemies and to be misunderstood and deserted by his dearest friends. Do not fancy then, when you have your little trials and troubles that Jesus knows nothing about them and cannot understand them. Jesus was a child as you are, and he has never forgotten that he was a child. You may tell Him of all your troubles—he will understand and sympathize with them all.

THE LITTLE BOOTBLACK.

A hundred years ago there lived a little boy in Oxford, England, whose business it was to clean the boots of the students of the famous university there. He was poor, but bright and smart.

Well, this lad, whose name was George, grew rapidly in favour with the students. His prompt and hearty way of doing things, and his industrious habits and faithful deeds, won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposition; and he soon surpassed his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a briar," said another, "and pluck enough to make a hero."

But we cannot stop to tell of his patience and perseverance. He went on, step by step, just as the song goes:

One step, and then another,

until he became a man—a learned and eloquent man, who preached the Gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitefield.

WHAT IS FAITH?

So asked an unbelieving physician of his friend, a merchant, in whose room both were quietly sitting during an evening. "Yes, what is faith?" And the tone of his question involuntarily called to mind Pilate's question, "What is truth?" "My boy," said the merchant smiling to his son, a merry little lad of eight years, who had with much pains arranged a whole army of leaden soldiers, and now as an important general in his own estimation stood up to command them to engage in battle. "My boy, carry back your hussars to the barrack box and go to bed: and be quick and do it without objection; it is high time." The poor boy! It came so hard upon him to leave his favourite play! Who could blame him for it? He threw a beseeching glance towards his father, but at once he saw unbending sternness on his countenance. He swallowed down his tears, carried his soldiers back to their quarters, embraced his father and went. "See doctor, this is faith," said the merchant. Then, calling back his child, he whispered in his ear, "Listen, my child, since assurance now is as good as a permission when the time comes, I will take you with me to the Autumn Fair at Hamburg." Exulting for joy, the lad left the room. It came to him by anticipation as though he were already on the way to Hamburg. For a long time after they heard him singing in his sleeping chamber. And again the father said, addressing his friend, "That is called faith, doctor. In this boy is planted the germ of faith in man. May he yield himself to his heavenly Father with like humility and love, with like obedience and trust, and his faith will be as complete as the faith of Abraham, the father of the believing ones!" The doctor was clearly answered. After a moment of silence he said, "Now I know more of faith than I had learned from many preachers."

NOW IS THE TIME.

"Not yet," said a little boy, as he was busy with his trap and ball; "when I grow older then I will think about my soul."

The little boy grew to be a young man.

"Not yet," said the young man. "I am now about to enter into trade. When I see my business prosper then I shall have more time than now."

And so he went on, saying, "Not yet"—putting off to some future time that which should have been first in his thoughts—until he was a gray-haired old man. He lived without God and died without any hope whatever.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

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

AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS.—Under 3 months, 50 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, MAY 30th, 1888.

NOT long ago a minister in the American Presbyterian Church—a minister highly esteemed and greatly beloved by his brethren—asked the Presbytery to release him from his charge, and take his name off the roll, giving as a reason that he differed from his Church on certain matters of doctrine. Some of his co-Presbyters urged him to bring his case before the Presbytery, and see whether there might not be room within the Church for a minister holding his views. He refused and gave a rather suggestive reason for taking the short course which he had adopted. "If," said he, "I should bring my case before the courts it would soon be so covered up with technicalities that the main issue would be lost sight of—" Very likely it would. Is it well that spiritual courts should have such a reputation for technicalities? The close resemblance of the machinery of a Church court to that of an ordinary court of law, and the hard, legal spirit in which that machinery is sometimes worked has a strong tendency to drive certain types of people into Plymouthism. Forms are absolutely necessary, but they may be carried out in a spirit that suggests the sheriff more than the Christian.

ALL things considered, the Session of the Dominion Parliament just closed was anke creditable to the members and to the country. The debates were for the most part carried on in a moderate and dignified manner. There were no "scenes" worth speaking of. In this respect our Dominion Parliament is at present a much better-behaved body than the British House of Commons. How our representatives would conduct themselves if they had an Irish question to wrestle with, and fifty or sixty red-hot Parnellites to take part in the wrestling, is another question. Unrestricted Reciprocity is an important question, but it does not stir the blood like Home Rule. The number of visits made by death to our Dominion chamber very likely had some effect in moderating the feelings of both parties. Judged by the Sessions of this year we should say that the tone of both the Dominion Parliament and the Ontario Legislature is improving. Those who believe in the total depravity of Canadian politics contend that the weakness of the Opposition in both houses accounts for the comparative absence of "scenes." We would rather ascribe the decorum and dignity to the fact that better men are being sent to Parliament. At all events the present Legislature of Ontario is said by good judges to be the best since Confederation.

THE Rev. Mr. Cobb, of Flushing, Long Island, made a point when addressing the Alumni Association of Union Seminary, New York, the other day, which tells powerfully in favour of the use of the Bible in our public schools. He said.

It was a matter of statistics that the greatest amount of crime was where public education was general. Comparing Massachusetts with Virginia, while the greater illiteracy (among the white population) existed in the latter, the larger proportion of crime was in the former. The same was true of Connecticut and Alabama. Knowledge was power, but the power could be used both ways, for good or for evil. It made the person more capable of committing crime. With education must be inculcated obedience to the Commandments of God.

Massachusetts has long been supposed to have the best school system in the world, and yet, assuming the

orator's figures to be correct, the proportion of crime is greater there than in Virginia, a state certainly not noted for educating the masses. Many of our readers can remember when free schools were supposed by sanguine educationalists to be a certain cure for all the ills the state is heir to. That theory is exploded. A large proportion of the worst crimes committed in America are committed by educated men. Talmage says the trouble with many men in our time is, not that they cannot write their names, but that they write other people's names too freely. Knowledge is power, but it is power to do evil as well as good.

WITH the General Assembly comes the old question, Why don't the elders take a more prominent part in the business of the Church Courts? The only drawback to the discussion of this question is the danger that it may raise more or less of a class feeling. It should not do so and that for the best of all reasons. The elders are not by any means the only members who do not take an active part in the proceedings. It is notorious that in many Church Courts, a large proportion of the ministers are quite as silent as the lay members. A few members modestly assume that they should take charge of the proceedings, and when any question comes up, they instinctively rise and give a deliverance on it. This goes on from year to year, until it becomes the established mode of doing business. Two or three members assume that they are the court and the others quietly acquiesce, some for the sake of peace, some because they have ceased to take anything more than a languid interest in the proceedings. Presbyteries managed in that way can easily be identified in the Blue Book by the smallness of their contributions to the Schemes of the Church. Ministers and elders who are habitually ignored, perhaps even snubbed in the Presbytery, are not likely to make extraordinary exertions for Church Schemes. They are human. Alongside of the question, Why don't the elders take a more active part in the Church Courts? put this other question—Why don't a large proportion of ministers?

THE *Interior* publishes and makes comments upon the following suggestive letter written by a working man in a large city:

The feeling which pervades the large wage-earning class to which I belong—a feeling which has done more to estrange us from Church and chapel and from Christian fellowship than any other thing—is that clergymen should visit as well as preach; and because they only do one of these two things, and neglect the other, my mates call them short-weight men, and as a consequence do not feel so much respect as might otherwise be the case. It would do so much good if ministers would come among us more. We do not wish to intrude our cares upon them, to the exclusion of other work, but we should like to see and converse with them occasionally upon other things than those which pass current in the work shop. A sympathetic visit of, say, ten minutes' duration once a year to every man in his district would be a breath from heaven, cheering many a dull life for many a long day afterward.

A sympathetic, friendly visit, mind you! The pastor who is so scholarly and dignified that he cannot get into cordial fellowship with a parishioner at the latter's machine or workbench, in his office, factory, store and home, is not likely to have a richly fruitful ministry.

The best place to "get into cordial fellowship" with a parishioner is in his own house, and the best way to do it is to enquire kindly if the family attend church regularly, if they attend prayer meeting, if the children attend Sabbath school, and having made these enquiries, get the family together, read a portion of Scripture and pray with and for them. If a pastor can't get into cordial fellowship with his people in that way he never can do so in any other. After a visit of that kind the parishioner can never say that his pastor takes no interest in him or his family.

BROTHER DEWART, of the *Guardian*, was in New York a short time ago, visiting the General Conference of the Methodist Church of the United States. Desiring to take a turn in good Calvinistic pasture he went over to Brooklyn one Sabbath evening to hear Talmage. Here is part of what he tells his readers about the Brooklyn preacher:

I was anxious to hear him again, to determine calmly for myself what are the real elements of the popularity which gives him from Sunday to Sunday the largest Protestant congregation on the continent, or in the world. It is perfectly absurd to assume that any mere flock of speech could keep up such an audience for so many years, and cause his sermons to be read more widely than any other printed discourses. The disparaging way in which some ministers speak of Talmage reminds me of what Charles Lamb said

to Wordsworth, the poet. Wordsworth said, "I could write like Shakespeare, if I had a mind." "Just so," said Lamb; "nothing needed only the mind." Talmage's harsh, unmusical voice is against him. But he holds the absorbed attention of the vast throng from first to last. He speaks right to the hearts and consciences and imaginations of living men and women, in a way that indicates an intelligent sympathy with their battles and burdens. There is no firing over their heads. His text was, "Cast thy burdens upon the Lord and He will sustain thee." He applied it to the burdens and trials of business men; to the sufferings of disease and sickness; to the burdens and sorrows of bereavement; and to the burdens of sin and guilt. In doing this he touched everybody. Then, there is power in his realistic illustrations. They are pictures of actual life. They are not mere dogmatic statements, or abstract disquisitions. His thoughts are concrete pictures. They appeal to human sympathy and enlist it. A sermon or book that has life in it takes hold of the people.

No doubt "life" is the one word that explains Talmage's influence. People always gather around a man who has life in him whether it be intellectual, spiritual or emotional life. The whole service in the Brooklyn Tabernacle is full of life. There is not a dull moment from the first word to the last amen. That is one reason why the people go there in thousands.

THE CENTENNIAL ASSEMBLY.

