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TORONTO, ENGRAVING CO.

Vol. 15.—No. 23.
Whole No. 747.

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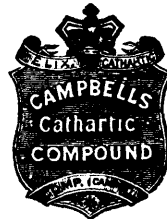
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STEAMED BROWN BREAD.—One cup of rye meal (not flour), one cup of Indian meal, half a cup of graham flour, one cup of milk, half a cup of molasses (syrup will not do), one even teaspoonful of salt, and the same of soda. Sift flour, meal, salt and soda twice together to mix all well. Add the molasses to the milk and work into the flour; knead for five minutes, turn into a greased mold, and steam for three hours. Eat hot; but it is also good when cold.

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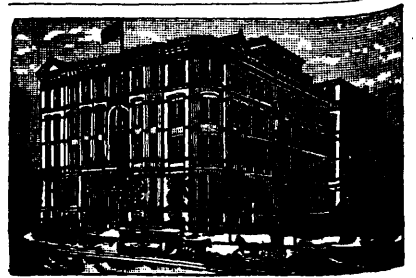
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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, JUNE 2nd, 1886.

No. 23.

Notes of the Week.

PROFESSOR DUFF in his closing address as Moderator of the United Presbyterian Synod said: With other denominations they had maintained fraternal intercourse, and the visit from the Irish deputies would be a memorable one. The members of Synod listened to them with profound attention, and expressed deep sympathy with their Church in the anxieties they felt for their unhappy country. But whatever changes may be impending, they hoped the rights of conscience would continue to be as much respected as before; that they would be neither privileged nor persecuted, but, like other Churches, have the protection of law, and continue to be recognized by law in the enjoyment of perfect religious equality.

By the resignation of Miss M. Ross, who has for several years faithfully and efficiently discharged the duties of Lady Principal in the Brantford Ladies' College, there is a vacancy in the College Faculty. There is scarcely a position in connection with the Presbyterian Church in Canada where a lady possessed of the necessary education, refinement and Christian culture would have a better field for the exercise of her talents, in developing in the daughters of our Church a mind and character that will enable them to adorn the places they may fill in after life. The salary offered is very liberal. The college residence is most delightful, while the social advantages render the position still more desirable.

Two years from now another notable centennial celebration will be held in the United States. The General Assembly at Minneapolis has given attention to the subject, and, in the large-hearted, generous way characteristic of Presbyterianism, seeks the co-operation of other members of the Presbyterian family. A cordial invitation has been extended to the Southern Church with the view of securing united action. This invitation, it is needless to add, will be accepted in the same spirit in which it is tendered, and the fraternal relations, of which so much has been heard in recent years, will doubtless become closer still. If separate organizations survive till 1888, it is almost certain they will blend harmoniously soon afterward.

THE Committee on the Centennial Assembly reported, recommending that the one hundredth General Assembly of the Presbyterian Church in the United States be held in Philadelphia in 1888, that one day of that Assembly be specially devoted to the presentation of historical and memorial addresses by persons previously appointed, and that a Centenary Fund of \$5,000,000 be raised by the Church. This fund is to be devoted to the permanent endowment of the Board of Ministerial Relief and Aid for Colleges, in sums of \$1,000,000 and \$500,000 respectively, to the endowment of the other Boards of the Church, in sums sufficient to meet all the costs of administration, and to the endowment of the theological seminaries of the Church. The report was unanimously adopted.

LAST week the President of the Toronto Board of Trade, on his return from Britain, in an interview referred to the dilatoriness displayed in completing the Canadian department of the Colonial and Indian Exhibition. It is to be regretted that those interested were not up to time. It is certain, however, that Canada is making a most creditable exhibit of her resources, industries, manufactures and arts. The handsome and carefully arranged official catalogue of the Canadian section of the Colonial and Indian Exhibition would of itself convey a most favourable impression of the variety, interest and completeness of Canada's representation at an Exhibition embracing the industrial and commercial resources of the British Empire throughout the world.