WITH historical appropriateness the Centennial General Assembly of the American Presbyterian Church, North, is holding its Sessions in Philadelphia. Nearly 200 years ago, twelve Presbyterians met for worship in a storeroom. From that little meeting a healthy and vigorous Presbyterianism has covered the continent. It was in Philadelphia that the first American Presbytery was organized, only a few years after the first congregation had been formed. The names of the brethren who constituted the first Presbytery on this side of the Atlantic deserve an honoured place in Presbyterian history. They are Makemie, Andrews, McNish, Hampton, Davis, Wilson and Taylor. The next link in the historical chain is the first General Assembly in America. It was also held in Philadelphia. It was convened on the 21st May, 1789, and the Rev. John Witherspoon, D.D., whose descent is clearly traceable to John Knox the Scottish Reformer, one of the signers of the Declaration of Independence, and the first president of Princeton College was called to the Moderator's chair. At the first Assembly a Home Mission was inaugurated, and from that day to this it has gone on increasing in extent and efficiency. The text from which Dr. John Witherspoon discoursed to the first American General Assembly was 1 Corinthians iii. 7. "So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Dr. J. T. Smith, the retiring Moderator, chose the same text from which to preach the sermon at the opening of the Centennial Assembly.

The Moderator's sermon was full and interesting, containing numerous historical statements and allusions. Dr. Smith's that all felt relating to present proposals for union of the Churches North and South were slightly, but deftly, touched upon. The main points elucidated in the discourse were the growing spirit of union throughout the Church, the catholicity of Presbyterianism, its harmony with free representative institutions, its recognition of the human brotherhood, and its affinities that extend beyond earth and time. The large-hearted and generous sentiments expressed give evidence, if evidence were needed, that Presbyterianism is not the bigoted and cramping system that some, who ought to know better, are so anxious to assert. Unlike some communions that could be named, it does not set up as the exclusive depository of divine truth, and indulge in the futile assumption that it only is the one true Church, and all other organizations are only miserable and despicable sects. It has not so learned Christ, neither is it forgetful of the article in the Apostolic Creed, "I believe in the communion of saints." Dr. Smith's sermon was worthy of the occasion and of the Church for whom he spoke.

The progress achieved by the Presbyterian Church in the Northern States amply justifies the gratitude and hopefulness that found free expression in the Assembly. That progress is marked all along the line. One hundred years ago there were 435 congregations; after a century's work 14,212 are reported. For the present, to illustrate the advance made, it will be sufficient to cite only two instances. The

Home Mission report for the year shows that since last report 170 churches were organized, 370 Sabbath schools established, 119 places of worship built, 10,182 added on profession of faith to the membership of the Church. In the matter of contribution the like gratifying progress is observable. In 1887, the sum amounted to \$653,465.03, this year the largest amount ever contributed in a single year by any evangelical denomination is reported as \$783,627.30. The last financial year began with a debt of \$21,681.77, while at its close this was wiped out and a surplus of \$102.55 remains. The next illustration is supplied by the work accomplished through the agency of the Women's Executive Committee formed in 1878. The amount raised by this organization during the first year of its existence was \$5,000. From that time to the present the sum has increased by leaps and bounds, when the total reported amounts to \$226,092.80. These gratifying results represent three valuable qualities: an abiding faith in the principles of the Gospel, earnest, active work, and a growing spirit of liberality. A Church with such a record may well thank God and take courage.

For the centennial celebrations elaborate preparations have been made. A large delegation from the Southern Assembly, which is sitting in Baltimore, came to participate in the proceedings. President and Mrs. Cleveland arrived from Washington to take part. His first speech was delivered at the reception held at the residence of Wistar Morris, at Overbrook. The President's testimony to the value of Presbyterian training is suggestive, and it is only one of numberless instances which could be given that it is among the most powerful influences in moulding a strong personal character. In his early years, methods seem to have been much more exacting than they are at present, as will be seen by reading this extract:

Surely a man never should lose his interest in the welfare of the Church in which he was reared; and yet I will not find fault with any of you who deem it a sad confession made when I acknowledge that I must recall the days now long past to find my closest relations to the grand and noble denomination which you represent. I say this because those of us who inherit fealty to our Church, as I did, begin early to learn those things which make us Presbyterians all the days of our lives; and thus it is that the rigours of our early teaching, by which we are grounded in our lasting allegiance, are especially vivid and perhaps the best remembered. The attendance upon church service three times each Sunday and upon Sabbath school during the noon intermission may be irksome enough to a boy of ten or twelve years of age to be well fixed in his memory, but I have never known a man who regretted these things in the years of his maturity. The Shorter Catechism, though thoroughly studied and learned, was not perhaps at the time, perfectly understood, and yet in the stern labours and duties of after life those are not apt to be the worst citizens who were early taught "what is the chief end of man." Speaking of these things, and in the presence of those here assembled, the most tender thoughts crowd upon my mind—all connected with Presbyterianism and its teachings. There are present with me now memories of a kind and affectionate father consecrated to the cause, and called to his rest and his reward in the midday of his usefulness: a sacred recollection of the prayers and pious love of a sainted mother, and a family circle hallowed and sanctified by the spirit of Presbyterianism. I certainly cannot but express the wish and hope that the Presbyterian Church will always be at the front in every movement which promises the temporal as well as the spiritual advancement of mankind. In the turmoil and the bustle of every-day life few men are foolish enough to ignore the practical value to our people and our country of the Church organizations established among us and the advantage of Christian example and teaching.

Books and Magazines.

MESSRS. JAMES BAIN & SON have just issued an admirable edition of the Ten Commandments mounted on canvas and rollers for hanging up in public and Sunday schools, mission halls, etc. The work is admirably done. The lettering is clear and legible, and the design of the whole is artistically neat and tasteful. It ought to have a place on the walls of all the educational institutions in the land.

EARLY WESTERN LIFE. By Mrs. J. B. Rideout. (Philadelphia: Presbyterian Board of Publication.)—This is an interesting story illustrating the experiences of frontier western life. It affords us many a picture of hardships endured by those who are pioneers of civilization, opening the way and laying the foundations for refinement, luxury and prosperity. The book is written in a plain, natural style, and there is story enough in it to make it interesting to all readers older and younger. It is handsomely illustrated.

LENCHEN'S BROTHER AND THE PLATZBACKER OF PLAUEN. Translated from the German of Gustave Nieritz by Mary E. Ireland. (Philadelphia: Presbyterian Board of Publication.)—This volume contains two delightful little stories which will be read with great interest by the scholars who use the Sabbath school library. Both stories have an excellent moral tone, teaching good practical lessons, and also illustrating the working of divine providence in the interest of those whose lives are true to the principles of divine truth. This little volume is embellished with pleasing illustrations.

A SINGLE STRAND: or, a Year at Mount Holyoke Seminary. By Anna S. Reed. (Philadelphia: Presbyterian Board of Publication.)—As the sub-title indicates, this book takes us into the well-known Mount Holyoke Seminary and introduces us to its inner life. The author has done her work well, and has given us a delightful story which will prove inspiring to all young readers. Those who have read Miss Reed's "A Full Surrender" do not need any assurance that her work is well done and that the lessons of this new book are toward the deepening of the earnestness and the intensifying of the consecration of Christian young people. Several illustrations add to the attractiveness of the book.

OUR GIRLS AT CASTLEWOOD. By M. L. Wilder. (Philadelphia: Presbyterian Board of Publication.)—One of the best ways of teaching young people is to hold up before them in the books they read examples of character for their study. If a writer has the skill to depict in life the things that are beautiful and noble, the book is sure of wide reading and much influence. In this book all thoughtful girls will find much to interest them and as they study the various characters they will see faults that they will want to avoid and noble things they will want to imitate. The book tells the story of the summer vacation of a party of happy girls, spent in an out-of-the-way country place. The girls do much good in many ways, illustrating what may actually be done in such instances. Both in its characters and in its suggestions of methods of Christian usefulness, the story should prove helpful.

PSYCHOLOGY. The Motive Powers, Emotions, Conscience and Will. By James McCosh, D.D. LL.D. (New York: Charles Scribner's Sons; Toronto: William Briggs.)—Few of our readers need to be informed that Dr. McCosh, who has just retired from the presidency of Princeton College, has made many valuable contributions to the literature of mental science. This recent addition will be highly appreciated by all who are interested in the great themes of which it treats. Clear and full analyses of the motive powers, such as are fitted to interest and instruct every thoughtful reader, will be found in this volume. If some psychological treatises are bewildering and obscure, this one is luminous and satisfying. The three great motive powers fully discussed are the Emotions, the Conscience and the Will. Dr. McCosh is a Christian philosopher, as the following brief extract will show:

Man naturally believes in some sort of God and in a world to come. But it is equally true that he takes narrow, one-sided, perverted, often grotesque views on these subjects. Religion in the minds of the great body of mankind appears in the form of superstition. So, instead of God making man, man makes God after his own image, with human passions, prejudices and lusts; and he fashions his God as the heathen does his idol—of gold or silver, of wood or clay. The possession of the instincts of which we have been speaking does not make a man truly religious; he is made so by the use to which he turns them. The kind of God is determined by the inclinations to which he yields, and this goes down by heredity. With the African he is a rain-sender. With those who look exclusively at His power He is Baal, the fire-god. With the lustful the being worshipped is Venus or Astarte. With the conscience-stricken He speaks in the thunder and strikes with the lightning. Paul's account is the only theory that explains the whole facts (Rom. i. 20, 21). On the one hand "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." On the other hand, "When they knew God, they glorified Him not as God, neither were thankful," "and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The tendency is still the same. With certain physicists He is a mere piece of mechanism. With some sentimentalists He is a mere feeling. With pantheists He is the order of the universe. It is the office of pure religion, natural and revealed, to widen this narrowness and straighten this crookedness, and to clothe God with full perfections: "God is a Spirit," "God is Light," "God is Love," and to combine these in one as the colours do in the sunbeam.

THE MISSIONARY WORLD.

FRUITS OF MISSIONS.

Christian missions have borne to heathen peoples family and social blessings. The glimpses we have into woman's life, whether among civilized nations like India or China, or uncivilized communities like Africa or the South Sea Islands, show her miserable condition. The missionaries are the bearers of light and hope and life to the women of heathen countries. The Gospel they preach confirms the original law which gave one man one wife, and woman one husband; thus sapping the foundation of polygamy with its manifold evils, rendering the marriage bond sacred. It so defines the relations of husband and wife, and wife and husband, that the rule of the one is no longer despotic, while the obedience of the other is no longer slavish. It enjoins upon parents their duties to their children, and upon children their duties to their parents. It imposes upon all new principles, by which to regulate their conduct in all things. It gathers all—male and female, master and slave—within the same sanctuary, to join in the same worship and to share in the same religious rites. In this way a new family social life is created. The progress is more slow in countries with an old civilization, more rapid among barbarous peoples; but the progress made among the civilized and the uncivilized is sufficient to inspire hope that the day will soon dawn when woman, restored to her rightful place as the equal in privilege of man, shall become the centre of a pure and lofty family life.

Add to these gifts the blessings of a more spiritual nature, which Christian missions have carried to the individual. They have borne peace to the troubled conscience, comfort to the burdened heart, solace to the sorrowful spirit, guidance to the perplexed mind; so gilded the dying bed with brightness, and so shed light upon the grave, that once heathen men can die with Paul's hope in their hearts and his words on their lips: "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." These things not only justify a past expenditure, but they ought to stimulate us to make even greater efforts to spread the Gospel among heathen nations.

THE three daughters of Joseph Rabinowitz, the leader of the Hebrew Christian movement in South Russia, have lately been baptized.

MR. MCALL has opened at St. Germain, Paris, his 113th station. It is said that some Americans are about to build three large churches in different parts of Paris for the use of those who now regularly frequent the popular mission halls.

It is reported that Joseph Rabinowitz, the Christian reformer among the Jews, has recently been warned by the Russian Government to cease from his missionary labours among his brethren in the South and West of Russia. The work he had begun was most promising, and a great movement toward the Christian faith on the part of Russian Israelites seemed just at hand. Shall it be hindered by the interference of anti-Christian rulers?

THE Keith-Falconer Mission in South Arabia is at last fully equipped. Dr. Paterson, the new medical missionary, is in charge, with Mr. Lochead as his assistant. The committee asked the Rev. R. W. Gardner, who had volunteered for Africa, to go to Aden as an ordained missionary; and Mr. Gardner, who will be presented to the Assembly, with great self-denial, gave up long-formed plans to carry on Mr. Keith-Falconer's work.

It is reported that in the village Underoon, hidden away in the Taurus, there was an Armenian merchant who, five years ago, happened to see a Bible in the hands of a neighbour. He began to read therein, and soon learned the way of salvation. Every Sunday morning he holds a Bible class, preaches in the afternoon and has a school of a dozen children. At least a score of people owe their conversion to his example and teaching. This little colony of Christians is not indebted to any foreign mission agency.

Choice Literature.

THE SPELL OF ASHTAROTH.

BY DUFFIELD OSBORNE.

CHAPTER II.—Continued.

But it was neither the size and strength of the building nor the indicated importance of its owner that claimed the chief attention of the young Jews and their chance-constituted leader. It was the eight Israelite warriors who lay dead or gasping their last before the archway, that told the story of assault; and it was the close-barred and fastened entrance, with its battered but still solid gate, that told the story of failure and repulse.

Even while the band clustered around Adriel to hold a short consultation as to the feasibility of an attack, an arrow whistled from one of the small windows and a spear rang clanging to the pavement, while its bearer sunk down with the barbed shaft in his throat. For an instant the Jews drew back from so dangerous a position. Then one of them, addressing Adriel, spoke:

"Dost thou not remember the heavy beam lying by the side of the street through which we have just come? Let four of thy servants hurry back now, and we shall see whether yonder gateway can hold its own."

"Thou speakest wisely," said Adriel. "Do thou take five men and go and bring us the beam, and we will wait for thy return."

Eagerly they hurried away, while Adriel drew the rest of his companions behind the sheltering angle of a neighbouring house.

In the building, the object of their attack, all was silent as the grave. It seemed as though the arrow had been the sole tenant of the gloomy walls and had flown forth charged with the vengeance of a race, leaving a solitude behind.

There was short time for surmise, for soon the sandals of the returning men drew welcome music from the rough-paved street as they came staggering under their burden, a ponderous piece of timber.

"Is it a staff of one of the sons of Anak that ye have brought us?" said Adriel. "Yonder gate will be stubborn indeed if it open not to the magic touch of so potent a charm; but come now! do ye who bear bows stand back and keep the heathen from wall and window while we try the strength of thy plates and bolts."

As he spoke he stepped forward, and with a dozen others raised the mass of cedar. With bent heads they pressed toward the frowning archway. But they were observed by watchful eyes. A dozen arrows flew from the embrasures. A shaft quivered in the breast of one assailant; another pierced the shoulder of a second. The answering flight from the besieging party for the most part dropped blunted and harmless from the hard stone, and such as passed through the windows bore back no message of work well done to encourage those who had sent them forth. Then the bearers of the improvised battering-ram gained the shelter of the wall and arch, and the beam was borne full against the centre of the stout door.

It groaned under the stroke, but, though smitten hard, still presented an unbroken front to the assault. A few steps back, and they crouched for another rush; and then, with all the nervous energy of youthful strength, they hurled themselves again against the stubborn barrier.

This time, half wrenched from its fastenings, it sprang and quivered, until a third and shorter charge bore it headlong from post and bolt, and the gaping entrance lay open. Open, but threatening death from its gloomy portal to such as might dare to enter.

Scarcely had the door sunk when a third flight of arrows sped from the darkness, stretching two more of the band on the fast-reddening stones.

They had stood gazing at the successful termination of their first effort, but whistling reed and feather soon aroused them to a sense of present insecurity and further work to be accomplished.

Adriel drew his short sword, and crouching behind his broad shield sprang forward into the now open passage. His followers hurried after, and the archers hastened from their cover to support the attack. The next moment they were among the weapons of the garrison.

Fiercely the struggle surged and swayed in the narrow pathway. Darkness pitchy, intense, covered alike friend and foe, while blow and thrust, unaimed and unguarded, soon strewed the pavement with the writhing forms of assailant and defender.

The struggle in the darkness was of short duration. By sheer weight and impetuosity the men of Judah forced their opponents back, back, and upward, for the passage inclined sharply from the gate, until its gloom began to brighten, and then, gathering all their strength, they hurled the shattered and bleeding remnant into a small open court, where, aided by the light of the now fast rising moon, the Jewish sword mote true and deep until it poised, a sceptre, over subjects who could never again dispute its reign.

Hastily ordering a few of his men to keep together in the court as a precaution against surprise, Adriel and the rest hurried on through the building in search for hidden foes; for had not the God of Israel commanded through the mouth of Joshua, His servant: "Ye shall leave no one alive within the city, saving only Rahab the harlot and her household?"

Passing through another archway, and still upward, they found themselves in a second court of spacious dimensions. Long rows of columns, each the single trunk of the palm tree elaborately carved with semblance of god, man, and beast, were ranged on all sides of the court, and supported a lofty roof around the open space in the centre. Between the pillars hung rich curtains of heavy stuff, brilliant with varied colours and woven with threads of gold, shutting out all view of what might lie beyond. The floor of the court was paved with slabs of Ninevite alabaster, which glittered with a ghastly effulgence as the moonlight streamed down

upon their smooth expanse. In the centre, a fountain of coloured marble, carved in intricate designs, sent up innumerable jets of crystal water that fell again with a joyous yet sad splash upon the rippling surface below.

Adriel stood still and looked around him. Was it the gorgeous magnificence of the surroundings that dazzled his eyes? Was it the stillness, save for the plashing of the fountain, that soothed his brain? Or was it the cold, serene light pouring down from above that hovered over the turbulent passions surging within his bosom, and shed something of its own passionless calm over that troubled sea? Or was it merely indecision as to a choice of one of the many avenues of further search that made him pause, leaning upon his shield, beside the plashing fountain and gaze down into its crystal depths?

His comrades, heated with conflict and mad with the first draught of Canaanitish blood, had pressed on without noticing his delay, and, broken up into groups of two or three, had scattered in quest of more victims, leaving no trace behind except, here and there, where torn down and trampled hangings disclosed the dark passages into which they had vanished.

CHAPTER IV.—THE ABODE OF ASHTAROTH.

Adriel started from his reverie and glanced around. No one was in sight. Half shaking off the thoughts and feelings that had oppressed him, he stepped slowly forward over the pavement toward one of the exposed passages. But, before he had passed into its shadows, his eye was attracted by a curtain of peculiar magnificence which hung between two neighbouring columns.

It was of the finest texture, dyed with the most delicate shade of Phœnician purple, and embroidered with intricate designs. At the first glance they seemed to be a simple scrollwork of waving and interlaced lines in threads of gold, but a closer inspection showed forms of human beings and animals, predominant among which was one that partook of the characters of both—the figure of a woman with the head of an heifer. This shape appeared in different positions; now surrounded by groups of kneeling maidens and bearded priests, and again amid a ring of merry dancers; but always the central idea of the design.

Casting a hasty and half-scornful look upon the cunning piece of handiwork, and murmuring to himself, "Of a truth the heathen are clever with the needle," the young Israelite thrust aside the curtain and saw before him a long, broad avenue, a few feet down which the moonbeams played with a pale and sickly light. Beyond all was darkness save for a dim effulgence that seemed to come from no apparent source.

Adriel hesitated no longer, but tearing down the hanging so that the moonlight might illumine the gloom as far as possible, he grasped his sword firmly and, with cautious steps, commenced to tread the unknown path.

Slowly the light of the Queen of Heaven died out behind him, and yet Darkness seemed to hesitate to close her grasp upon the bold adventurer who thus dared to invade her domain. A dull glow still shone around and guided his advancing footsteps.

At first he pushed on with every sense alert to catch the slightest sign of danger; but soon his eye began to cease from straining for what might lie before, and to gaze wonderingly upon the strange sights that were spread around him.

The passage along which he was making his way seemed about fifteen feet wide and twenty in height, with a roof arched in the most perfect symmetry. The walls and roof were formed of translucent alabaster marvellously veined, shaded with red and yellow, and carved with figures, prominent among which there still appeared the form, half woman, half beast, that had been emblazoned upon the curtain.