THE United Presbyterian Synod considered the question of more extended lay representation in the Church Courts. Several overtures were presented

asking for such extension. The practice in the U P Church hitherto has been to elect elders to represent the congregations only to which they belong. It is proposed that, as in the Church of Scotland, in the Free and in the Canadian Churches any elder may be eligible. One of the overtures craved a fuller representation of sessions in Church courts than now prevails. The point in which the overtures agreed was that instead of being chosen by the session, the representative elder should be elected by the congregation. A motion approving the principle of the overtures and the remission of the subject to Presbyteries was adopted.

VARIOUS subjects of interest were under discussion in the United Presbyterian Synod during its meeting in Edinburgh. Inefficient pastorates was one of these. In the Free Church and in the Australian Church the same subject has come up for consideration. It is not to be expected, neither is it desirable, that radical changes should be suddenly introduced, and for these there seems to be no eagerness. After considerable discussion, in which various views were expressed, among them the shelving of the question altogether, the introduction of a complete system of Presbyterian visitation and the appointment of a committee to consider the whole question were proposed. The latter proposal carried. On the presentation of the committee's report, the subject will be brought before the Synod next year.

WHEN the Royal Society of Canada was formed it was subjected to a keen critical fire. It has, however, gone on steadily doing its work, and is from year to year growing in importance and influence. The annual meeting was held in Ottawa last week, and several of Canada's most distinguished scientific and literary men took an active part in the proceedings of the society. Some of these are men of world-wide reputation, and their contributions to the republic of learning are regarded as authoritative. There is nothing invidious in referring to the learned Principals of McGill and Toronto Universities, the former the president-elect of the British Association for the Advancement of Science, and the latter, famous alike in archæology, ethnology and general literature, and both sincere and humble-minded Christian men. The Historical Society of Winnipeg was also ably represented by Professor Bryce.

THE protracted controversy occasioned by Dr. Woodrow's views on evolution has now reached a definite stage. The General Assembly of the Southern Presbyterian Church, meeting at Augusta, Georgia, by a vote of 137 to thirteen, adopted the following deliverance: The Church remains at this time sincerely convinced that the Scriptures, as truly and authoritatively expounded in our "Confession of Faith" and Catechism, teach that Adam and Eve were created body and soul by immediate acts of Almighty power, thereby preserving a perfect race unity, so that Adam's body was directed and fashioned by Almighty God without a natural animal parentage of any kind, out of matter previously created of nothing, and that any doctrine at variance therewith is a dangerous error, inasmuch as by methods of interpreting Scripture which it must demand, and in consequence, which by fair implication it will involve, it will lead to denial of doctrines fundamental to faith.

OUR Episcopalian brethren claim, not unreasonably, to be liberal-minded and tolerant in their treatment of those who differ from them. But in the Anglican, as in other communions, extremes meet. Our contemporary, the *Dominion Churchman* , prints a letter from a correspondent who concludes his lucubration thus: Regarding Dr. Carry's postscript in your issue of 6th inst., I should like to say that I have not seen, nor do I intend to see, the Revised Bible—either Old or New Testament. The Church is the witness and keeper of Holy Writ—the custodian of God's Word; and when she, or that part of the Holy Church represented by the Convocation of Canterbury, commits the re-translation thereof to heretics

and schismatics, she is guilty of an act of unfaithfulness, which I—drop in the ocean though it be—will not countenance. Let the revision be revised by a committee of faithful Churchmen, High and Low, and I think thousands will accept that who reject the late.

AN exchange says. At its meeting in Winnipeg, the Presbyterian Synod of Manitoba and the North-West Territories passed a resolution urging that greater care should be taken in the selection of Indian agents. The members of the Synod have seen, to their sorrow, that in the past the Dominion authorities have deemed any worn-out ward politician, however objectionable his habits or loose his principles, well fitted to be given charge of Indian affairs in the North-West. The result has been that the red man could no longer rely on being honestly treated; he was swindled out of the supplies voted to him; and bad pork was palmed off on him, though the country paid for it at the rate of over twenty cents a pound. Hence when trouble arose in the North-West through the Government's neglect of the Half-breeds, many of the Indians joined in the rising. If disaster is to be avoided in the future, the advice of the Synod must be adopted, and none but honest and capable men appointed to offices of trust.

LEOPOLD VON RANKE, the aged and renowned German historian, died in Berlin lately. He was born at Wiehe, in Thuringia, on December 21, 1795, and was therefore in his ninety-first year. He was the eldest of four brothers. Having been educated for a school teacher he was at the age of twenty-three appointed head master of the gymnasium at Frankfort on the Oder. At the age of twenty-nine he published his first works, "The History of Roman and German Nations from 1494 to 1535," and "Criticisms upon Modern Historians." These works brought him a professorship of history at Berlin in 1825, a position he retained until his death. The work which first gave him European reputation was entitled "The Popes of Rome." This work appeared in 1834. In 1841 he was appointed by the Government Historiographer of Prussia; in 1848 he was elected a member of the National Assembly at Frankfort; in 1866 he was ennobled by the Government, and in 1885 the sixtieth anniversary of his Berlin professorship was celebrated. The great work of his life, a history of the world, was projected after he was eighty years of age. It was to be in nine volumes. Six of these have been completed, and it is believed that he has left sufficient notes and documents to permit at least one more to be prepared by his literary executor. His wife was an Irish lady.

THE report on the general statistics of the United Presbyterian Church for the year 1885, submitted to the Synod by the Committee on Statistics, states that the number of congregations on the Synod roll is 557, a decrease of two on the preceding year. The number of baptisms reported by these was 9,755, a decrease of 462. The number of Sabbath schools is 862, nine less than in 1884, where instruction is given by 11,724 teachers to 94,103 scholars; there are 763 advanced Bible classes. During 1885 the increase in membership has been 1,255, the total membership being 181,146, giving an average to each congregation of 325. During the year the membership has decreased in eleven Presbyteries. There are, however, 294 congregations out of the 557 in which the membership has increased, but in 176 of these the increase has not exceeded ten. The aggregate congregational income for congregational purposes has been for 1885 \$1,228,185, a decrease on 1884 of \$110,540, and giving an average of about \$7 per member. The total congregational income for missionary and benevolent purposes has been \$395,895, a decrease of \$26,150 on the preceding year. Under the head of legacies and donations, the contributions have been \$215,499, exceeding the income from this source for 1884 by \$27,840. The total income from all sources has thus been \$1,839,579, being less than the income in 1884 by \$101,400, there being fourteen Presbyteries, however, in which the income shows an increase.

Our Contributors.

DR POLONIUS GIVES SOME FURTHER ADVICE TO HIS SON

BY ANOXONIAN.

I dare say, my son, you would like to make a speech or two in the General Assembly. The ambition is rather a praiseworthy one. There is no reason why a young man brought up as you have been should not make his voice heard occasionally in the supreme court. If you speak well, and help to throw light on any question, you are doing your duty; and, even if you speak poorly, you have just as good a right to bore the Assembly as any other man. Your mother and I hope you may yet make some of the best speeches ever made in the supreme court: it would sorely puzzle you to make the worst

Allow me, then, my son, to give you some paternal advice about this matter of speech-making. And, *firstly*, my son, when you rise to speak *be sure you have something to say*. This may seem unnecessary advice to a young man like you, but your father is older and more experienced than you are, and he knows how important this advice is. The number of men who can speak half an hour and say nothing is large. To be able to speak elegantly about nothing is a highly useful accomplishment at marriage breakfasts, public dinners, tea-meetings, and other places of that kind, but saying nothing about nothing in a General Assembly is a poor business. Be sure then, my son, that you never rise without having some clear, clean cut ideas in your mind. And be sure that they *are* ideas. A man may think he has an idea when he hasn't. And remember that a man often loses his ideas in the act of rising. The idea seems very clear and important as long as he sits. The argument is masterly until he moves. But the moment he rises the idea vanishes into thin air, and the argument falls to pieces. Be sure, then, my son, that you have an idea, and that you can hold on to it until you assume the perpendicular.