As his tense nerves now somewhat relaxed themselves and the blood flowed in a more measured current through his veins, Adriel began to wonder at the origin of the light that shone around him. There were no torches, no lamps, in the passage. The roof was completely vaulted over. He was too far from the entrance for the most persistent moon-beam to have pursued him; and surely the illumination did not proceed from what might lie before, since, as he advanced, it gained nothing in intensity, but shone with the same steady glow, just enough to reveal immediately surrounding objects.

A closer scrutiny at last disclosed that it proceeded from the walls themselves, and shone through the alabaster from some hidden source beyond. This was evident from the fact that the form and face of every sculptured figure, even the delicately carved folds of garment and drapery, seemed as distinct and clear as though the sun shone full upon their graceful outlines, while the centre of the passage remained almost in darkness.

But soon there came a change in the uniformity of the surroundings, for, as Adriel continued his way now slowly and cautiously, he saw before him a flight of low steps of coloured marbles extending across the full breadth of the passage. A few paces back from the top another curtain, of similar material and workmanship to that which had concealed the entrance, barred all further view.

But the look which Adriel bestowed upon the stairway and hanging was short and careless; for at top, and before the curtain, as though guarding some last refuge, he saw a warlike and threatening figure. A man clad in a coat of mail of brass scale-work reaching to his knees and elbows, and helmeted in a close-fitting cap of bronze, with pieces attached to protect the ears and back of the neck. The face was exposed, and was that of a youth younger even than Adriel, somewhat darker in complexion, but with fine-cut and delicate features, which, while giving perhaps less indication of manly courage and hardihood than the face of the young Hebrew, yet showed a pride and haughtiness hardly in accord with the almost feminine refinement of the outlines. On his left arm he carried a small, round buckler of polished brass, and in his right hand a sword somewhat longer than the Jewish weapon, but lighter and apparently of better workmanship.

The Hebrew did not wait for a second glance, but, half

couching behind his shield, sprang up the marble steps, eager to sweep this new obstacle from his path. The thrust of the Jewish sword was received upon the brazen buckler, and with a skillful motion turned aside, while the weapon of the other descended in full sway. Adriel had barely time to interpose his shield in the path of the blow ere the sharp edge shore clean through the rim of metal and cut down almost to where his arm was braced in the holding strap. A second blow, delivered as the Israelite stepped back astonished at the strength and skill of his opponent, fell full upon the Moabitish helmet, and but for the skill of the armourer of Moab had cloved the wearer's head. As it was he reeled half stunned and dropped his broken shield.

With a cry of triumph, the first sound he had uttered, the Canaanite rushed upon his antagonist with weapon point presented full at his unprotected face. There was no time to test the mail of Canaan with the Jewish sword, even had its bearer been in condition to ply the blow. Half reeling, he could only swing his head from the path of the coming thrust. It passed harmlessly over his shoulder, and the next instant he had closed with his antagonist and locked him in a firm embrace.

Adriel felt his strength beginning to return, but before his sword could be shortened for uses at such close quarters, his foe forced him backward with the intention of hurling him down the stairs. This danger was not perceived by the Hebrew until his foot failed him, forced over the top step; and then, feeling himself falling, he tightened his grasp on his enemy, and Hebrew and Canaanite rolled headlong, locked in each other's arms, down to the hallway below.

Both staggered to their feet bruised and bleeding. Before the Canaanite could make good his defence Adriel sprang upon him, and, with one blow, drove his short sword through the linked corselet,—through, until its point struck the plates of metal upon the soldier's back. The proud face bent forward upon the chest. The hands clasped and unclasped convulsively while the sword fell clanging to the pavement; and then its owner sank down with the warm blood gushing in streams from his mouth and breast. One or two convulsive gasps, a haughty glare of undying hostility, and the well-knit limbs relaxed. The path was open and unguarded.

Hastily disengaging his sword from the body of his fallen foe, Adriel stood still a moment to recover his breath and wipe the blood from his face. Then, taking the buckler of the Canaanite in place of his own broken shield, he once more mounted the stairs, this time unopposed, and striding toward the curtain drew its folds aside and stepped boldly through.

He found himself in a circular chamber, at the farther end of which stood an altar whence a lighted lamp shed a soft radiance over the room, and brought into full view an image placed upon a pedestal at the back of the shrine. Carved in the most perfect symmetry, it appeared the figure of a woman with the head of a heifer—she whom he had seen depicted upon curtain and wall. The ceiling of the chamber was a lofty dome in which were set hundreds of stars, while a crescent moon shone directly above her of the heifer head.

For a moment their brilliancy made Adriel imagine that the room was open to the sky, but a second glance convinced him that they were unreal, and that the same internal light that had illumined the figures of the passage gave radiance to the host of this mask of night. The walls were hung with rich and heavy curtains of dark silk, plain and unfigured, as though the image behind the altar might not brook to gaze upon meaner personifications.

As the eye of the intruder wandered from one to the other of the wonders of the chamber, he was suddenly startled by the consciousness that he was not its only occupant, for glancing at the foot of the altar, he saw what seemed to be a slight girlish figure kneeling, with her head buried in her hands as though in prayer or sorrow—perhaps both. Her back was turned toward him. A long, white robe, without trimming or ornament and girdled at the waist with a golden zone, clung close to her form, revealing perfectly rounded outlines of feminine beauty, while her arms, bare from the shoulder, seemed like the master-work of some sculptor, save for the tint of life.

A feeling of pity rose up in the heart of the young soldier; and then the command of the God of Israel seemed to ring in his ears, the command of destruction utter and indiscriminating. That God was a Being who—more than a God—had been an ever-present king and captain to His people; who had revealed Himself to them in His approbation and in His wrath; through miracles of protection and through miracles of punishment. His orders possessed a sanction that made their transgression seem an impossibility to the mind of one born and trained in the midst of such manifestations of divine existence and power. Adriel strained his sword with a more convulsive grasp than had held it when it sped through the Canaanite's mail, and made one stride forward into the room.

(To be continued.)

ORIGINAL THINKERS AT SCHOOL.

The following excerpts from recent examination papers indicate the progress of original thought in Collegiate Institutes and High Schools: "The social classes in England are three, the ability, the middle, the low." "The greatest African explorer was living Stone." He discovered Lake Albert, Victoria, and many others. When he died he was buried in the great monument that covered thirteen acres of ground." "Jaundice, a scandal." "Mosquito, a child of white and black parents." "Herodotus was a descendant of Herod the Great, and he was King of the Jews." "The Aryans spoil the French language." "Virgil was a great American author." "Diogenes was a great philosopher and a successor to Alexander the Great." "Longfellow wrote 'Paradise Lost,' and 'Paradise Regained.'" "Hawthorne wrote 'Moses from an Old Manse.'" "Plato was the father of language, and his language was so perfect that it is said that if Jupiter were to speak that he would speak Plato."

AFTER THE FAMILY REUNION.

The daylight has come again, Dorothy dear,
And last night seems so long, long ago,

Did I say I was gouty? Ah! well, then, let be;
The bandage and salves they can wait.

Ah, then, how we danced! How the magical spell
Of Sir Roger de Coverley's tones

And what though the turn of my toes (Charles remarked)
"Could not challenge a French dancer's art,"

You won my old heart again, Dorothy dear,
As, with manner so stately and staid,

The times have changed somewhat since we were both young,
All the dances and dancers too, dear,

Who said we were old? Though Mehitabel teased
(She was always a mischievous elf),

And Charlotte peeped over her glasses to count
The gray hairs on those temples of mine;

But the dream and the picture fade, Dorothy wife,
And I look in these eyes, soft and blue;

A laugh with the hearts young in spite of the years,
And a tear with the old hearts that pass;

-Virginia Fraser Boyle, in Harper's Magazine for May.

CHARACTERISTICS OF TRINIDAD ASIATICS.

Human dwelling-places are rarely interesting in the tropics.
A roof which will keep the rain out is all that is needed.

AGE AND OCCUPATION.

Of the professions, the Church takes the lead in healthiness and longevity.
The death rate of the clergy is only about one-half of that of the medical profession.

one, already mentioned; and seven deans lived to over eighty—viz., Exeter eighty-eight, Salisbury (Hamilton) eighty-seven.

GRAVES AND BURIALS IN ALGIERS.

Arab women patronize the conveyances, and on Fridays they go in crowds to Beicour, where there is a cemetery and a neat little khoubra frequented by the fair sex only on that day.

The keeper of this khoubra was old and blind; he passed his time in sweeping the carpets and matting, then resting and singing to himself.

One day I witnessed here the burial of a child. The young boy was laid in the grave wrapped in a yard or two of white cotton; a smaller hole was dug at the bottom of the grave, and served as a coffin.

MORE FOOD ANALYSES.

OFFICIAL ACTION BY THE MASSACHUSETTS STATE BOARD OF HEALTH.

There is no more useful work in which the health authorities can engage than the examination of the various articles sold to the public for food, drink and medicine.

The agitation for the passage of laws to expose and punish food adulteration in the United States is being aided by action of this kind taken by the Boards of Health of several of the States.

Massachusetts analysts have tested the various cream of tartar and phosphate baking powders sold in that State, and they report that the Royal baking powder is superior to all others in purity and wholesomeness.

Table with 2 columns: Name, Relative Leavening Strength. Rows include Royal, Cleveland's, Congress, and Horstford's.

The official tests in both the United States and the Dominion likewise prove the superiority of the Royal in purity strength and wholesomeness.

THE members and adherents of the U. P. Church, Eagleshaw, enthusiastically celebrated the centenary of their congregation recently.

British and Foreign.

MR. MACLEOD, Fortingall, has been again elected minister of Ardersier, Campbeltown.

THE Mohammedans of India propose to hold a congress at Allahabad in February next.

THE boat in which Grace Darling performed her heroic deed is in the Glasgow Exhibition.

THE Rev. David Williamson, who has been minister of Assynt for forty-five years, has resigned his charge.

GLASGOW North United Presbyterian Presbytery proposes to hand over the station at Lismore to the Free Church.

MR. STEVEN of St. Bernards, Edinburgh, who is under medical treatment, has obtained leave of absence for six months.