Never speak on a subject that has been thoroughly threshed out by other speakers. Rehashing other men's arguments is like keeping a second-hand clothing store. If you cannot throw a ray of new light on a question keep your seat. The only exception to this rule is when some glaring wrong should be denounced or some right defended. In such cases it is often a duty to speak to show that one is on the right side. In such cases, my son, speak out in ringing tones like a man. If you have nothing new to say in the way of argument, you can at least show that your heart is right. On all questions, however, that are matters of opinion and have confessedly two sides, it is the very climax of absurdity for a man to speak when he cannot produce a single point that has not been handled half a dozen times. If you want to stand well in the supreme court, my son, and do credit to your parents, let threshed-out questions alone.

When you begin your speech always strike the nerve of the question in the first or second sentence. Have no introduction. If you have made one while thinking over your points, strangle it on the spot. Don't begin by saying, "Moderator, I feel I cannot give a silent vote on this question." The fact that you are speaking should be enough to show that you are not silent. Never mind telling the Assembly how you feel. The members don't care a brass farthing how you feel. No collection of men ever does care how a man feels. Taken singly they are kindly enough, but collectively they don't care whether one feels like speaking or not. Quite likely nine-tenths of them would prefer that you didn't feel in that way. Therefore, my son, don't do anything so cheap as tell them how you feel. If you have any nice flowers of rhetoric keep them for your next public speech. Never dream of wasting nice theoretical things on ministers and elders. Have no conclusion. I don't mean by this that you are never to stop. I mean have no formal conclusion. Stop when your points are presented. Cut your speech off at both ends, and give the fathers and brethren the middle. If when you have cut off the introduction and the conclusion you find there is nothing left, then conclude you have no speech.

Be careful about your temper, my son, when you address the supreme court. Ministers and elders won't be scolded. They don't take kindly to being even lectured. If you address them in the schoolmaster style you may get sat on. Presbyterians are

solid, heavy people, and if a General Assembly sits on you you will feel like going home to your parents. Avoid the schoolmaster style, my son, as you would avoid rattlesnakes. Your father has seen some men suffer from adopting that style, and there are a few others who, in the near future, may wonder what has struck them if they don't drop their dommie habits. Now, my son, don't come home here thoroughly sat upon, because you tried to play schoolmaster in the General Assembly, and say, "You didn't know it was loaded." You do know now, for your father has told you. Speak modestly, respectfully, and with the manner and tone of one who knows he is addressing a learned and able body of representative men, many of whom are older and wiser than himself. Avoid that narrow dogmatism which mars the manner of a minister and makes him offensive. Devotion to principle does not turn a man into a human porcupine. Conscience does not make one coarse. Vigour and vulgarity are not twins. Swagger is not strength. Above all things, my son, never masquerade in the old clothes of the Covenanters and martyrs. You are too light for a Covenanter. Make no allusions in ordinary debate to Drumclog, Bothwell Bridge and other historic places. The bridge that troubles a Canadian minister is usually a corduroy one. The only drum that annoys him is the drum of the Salvation Army. The clogs that worry him are the clogs of clay that stick to his buggy, his boots and his trousers. On high occasions it is well to stir the memories and fire the hearts of our people by reference to the past. The man who can do that kind of thing well on great occasions does a good work. But an appeal to the history written in martyr blood does not come kindly into a discussion on the difference between tweedledum and tweedledee. Politicians say that an appeal to patriotism is often the last refuge of a scoundrel. An appeal to the Covenanters and martyrs on such a question as the bound of a mission station or the call of a minister is usually the last refuge of a man who, if not absolutely senseless, has nothing sensible to say. Therefore, my son, if you wish to be considered a sensible young man, and to do credit to your parents, don't indulge in appeals of that kind when doing ordinary business.