MR. MACONOCHE, who lost his life in the wilds of Lochaber, spent the most of his fortune on the Church, and has left \$10,000.

DUNDEE Presbytery unanimously agreed to overture the Assembly to consider the most suitable means of commemorating the Revolution of 1688.

MR. FRY, Airdrie, is to succeed the late Mr. Corson at Girvan. He got 205 votes against 156 for Mr. Dodds of Kilmarnock.

THE supreme court in Madrid has decided that a newspaper editor is liable to be fined and imprisoned for discussing religious belief; it rests this intolerant decision on the decrees of the councils of Nice and Trent.

A BODY of "evangelist brothers" in training by Canon Lester at Lichfield, wear coarse brown frocks, with cords round the waist, and carry Bibles in their hands.

THROUGH the kindness of a friend the Religious Tract and Book Society of Scotland are sending copies of Hon. Ion Keith Falconer's Life to the whole of the theological students in Edinburgh, Glasgow and Aberdeen.

MRS. MARY B. WILLARD, of Evanston, Ill., conducts a successful school for American girls in Berlin, Germany. Its aim is to furnish a complete education in German, French and music.

MR. MARSHALL, late of Inveresk, will have \$6,000 a year, with a manse, as minister of the Scots Church, Melbourne. There are 185 communicants, of whom forty-three were added during the visit of Dr. Cameron Lees.

THE sisterhood started in connection with the west-central mission of Mr. Price Hughes has been a great success. There are twelve sisters who reside in Catharine House.

A WORTHY couple at Galashiels, Mr. and Mrs. Thoma Gebbie, Kirkbrae, celebrated their diamond wedding lately. They were married at Kilmarnock, in 1828, by Dr. Mackinlay.

THE Rev. Charles Stewart, of Strichen, formerly of St. Marnock's, Kilmarnock, has closed a thirty years' ministry marked by beautiful simplicity of aim and loving devotion to pastoral work.

MAYFIELD, Edinburgh, has been erected into a quoad sacra church, being the sixth in the Scottish metropolis erected and endowed within the last decade.

THE Rev. John Robertson of Stonehaven at last meeting of Fordean Free Presbytery retracted his admission that he had been guilty of moral wrong in the alleged plagiarism of a discourse from Canon Wilberforce.

THE New South Wales Assembly, the largest in the history of the Church, passed a resolution expressing regret that the Victorian Assembly has imperilled the cause of federation by refusing to have a common fund.

CATHNESS Synod has decided against the female parishioner of Halkirk who appealed from the Presbytery against the settlement of Rev. William McBeath of Strathmiglo.

THE Rev. Mr. Cooper in Aberdeen Presbytery strongly objected to comply with the desire of John Knox congregation, which is largely composed of working people.

THE Rev. Malcolm MacGregor of Ferintosh died on 30th ult. in his sixty-sixth year. A native of Strathlay, and one of four brothers in the Free Church ministry.

Ministers and Churches.

THE Rev. R. D. Fraser preached anniversary sermons at Kindall on Sunday week.

THE Rev. W. A. McKenzie, of Grafton, has been called to the vacant pastorate of the First Presbyterian Church, Brockville.

THE Rev. J. A. McKen will be inducted over the congregation of Orono on Tuesday, June 5; the Presbytery of Whitby will meet there at half past two p.m.

THE Rev. J. H. George, M.A., pastor of the John Street Presbyterian Church, Beilville, has been summoned to Boston to receive the degree of Doctor of Philosophy.

THE Rev. A. Wilson delivered a very interesting lecture on the Reformation of Scotland in the school room of the Presbyterian Church, Parkdale. The place was filled to the doors.

THE Rev. J. A. Murray, of St. Andrew's Church, London, was the recipient of a purse of \$300 from his congregation recently, on the occasion of his prospective trip to Great Britain.

THE Rev. James F. Smith, who is now visiting his parents at Dornoch, before leaving for China, will conduct the services in the Presbyterian churches at Latona and Rocky Saugeen for a few Sundays.

A GENTLEMAN in the city has just received a letter from the Rev. Mr. Mackie, pastor of St. Andrew's Church, in which he speaks positively of returning to Kingston, so all doubts upon that score may be set at rest.

THE re-opening services in Knox Presbyterian Church, Warwick, on Sabbath week, were largely attended. The Rev. Mr. Beamer, of Petrolia, preached two eloquent discourses. The building looks greatly improved since renovation.

THE Scotch tea and entertainment given by the ladies of St. Andrew's Church, Guelph, last week, was well attended. The school room looked beautiful, being decorated with tarten interspersed with exotic plants. An interesting programme was pleasingly rendered.

THE Rev. Dr. Kellogg preached mission anniversary sermons in the Presbyterian Church, Orillia, Sabbath last. The pulpit of St. James Square Church was occupied by the Rev. R. N. Grant on that day, when he delivered vigorous and impressive discourses.

THE Rev. Dr. Polluk, of the Presbyterian College, Halifax, preached in First Presbyterian Church, Truro, recently. Dr. Polluk has lately written eloquent pieces in Pictou County papers, urging a complete union of the Kirk and Presbyterian Church in Canada.

AT a meeting of the Presbytery of London, in Knox Church, London, the call of Knox Church congregation, St. Thomas, to W. H. Boyle, of Paris, was sustained. It is the most largely signed call ever extended by this congregation, there being 511 signatures attached to it.

A SAN FRANCISCO journal speaks very highly of the Rev. C. B. Pitblado. It says: "He is indeed a 'king of men,' and if he is a specimen of Nova Scotians, the more that come the better for this great State. So writes one, in a private letter, whose extensive knowledge of men and affairs make the above no mere empty compliment."

THE Rev. John Somerville, pastor of the Division Street Church, has been granted leave of absence by his Session for eight weeks, commencing at the end of this month, to attend the General Missionary Conference, to be held at London, England, and the Pan Presbyterian Council, also to be held there. We trust the rev. gentlemen will enjoy and be benefited by his trip.

AT the semi-annual meeting of the Presbyterian Assembly's Foreign Mission Committee, Rev. Mr. McKelvie, of the Montreal College, was appointed to go to Central India and Dr. William McClure to China. Rev. Mr. Smith, of Queen's College, and Miss Sutherland, a trained nurse from Toronto General Hospital, were also appointed to go to China to assist Mr. Golph.

ONE of the pleasant reunions known as church socials was held in the basement of Knox Church, Elora, recently. There was a fair attendance and the principal attraction was a lecture on Burns, delivered by the Rev. Hugh Rose Rae. The occasion was converted into an opportunity for a reception by the rev. gentleman of those with whom he will probably be more intimately acquainted at no distant day.

MR. J. T. MORTON, of London, England, has written to Rev. W. T. McMullen, Woodstock, making through him an offer to the Presbyterian Church in Canada to pay the salary of a medical missionary and two native assistants for three years in the foreign field, the Church to select the man and the field of labour, and Mr. Morton to supply the funds and receive a yearly report of the work from the General Assembly.

A LARGELY-ATTENDED social meeting of the Oakville Presbyterian Church and friends, to celebrate the opening of the new building, was held last week. Tea was served by the ladies from six to eight, after which addresses were given by the chairman, Rev. William Meikle, Mr. John Waldie, of Toronto; Mavor Urquhart, of Oakville; Rev. Messrs. R. McIntyre, Kitlewell; Fraser, of Hamilton; McKay, of Parkdale, and Rev. Dr. Cochran. Subscriptions were again called for in aid of the building fund, and liberally responded to, raising the collections of the day previous from \$1 038 to a total of \$1,840.

THE Rev. Dr. Duval, of T. M. Orono, has made many friends and created a very favourable impression on the congregation of Knox Church, Wain.peg. A meeting of the pastoral committee was held, when a deputation was appointed to wait upon Dr. Duval, and learn his views as to whether, if a call were extended to him, he would regard it in a favourable light, and it is believed that everything

went off satisfactorily to all concerned. The congregation of Knox Church are very favourable to him as a successor to Rev. D. M. Gordon, the Bible class and young people especially being so in that respect.

THE Rev. A. B. Mackay's address to young men in the Young Men's Christian Association Hall, Peterborough, was attended by a very large audience. The hall was filled to overflowing. There were on the platform also Rev. Messrs. Parker, Thompson and Torrance, who assisted in the services, which were conducted by President Roger. The singing was led by the quartette. Rev. Mr. Mackay's address was upon the standard of manhood set down in the command to be "just and honest." The reverend gentleman enlarged upon his theme, and urged all the young men to endeavour to come up to the standard set for them by God.

A GENTLEMAN of this city has received the following letter from Rev. Jacob Freshman, of New York, whose labours in the interests of the Jews of that city are well known to many of our readers: "I expect (D.V.) to be in your city June 3. I shall preach, of course, on the Jewish question, and (if the Lord will) appoint a brother to do a little mission work among the Hebrews of your city. I have written some ministers, and if arrangements are completed then I will preach Sunday morning and evening, and have a meeting or free lecture Monday evening. We had a very interesting service last Sunday evening. Two Hebrews united with our church, and at our German service last Saturday the place was full of Israelites."

A DETROIT, Michigan, correspondent says: "While Detroit has a very large number of churches of all denominations, which are presided over by many noted divines, there is none more popular than the Rev. J. F. Dickie, of the Central Presbyterian Church, here. Previous to coming to this city—some nine years ago—the rev. gentleman occupied the pulpit of the Presbyterian Church in Berlin, Ont., and during the years of his pastorate in this city has done much in promoting harmony among his followers. He has just received a call to take charge of the American Presbyterian Church in Paris, France, but has not yet decided whether he will accept it or not. Mr. Dickie is beloved by each and all of his congregation, and many are the regrets expressed at the thought of his leaving here."

THE Synod of Manitoba and the North-West Territories met recently in Brandon in the Presbyterian Church. The Moderator, Rev. W. Ross, preached an eloquent sermon from John iv. The appointment of a new Moderator was then proceeded with, and the following motion was moved by Professor Bryce and seconded by Dr. Robertson, that the Rev. Mr. South, of Cadours, be Moderator for the ensuing Session. Another motion was made by Rev. Mr. Baird appointing Rev. W. Ross Clerk of the Synod. Both motions were carried unanimously. Standing committees were appointed. The various reports on Sabbath School Work, State of Religion, Temperance, etc., were presented and received careful consideration. The reports submitted showed that substantial progress had been made during the year.

ON Sunday week the third anniversary sermons of St. Paul's Presbyterian Church, Peterborough, were preached, the Rev. A. B. Mackay, of Montreal, officiating. A choir of thirty-two voices ably assisted Professor Parker in rendering the musical portion of the services. There is a small floating debt hanging over the church, and the collections both morning and evening were for the purpose of wiping this off. The amount received was about \$400. In front of the pulpit was a fine display of potted flowers, and the effect was pretty. Previous to commencing the regular sermon in the morning the reverend gentleman preached a short sermon to children, as he announced he was in the habit of doing every Sunday in his own church. He referred to the story of Nabal and David, and pointed out the importance of obeying the eighth commandment.

THE corner stone of a new Presbyterian Church was laid in Parkhill on the 24th inst. The day was pleasant, and a large crowd of spectators was assembled to witness the interesting ceremony. The pastor, the Rev. J. S. Lohead, M.A., presided. The stone was laid by Mr. Wm. Caw, M.D. The following clergymen took part in the religious services: Rev. N. Currie, of Thedford; George Cuthbertson, of Wyoming; W. S. Ball, of Vanneck; J. Anderson, of Nain; and Mr. Harris, Methodist minister of Parkhill. A box containing a copy of the Church papers and other documents was placed in the stone. An adjournment was made to the town hall, where addresses were delivered to a large assembly by those who had taken part in the ceremony of laying the stone and others. At five o'clock p.m. tea was served by the ladies of the congregation, and in the evening at eight o'clock a grand concert was held in the town hall, which was filled to overflowing, many being unable to obtain seats. Altogether the day was one long to be remembered by both pastor and people. The church is to be known as St. Paul's Presbyterian Church, Parkhill. It will cost something over \$7,000, a large part of which has already been subscribed.

AT the special congregational meeting of the Presbyterian Church, Orillia, called for the purpose of discussing the new church question, the attendance was large, enthusiastic and unanimous. The committee, consisting of Messrs. Dr. Beaton, C. J. Miller, H. Cooke and J. R. Eaton, reported having examined many of the city churches, and reported in favour of the Parkdale Church as a model for Orillia, at a cost of between \$16,000 and \$20,000. The following resolution was carried unanimously: Moved by C. J. Miller, seconded by J. P. Henderson, and resolved, That the church in which we now worship is too small to accommodate the large and constantly growing congregation, that on account of the age of the building and the peculiarity of its construction, it will not admit of any further enlargement, that in view of all the circumstances of the case, it is the opinion of the meeting that the best interests of the Presbyterian Church would be promoted by the early erection on the ground now occupied by the present building of a substan-

tial and comfortable, but not costly church, capable of seating at least 1,000 persons, that they authorize the deacons and managers to proceed to take the necessary steps to secure the erection of such building; that it be distinctly understood and agreed that the present debt of \$2,900 be paid off by cash subscription before we negotiate a new loan.

THE Presbytery of Maitland held a special meeting, in Knox Church, Brussels, on the 7th inst. The Rev. G. B. Howie, called to this Church, was examined with a view to ordination on the prescribed subjects. The examination was sustained as exceedingly satisfactory. Rev. Mr. Swann, of the Methodist Church, was invited to sit as corresponding member. Mr. McKay preached a sermon from Proverbs xviii. 24. After the service was concluded the Moderator narrated the steps taken to fill the vacancy, and then put to Mr. Howie the questions appointed to be put to ministers before ordination, which were satisfactorily answered. The Presbytery then proceeded to ordain and induct Mr. Howie. By prayer and the laying on of the hands of the Presbytery, Mr. Howie was solemnly set apart to the holy office of the ministry and committed for guidance and success therein to the grace of God. Thereafter the Moderator, giving Mr. Howie the right hand of fellowship, inducted him in the name of the Lord Jesus Christ, the only Head of the Church, and by the authority of the Presbytery of Maitland, to the pastoral charge of Knox Church, Brussels. Mr. Stevenson addressed the newly ordained and inducted minister as to his duties and responsibilities as a minister of Christ. Mr. McKay addressed the congregation on their duties toward their minister. Mr. Howie taking his position at the door, the congregation on retiring gave to their minister a cordial welcome. Mr. Howie's name was ordered to be placed on the roll of Presbytery as a member of court.

PRESBYTERY OF HAMILTON—Met on May 15. On report of a committee, Messrs. Carruthers and Fisher were appointed to organize a congregation at Lynden. It was resolved to apply for \$50 Augmentation for Nelson and Dundas Street. In place of those who resigned, Messrs. Ratcliffe, McDonald, McKnight, Peachell, Dr. Laidlaw, ministers; and Messrs. A. Wilson, J. Smith, J. A. Jackson and W. McMonies, elders, were appointed commissioners to the General Assembly. A call from Blackheath, etc., to Rev. J. W. Penman was sustained and accepted. The induction takes place at Abingdon on 31st inst. at two p.m., Mr. Caswell to preside, Mr. Day to preach, Dr. McIntyre to address the pastor and Mr. McKnight the people. A call from Caledonia to Mr. J. G. Shearer, licentiate, was sustained and accepted. Stipend \$1,000. The ordination takes place on Tuesday, June 5, at three p.m. Mr. Fletcher to preside, Mr. Murray to preach, Dr. Lung to address the pastor and Mr. Wells the people. The Rev. R. Thynne accepted a call to Markham and Cedar Grove in the Presbytery of Toronto. His pastoral relation with Port Dover ends on the 27th inst. It was agreed to apply to the General Assembly to grant Mr. E. K. Hunt the standing of a third year student at Knox College and to permit him to preach regularly every Sabbath while attending the classes in the college. A committee was appointed to consider what should be done in reference to arrears of stipend in St. John's Church, Hamilton; also at St. Ann's to hold a visitation in reference to alleged inability to raise the salary hitherto paid. Leave was granted to mortgage the manse property at Dunville and to sell the church at Fort Erie. In the evening Rev. J. Murray was inducted into Wentworth Church, Hamilton.—J. LAING, Pres. Clerk.

PRESBYTERY OF GUELPH. This Presbytery held its monthly meeting in St. Andrew's Church, Guelph, on May 15, Mr. John Davidson, Moderator. The names and standing of students in the bounds were reported by the Clerk, who was authorized to preside the subject of an exercise to each with instructions to send the exercise for examination to Mr. Hamilton, of Wimboune, who, with Mr. Tan, of Berlin, and their representative elders, were appointed as committee for the purpose. Mr. Mullin reported steps taken by him in moderating in a call in Knox Church, Elora, and the arrest laid upon procedure in the same by the nomination of a candidate who was not eligible because not connected with the Presbyterian Church. His conduct was approved. Mr. Rose Rae, a minister of the Congregational Church in England, now on a visit to this country, presented an application to be received as a minister of the Presbyterian Church in Canada. A committee was appointed to confer with him, examine his credentials and procure all necessary information. At a subsequent stage the committee reported recommending that Mr. Rae's application with relative documents be sent up to the General Assembly with the recommendation that, in view of all the circumstances, they give it their favourable consideration, and authorize the Presbytery to receive him as a minister of this Church. Mr. Smith and Mr. Beattie were appointed to support the application at the Assembly and give as full information as in their power on the matter. The Clerk was directed to issue the usual notice to Presbyteries. Mr. Beattie and Mr. Rae were appointed commissioners to the General Assembly in room of Mr. Tait and Mr. Dickson resigned, and Mr. Charles Davidson in place of Mr. Charles Hay. The following resolution of sympathy with Dr. Wardrop, under his recent bereavement, was adopted: This Presbytery would convey to the Rev. Dr. Wardrop an expression of its deep sympathy with him in the affliction with which God in His all wise providence has visited him by taking away from Him her who had been for so many years the partner of his joys and sorrows, and who proved herself a helpmate for him in every respect and whose loss he must deeply feel. It would commend him to the God of all grace and consolation with the prayer that He may make all grace abound towards him and bless him with the rich and sweet consolations of His gracious presence, enabling him to appropriate the promises of the covenant and rejoice in the assurance that she whose departure he mourns is now among the spirits of the just made perfect, and that her body, which now sleeps in the dust of the earth, shall awake to everlasting life in the resurrection.

of the last day. The Clerk reported that, according to appointment, he had preached in Knox Church, Galt, on the first Sabbath of May, and, after the sermon, had declared the charge vacant in the usual way. Messrs. Smith and Beattie were appointed to support the application in behalf of Dr. Smellie before the General Assembly to have his name continued on the roll of Presbytery, should leave be granted him to retire, and to be placed among the beneficiaries on the Aged and Infirm Ministers' Fund; and Messrs. Hamilton and Rae the application to have Mr. Porteous' name placed on the roll, and to comply with the recommendation as to the final disposal and appropriation of the moneys arising from the sale of the church property in New Hamburg. Notices of intention to apply to the Assembly for leave to receive ministers into this Church were read from the Presbyteries of Halifax, Glengarry and Toronto. Mr. W. A. Stewart, M.A., a licentiate of the United Presbyterian Church in Scotland, and designated by the Continental and Colonial Board of that body, was received as a licentiate of this Church. Next ordinary meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of July at half-past ten o'clock, forenoon.

OBITUARY.