Now let me tell you some things that you should put in your valise when you go to Hamilton. Put in two or three of your best sermons—your *best*, mind. Some people who think themselves very clever say in a fault-finding way that when ministers go from home they always preach their best sermons. If nature has not made such people complete asses they have a perfect right to supplement the efforts of nature in that direction. Never mind what they say. It is your *duty* to preach the best you can every time. The people you preach to, rich or poor, few or many, in city or country, have a right to expect the best you can give them every time. You are not doing justice to your Church or your Master if you don't preach your best every time. In Assembly time the people who reside in the city where the Assembly meets expect good preaching. They have a right to expect it. If the Assembly cannot give them good preaching let them meet at some point in the backwoods where the fare during the week will correspond with the fare on the Sabbath. Those who have charge of the arrangements sometimes complain that they have much difficulty in supplying pulpits. This is not creditable to a Church that has been made mainly by preaching. Therefore, my son, put in some of your very best sermons, and if you are asked to preach preach the very best you can.

Along with your sermons put in a large quantity of common sense, patience, geniality, Church loyalty and brotherly love. Don't forget to take these out when you go to Hamilton. You will need them more in the church than you will in the friend's house where you lodge. Don't put in one ounce of the fault-finding, carping, sneering, nibbling, jealous, or contentious spirit. If you can't act as a generous, loyal Presbyterian commissioner stay at home and let somebody go who has a more generous heart and a larger soul. Some men are too small for Presbyterians. There is not enough of them to make a decent Presbyterian minister. My son, I hope you are not going to be one of the small, jealous, nibbling kind. If you turn out a small, mean man your mother and I will be ashamed of you. Therefore, my son, pack your valise with large, generous, noble, genial, manly qualities, and when you go to Hamilton be sure you take them out and use them.

If you have any notes of eloquent speeches on the deceased wife's sister or the college of Moderators or similar questions, leave them at home. Your notes on the deceased wife's sister may be useful to your own sister when she wishes to curl her hair. Your speech on the college of Moderators and similar mediæval issues may come handy when your father wishes to use his briar-root.

Now, my son, go to the supreme court, and when there try to do some good to your Church and bring some credit to your parents.

FOR THE CANADA PRESBYTERIAN.

EVANGELISTIC WORK.

BY W. M. R.

"When a Church ceases to be evangelistic it will soon cease to be evangelical," is a striking utterance attributed to the late Dr. Duff. Happily there seems little likelihood of its being illustrated by any of the Presbyterian Churches of our day. In all of them there seems to be a preponderance of Gospel preaching and a growing appreciation of evangelistic methods. The latest noteworthy instances in point occur in the two foremost cities of the United States. In these, like other large cities, iniquity abounds, infidelity is rampant, and worldliness boldly invades the Church of Christ. She is compelled to heed the divine admonition, "Put on thy strength." She must assume her most aggressive attitude or lose ground.

IN NEW YORK

a very decided step in advance was taken last autumn. The Presbytery appointed a committee to arrange for a series of special services to be held successively in the principal churches in the city, under the care of their pastors, who gave mutual assistance in conducting them. As a good deal of prejudice against such services lingered in some quarters, some uncertainty as to their success was felt; but this was soon replaced by surprise at the general appreciation of the movement shown even among such conservative sticklers for old-time usage as the Dutch Reformed Brethren. Among these the probably unprecedented sight of Christian women rising to testify to blessing received was witnessed. And now that the series is concluded, reported upon and calmly reviewed, a prominent member of the Presbytery writes: "The services have been successful up to and beyond our expectations. The Churches have been very much revived. The people threw themselves into the effort very zealously. Large accessions to the membership are reported from many Churches. The pastors have been brought into closer fellowship. Yesterday the Presbytery, encouraged by the very cheering report from the Convener, appointed a new committee to devise and formulate another plan of city evangelization for 1886-87."

IN CHICAGO

there has been the same jealousy as in New York and elsewhere of anything which seemed to detract from the importance of the stated services of the Church; but the necessity of something further to reach and move the careless masses in their growing indifference and ungodliness has been becoming ever more and more apparent. Along with this there has been a growing dissatisfaction with the work done by outsiders and the very great desirability of internal agents and agencies for the prosecution of evangelistic work under Presbyterial and pastoral supervision. This has much to do with the failure of even their own honoured fellow-citizen Moody, to get from his townsmen the means he desired to establish among them a training school to be operated in connection with the preparatory ones at Northfield. And now, says the *Interior*, "our Chicago Presbytery last year mapped out the destitute parts of the city and made an urgent appeal for the means to occupy them. . . . And at the meeting last week they sent an overture to the General Assembly, soon to open its session at Minneapolis, presenting to that body for its consideration and action a subject of high importance relating to our mission work among the masses in city and country in our land. Immense numbers of the people are not reached. The present supply of men for Gospel preaching does not equal the pressing demand for more labourers. We must not lower the present high standard of ministerial education for those who can meet its demands. The Church cannot, on the other hand, approve of men undertaking the office of teaching the sacred Word unless they are properly

qualified for the work. Under their present arrangements our theological seminaries are not prepared to receive men who wish to pursue a training in English literature and the English Scriptures to be missionaries among the irreligious people of our large cities and in the neglected neighbourhoods. We need, as a denomination, training schools for this class of men, and such schools should be suitably endowed, placed under the control of men thoroughly competent for their trust and loyal to the doctrines of our Church, and should be supplied with teachers adapted to secure this special training. In view of the present condition of affairs in the large cities of our country, the Assembly is not likely to be called to give its attention to a matter of greater moment than that suggested in this overture."

We shall watch with interest the discussion and disposal of this important overture.

THE AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—There is no fund of our Church in such a poor condition. The invested funds amount to very little, and last year the interest was not sufficient to pay the miserably small amount due to the large number of ministers now on the fund—and several more being yearly added to the list.

Why is it needed at all? Because of the utterly inadequate salaries of the great majority of our ministers. Many of those men have devoted their hearts and lives, their whole time and strength, to the service of the Church after a long and expensive education of from eight to ten years, and then have barely received enough to pay current expenses. Some even of the hardest and most successful workers, who willingly devoted not merely six months but more than a year to the mission field, refusing every call, because the fathers of the Church thought it desirable—gathering together groups of people, travelling thousands of miles on foot or on horseback along the worst of roads—preaching and expounding from house to house incessantly—content with the poorest accommodation such as the new settlers could afford—many of the groups thus formed being now large and flourishing congregations—and yet have not had even their current expenses paid, but often having to eke out their salaries from their private means till all their means were exhausted, while helping to pay for several new churches for the benefit of our Presbyterian cause. Some of these gave one-fourth of their small salary of \$400 to this object, while at the same time their health was broken down from overworking, by which they incurred heavy additional expenses. In some cases they have had to spend several thousand dollars of private means, besides many years of excessive toil and care in the service of the Church, and have nothing left for old age but poverty and privation. And then after all this toil and sacrifice, during forty or fifty years, all that is provided them is about \$200 a year, besides the retiring allowance they may receive from their congregations. Is it right that such a state of things should be allowed by the wealthy members of our Church? Has not the King and Head of the Church laid the duty of advancing His cause equally on all His people? Why, then, should the chief burden be allowed to fall on a few, or ministers be expected to make all the sacrifices? Should not all Christians realize that all they have belongs to Christ, and should be used in such a way as will best promote His glory? He says: "Ye are not your own, ye are bought with a price." If some men are called to devote their whole time to the work of Christ, surely they should be properly sustained by their fellow-Christians who devote themselves to making wealth. Now the Great Head of the Church made ample provision for His servants under the old dispensation, and He has commanded His people properly to sustain the Gospel ministry as well. (Luke x. 7; 1 Cor. ix. 11-14; Gal. vi. 6; 1 Tim. v. 18). Some may ask what might be a proper support. The late James Leslie, many years ago editor of the Toronto *Examiner*, when discussing the question of an Established Church, to which he was opposed, yet stated that owing to the many calls upon a minister, and the expenses necessary to maintain his position aright, that he should receive a salary "three times as large as the average income of his people." If this reasonable principle, set forth by an intelligent layman, not belonging to any leading denomination, were acted on, it would greatly increase the salary of