THE REV. A. M'FAUL

A profound sorrow reigns through Caledon, and in fact throughout the whole township of Caledon, owing to the death of the Rev. A. McFaul, which took place on Sabbath evening, the 13th inst., at half past nine p.m. Although Mr. McFaul had been ill for several weeks, and it was known that he could not recover, his death was very sudden. He died without a struggle. Mr. McFaul was for over thirty years pastor of Knox Church, of Charleston, and during about half of that period he was pastor of Knox Church, Alton. Born at Lorne, County Antrim, Ireland, in November, 1832, he was consequently in the fifty-sixth year of his age. When a boy, he emigrated to Ontario with his father, who settled at Mount Pleasant on his arrival in this country. After a Public and Grammar School course, Mr. McFaul entered Knox College under the principalship of the Rev. Dr. Burns. On completing the full term at Knox, and receiving a license to preach, he obtained his first call from the Presbyterian congregations of Orangeville and Caledon, which he accepted. He was ordained at each of these places, and for a while filled the appointment as Mono Road, which was connected with Orangeville and Caledon. After a few years he gave up Orangeville and Mono Road, but retained Caledon, to which was attached the Presbyterian congregation on Third Line East, this latter appointment was done away with and Alton attached. Mr. McFaul held Caledon and Alton up to the time of his death, preaching three times every Sabbath, twice at Caledon and once at Alton. Up till a few years ago, when his health began to fail, he held weekly prayer meetings in each of these places, and also taught the Bible class here every Sabbath. Mr. McFaul's career as a minister has been eminently successful. He was a logical and faithful preacher of the Gospel, and an able and clear expounder of the Word of God. He was seldom if ever deterred by either the inclemency of the weather or ill health, from filling his appointments or visiting the sick. He never spared himself. During his whole career he never took but one lengthened vacation, and that was when he visited Scotland and Ireland in 1869, in company with Mrs. McFaul. He died in harness, literally worked to death. Mr. McFaul did a great deal of work for the Toronto Presbytery in filling appointments and moderating calls. He filled several positions of responsibility during his life time, besides that of pastor. He was for several years a member of the Public School Board of Examiners for the county of Peel, and held the position of superintendent of Public Schools for the township of Caledon until the appointment of County Inspectors in 1871. When the Presbytery of Orangeville was formed, he was appointed its first Moderator. He was, as one of the ministers at his funeral said, "father of the Orangeville Presbytery." He held the presidency of the Caledon Mechanics' Institute from its formation several years ago until his death. Mr. McFaul was married to Elizabeth, eldest daughter of the late John Snell, the well known breeder of Willow Lodge Farm, Edmonton, Ontario, by whom he had five children, three daughters and two sons, Dr. A. McFaul, of Stayner, and Dr. D. J. McFaul. His funeral took place on Tuesday afternoon. It is needless for us to say that it was large. Half the people could not get into the basement of the church where the funeral services were held, owing to the church proper undergoing repairs. The pillars in the basement were heavily draped in mourning. The funeral services were very impressive. During the services large numbers were weeping over the loss of their beloved pastor. The following ministers took part in the services: the Revs. Messrs. Fowlie, of Erin; McLelland, of Shelburne; Crozier, of Grand Valley, and Hunter, of Orangeville. The funeral sermon by the Rev. Mr. Fowlie was an eloquent and impressive discourse from the text: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The funeral cortege to the cemetery was very large.

MR. JOHN BROADFOOT.

The congregation of Willis Church, Clinton, sustained a heavy loss in the death of Mr. James Broadfoot on the 14th inst., in his eighty-sixth year. He was born at Mains, Dumfriesshire, Scotland, in July, 1802, but lived in Ayrshire from early childhood until 1835, when he sailed for New York. There he met Janet Morrison, whom he married in December of the same year, and shortly afterward came to Ackensmith, County Huron, and bought the farm on which he resided until the time of his death. He at first attended the Presbyterian Church in Brucefield, and has been connected with Clinton Church, since January, 1879, in which congregation he was elected an elder in 1879.

Since then, there have been very few communion seasons or meetings of Session at which he has not been present, although he had six miles to travel, and at all times his regularity in attending the public ordinances of religion was remarkable. He was an active worker in his own neighbourhood, for years conducting a Sabbath school, and taking a lead in the district prayer meeting held from house to house. The sick and afflicted ever found in him a faithful friend. He was a warm hearted and lovable old man, and those who knew him best loved him most.

The faith that sustained him through life was with him when he came to die, and he passed away full of the peace that passeth all understanding.

He leaves a widow and eleven children to mourn his loss. All his family are married, and some of them are grandparents. Two sons are settled in Ontario; the others settled in Kansas, Dakota and Manitoba.

MONTREAL NOTES.

At a largely attended meeting of the congregation of St. John's French Church (Russell Hall), on Wednesday evening, presided over by the Rev. Professor Coussirat, a call was moderated in, in favour of the Rev. J. L. Morin, B.A., of the French Protestant Church, Lowell, Mass., U. S. Mr. Morin is a graduate in arts of McGill College (Prince of Wales Gold Medallist), and a graduate in theology of the Presbyterian College, Montreal. He has laboured in Lowell with much acceptance, and in returning to Canada, as it is hoped he will, he returns to his native land to labour among his fellow countrymen. Mr. Morin is son-in-law of the Rev. C. Chiquiquy.

The Rev. J. A. F. McBain, who left Canada two years ago to accept a call to a Presbyterian Church in Providence, Rhode Island, is meeting with much success there. At his recent communion he was privileged to receive sixty-nine members into the fellowship of the Church, fifty-six on profession of faith and thirteen by certificate.

On Monday evening the Rev. James Barclay, of St. Paul's Church, left for a three weeks' visit to British Columbia. During his absence his pulpit is to be supplied by Rev. Dr. Wardrope, on June 3; Mr. J. C. Smith, of Guelph, on June 10, and the Rev. J. M. Crombie, of Cumberland, on June 17.

On Sabbath evening last Mr. G. McKelvie, B.A., was ordained and publicly designated to his work in India. The service was held in St. Paul's Church, and was attended by a large number from the several congregations in the city, the hour, a quarter past eight—being selected so as to admit of these being present. The Rev. J. Barclay preached and the Rev. A. B. McKay, of Crescent Street Church, addressed Mr. McKelvie, as also Dr. McClure, the medical missionary-elect to China. Both of these gentlemen expect to leave this week for England, to be present at the Foreign Mission Conference in London on June 9 to 16.

The arrangements for the General Christian Conference to be held in Montreal on October 22 to 25, under the auspices of the Montreal Branch of the Evangelical Conference, are now well forward, and a revised outline programme has just been issued. It embraces the sessions extending over the four days and includes the names of many of the ablest men in Canada as well as several well-known gentlemen from England and the United States. It is expected that representatives of the several denominations will be present from all sections of the Dominion, and arrangements are being made to accommodate upward of 600 delegates. The Conference will be one of great interest, and it is hoped will be productive of much good.

The Rev. Dr. Warden, L. H. Jordan, W. R. Cruikshank and J. A. Murray, of London, are among the passengers booked to sail by the *Lake Superior* on Monday evening. These gentlemen are delegates to the Missionary Conference in London to be held in London a fortnight hence.

The Rev. W. R. Cruikshank, on the occasion of his marriage on Monday, was the recipient of a well filled purse from the members of his congregation, and of another from a number of his personal friends in the city.

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

Sabbath School Teacher

INTERNATIONAL LESSONS.

JUNE 10, } JESUS RISEN. } Matt 28
1888. } 1-15

GOLDEN TEXT—But now is Christ risen from the dead, and become the first fruits of them that slept.—2 Cor. xv. 20.

SHORTER CATECHISM.

Question 50.—This question shows that there are two things implied in the tenth commandment: the effect it ought to have on each one individually and the relation each one sustains to his neighbour. It requires full contentment with our own condition. That is a high requirement. It is much easier to find an honest man than it is to meet with a contented one. It is not meant that with pov-

erty and privation we should remain content. It is a duty to use all honest and lawful endeavours to progress toward a happier and better state of things. The fretful and envious disposition that repines at God's providence is clearly forbidden. It is both wrong and hateful. Golliness with contentment is a great gain, and there cannot be contentment without godliness. Obedience to the tenth Commandment requires a fair and generous spirit toward all with whom we come in contact. The man who takes advantage of another in a bargain, or who for his own gain avails himself of another's necessities may be smart, but he is not honest. The brand of covetousness is affixed to his character.

INTRODUCTORY.

Momentous as are the facts concerning the death and resurrection of Jesus Christ, none in the Gospel narrative are more completely verified. It cannot be pretended that Jesus feigned death or was for part of three days in an unconscious state, from which He awoke on the morning of the third day. He gave up the ghost. The soldiers made sure that He was dead. At all times to show signs of life one pierced His side with a spear, and in evidence of His death blood and water flowed from the wound. He was taken from the cross and laid in a tomb belonging to Joseph of Arimathea. In the broken down tomb the body was laid. The friends and the foes of Jesus were careful of its identity. The women were there to pay the last tribute of respect to the One they loved. The soldiers guarded the grave lest the disciples should take the body away. A massive stone covered the entrance to the tomb. The chief priests had taken the precaution to seal up the grave, so that there could be no tampering with it. All these precautions did not prevent the resurrection of Jesus, but they undesignedly were so many links in the chain of testimony to the fact that the crucified Saviour rose again the third day according to the Scriptures.

I. The Visit to the Tomb of Jesus.—On Friday afternoon the ministering women who had been the sorrowful witnesses of Christ's suffering and death made all the preparation they could for the last sad rites at the grave. These preparations were incomplete. The Passover Sabbath intervened. On that day they rested. They had arranged to go to the grave as soon as the Sabbath was ended. At daybreak on the first day of the week they set out to complete the process of embalming. They went there not expecting to see a living but a dead Christ. Before reaching the grave the earth shook. There was a great earthquake. An angel had descended from heaven. He was a shining one. His countenance was like lightning and his raiment was white and resplendent. He rolled away the stone that covered the entrance to the sepulchre. His unexpected appearance terrified the soldiers guarding the grave. They shook with fear and became as dead men. To these watchers, stupefied by terror, the angel has no message. To them he is silent, but to the women he has a joyful and comforting message. "Fear not ye; for I know ye seek Jesus. He is not here; for He is risen as He said."

II. The Risen Saviour. Before His death, Jesus had given several clear intimations that he would rise from the dead. To most, this seemed a thing incredible. Many thought that these sayings might have some kind of spiritual meaning, but they did not think it possible that they could be literally fulfilled. But here is the empty tomb and the angel's announcement of the fact. So shall all Christ's words be fulfilled. In that moment, though their minds might be possessed by evermastering emotions, these faithful women were not suffered to permit the time to pass in the indulgence of feeling. They had a duty to discharge and it is clearly made known to them by the angel: They were to go quickly and tell the disciples the joyful news that the Master had risen from the dead, and that they were to take their journey into Galilee, as Jesus had Himself previously instructed them. With fear and great joy they ran to tell the disciples. They were overawed by the stupendous nature of the events that had occurred; they were overjoyed because Jesus again lived. As they went on their way Jesus Himself met them with the salutation "All Hail." Well did they know the tones of that voice. Adoringly they clasped His feet and worshipped Him. He repeats the message he had commissioned His angel to tell them. They were to assure the disciples of Christ's resurrection, and remind them of the journey to Galilee, where they were to meet the Lord.

III. The Attempt to Suppress the Truth.—While the women were hastening to the disciples with the glorious news, the bewildered soldiers were so far recovered that fear for consequences prompted them to report immediately to their priestly employers. The facts neither soldiers nor priests could gainsay. In their own minds they had to admit them, but if they can help it, the knowledge of these facts shall go no further. They hastily convene the elders, and hold a brief consultation which ends in a large bribe to the soldiers to say that His disciples came by night and stole Him while they slept. It required large money to accomplish this. The punishment of a Roman soldier for sleeping at his post was death. In addition to the money they got the promise that if the story should reach the governor's ears they would be protected. The unhallowed bargain to suppress the truth was completed, and the story became current among the Jews. For a time the story was believed, but nobody believes it now. A lie cannot live long.

PRACTICAL SUGGESTIONS.

The devout women were exceedingly careful to keep the Sabbath Day holy. It was to the women at the sepulchre that the risen Christ first appeared. The fact of Christ's resurrection is attested beyond all reasonable doubt. Christ conquered death because He vanquished sin.

Sparkles.

THE Home Circle.—Walking about with the baby at night.

THE Favourite Medicine With All Classes—Perry Davis' Pain-Killer.

AFTER a too hearty dinner, if you feel dull and heavy, try a dose of Campbell's Cathartic Compound.

EDITH: O, mamma, what a monstrous, horrid-looking beetle! It makes me shudder to look at him. Mamma: Why, my dear, it's exactly like that one you wear for a breast-pin.

Do tell me? the name of that delightful Perfume you use. With pleasure. It is the "Lotus of the Nile."

THE editorial "we" had better be careful. That editor of the Springfield (Mass.) Union says: "We ate 3,100,000 bags of peanuts last year."

FOR the laundry, James Pyle's Pearline is invaluable. It cleanses the most delicate fabric without injuring it, and saves a vast amount of wearisome labour. For sale by grocers.

A FOND mother called the other day upon President Patton, of Princeton, and asked anxiously if her son would be well taken care of at college. Said Dr. Patton: "Madam, we guarantee satisfaction, or return the boy."

A STUMP orator wanted the wings of a bird to fly to every village and hamlet in the broad land; but he collapsed when a man in the crowd sang out, "You'd get shot for a goose before you flew a mile."

"MY errand here to-night," said a young lawyer to a damsel on whom she had called, "reminds me of the cry of an owl." "Indeed!" said the maiden. "What is your errand here to-night?" "Courtship. To-wit, to-woo."

BLOBSON: Come up to my house some day, Popinjay. I want to show you a bust of Gosthe that cost me \$85. Popinjay: Come up to my house now. I want to show you a bust of a water-pipe that is going to cost me \$100.

IT is no wonder that invalids lose faith in all specifics, when so many worthless medicines are advertised to cure various diseases, but which, when tried, are "found wanting." We have yet to learn, however, of the first failure of Dr. Wistar's Balsam of Wild Cherry to cure coughs and pulmonary disease.

BRONSON ALCOTT was a vegetarian. Once he told Dr. Walker, of Charlestown, his belief that the eater of mutton became a sheep, the eater of beef a cow or ox, and the eater of pork a hog. "And is it then true," asked Dr. Walker, "that vegetable eaters become small potatoes?"

FRIEND: Was your uncle's will satisfactory to you, Brown? Brown: Perfectly so: I'm a lucky dog! He left his entire fortune to an insane asylum. Friend: You mean that you are an unlucky dog. Brown: No, I don't; the other relations are going to contest the will, and I'm to be the attorney.

A LADY, very desirous of concealing the awful fact that she was of the same age as her husband, observed to a visitor: "My husband is forty; there are just five years between us." "Is it possible?" was the unguarded reply of her friend; "I give you my word you look as young as he now does."

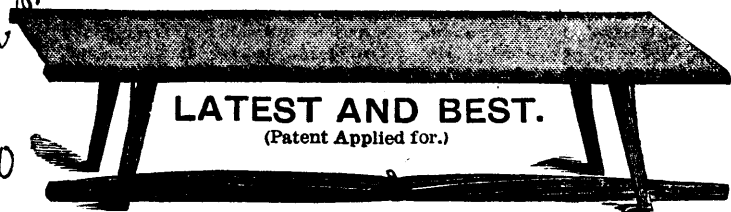
AT Mrs. Snaverick's Musicales. Professor Von Hulow (of the Berlin Academy): Ber-habs Herr, your esdimable fader, would der selection maig for mine blaying, madam. He was haf vot you gall der museek look. Snaverick senior (ex-captain of the brig Susan): Hammer out "Hull's Victory," with th' hard pedal on, professor

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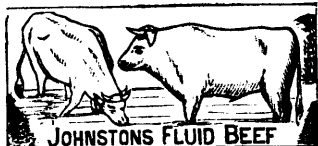
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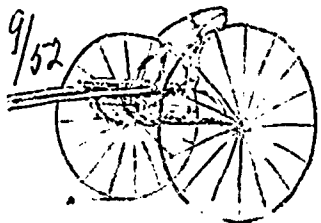
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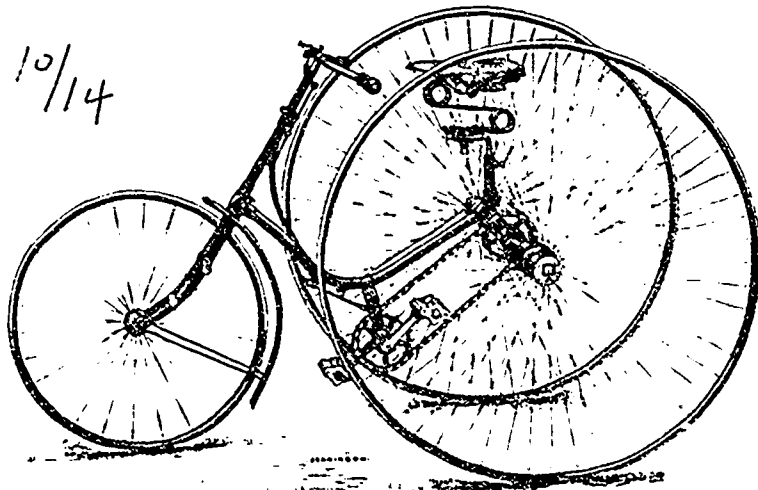
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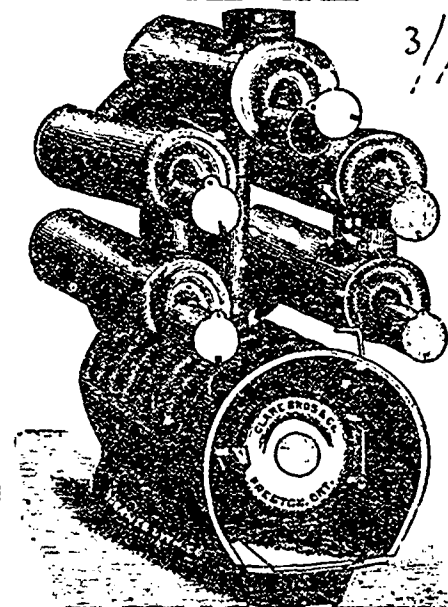
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MEETINGS OF PRESBYTERY

TORONTO.—On Tuesday, June 5, at ten a.m.
ORANVILLE.—July 10 at half past ten a.m.
SARNIA.—In Sarnia on Tuesday July 10, at ten a.m.
HURON.—At Ekiping, on July 10 at half past ten a.m.
CALGARY.—In Calgary on Wednesday September 5.
PARIS.—In St. Andrew's Church, Ingersoll, July 10, at twelve a.m.
SAUGREY.—In Knox Church, Harristor, on Tuesday, July 10, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on July 10, at half-past ten a.m.
MIRAMICHI.—In St. Andrew's Church, Kingston, N.B., on Tuesday, July 17, at six p.m.
PETERBOROUGH.—In the Presbyterian Hall, Port Hope, on Tuesday, July 10, at nine a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, July 17, at half-past ten a.m.
WINDSOR.—In St. Paul's Church, Bowmanville, on Friday, May 25th, at half-past ten o'clock a.m.
COLUMBIA.—In St. Andrew's Church, New Westminister, on Tuesday September 11, at two p.m.
WHITBY.—For the induction of Rev. J. A. McKean, at Orono, on Tuesday, June 5, at half-past two p.m.
HAMILTON.—For the ordination of Mr. J. C. Shearer, at Caledonia, on Tuesday, June 5, at three p.m.
KINGSTON.—Next quarterly meeting to be held in John Street Church, Belleville, on Monday, July 2, at half-past seven p.m.
MONTREAL.—Adjourned meeting in South King Street Church, on Wednesday, May 30, at half past one p.m. Next ordinary meeting in Le Know, on Tuesday, July 10, at half-past one p.m.

BIRTHS, MARRIAGES, AND DEATHS

DIED.
At her own residence in Bradford, Mrs. James Bryant departed this life on the 22nd inst. at half past twelve a.m.

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GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH

The rates for Members of Assembly in travelling to Halifax will be fare and a third to Lewis and return, and single fare from Lewis to Halifax and return (the rate from Lewis to Halifax being \$14.20) It is expected that the usual reduction will be given by the Richelieu & Ontario Steamship Co. Any additional information will be published. Certificates will be sent to clerks of Presbyteries. Toronto, May 1, 1888. W. R. FID.

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Toronto, Thursday, May 17th.
Sarnia, 24th Friday, May 24th.
Oregon, Wednesday, 30th, Thursday, May 31st.
Montreal, Thursday, June 7th;
Vancouver, Wed 13th, Thurs., June 14th.
Bristol Service for Avonmouth Dock—
Dates of Sailing.
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Texas, May 23rd.
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