many of our ministers. Many of those ministers by giving the time and effort to business which they have given to the Church might have accumulated wealth. But when they devoted themselves to the service of the Church they did not expect wealth. But they had a right to expect that their expenses would be met, and that they would be enabled to lay up a modest competence for old age. But in many cases this has not been realized. Only a few ministers are so fortunate as to have wealthy members, and spirited, generous leaders, who see that they receive a proper salary—according to their place and position—so that they are not only placed above privation, but are enabled to lay up something for old age.

Years ago regulations were made by the Aged and Infirm Ministers' Fund Committee that at least \$10 per year of service should be paid to ministers on the fund; that is, that after forty years of service or more, each annuitant should be entitled to \$400 per annum, but the want of funds has prevented that being carried out. Even the \$400 would not do much more than pay house-rent, fuel and water rate in a city, and those that during the greater part of their lives have been accustomed to town or city life would be compelled to reside in some country district, in order to live at all. But what shall we say of an aged minister having to depend on the highest amount now paid, namely, about \$200 a year? Let educated men who spend their thousands imagine if they can the misery thus caused.

That justice demands that at least such a provision should be made for disabled ministers as was contemplated by the committee becomes more evident when we consider the generous provision made by the Civil Service for servants of the public, they being generally allowed about half of their ample salary when superannuated.

Even policemen, who only require the merest elements of education, are yet far better provided for than ministers of the Gospel after long years of the most expensive education, as well as requiring large and expensive libraries, to properly discharge their duties. Thus, the Toronto police force, after fifteen years' service, are entitled to one-third their salary, or over \$200 per year, and after twenty years to one-half, or from over \$300 to \$500 of a retiring allowance. Thus they are more than twice as well provided for as ministers of the Gospel. Now, in order to insure that small annuity to ministers of \$10 per year of service, we require a fund of \$100,000, and that to be supplemented by the yearly collection throughout the Church, and by the ministers' rates. Many ministers will be willing to increase the amount of their rates if only assured of such provision for old age. Some say, why not invest in an insurance company, and thus provide for old age? All very well for the few who have large salaries, but how can this be done when your salary barely meets your current expenses, or does not meet them? The American Presbyterian Church has a fund of \$1,000,000 for the same object, and one gentleman left a bequest of \$20,000 to this fund of our Church in the Maritime Provinces, thus setting a noble example to our rich Presbyterians of the Western Provinces. It would be much better for the wealthy members to raise such a sum, rather than to fall back on the general constituency of our Church, so as not to interfere with the contributions to the other Schemes. Now, ten of our wealthy men each giving \$10,000 would provide this fund, or five giving \$10,000 and ten \$5,000 each, or even one hundred giving \$1,000 each. And, as the endowment of Knox College is now safe, this Scheme would not need to be delayed any longer on account of it. We hope, therefore, that the General Assembly will give its sanction to this Scheme, and that measures will be taken to call forth the liberality of our wealthy members toward it. We read of members of our Church giving large bequests to relations already well off. Should not such men while still in active life dedicate a goodly portion of their wealth to the service of Him from whom they received power to get wealth, in order to make this necessary provision for His servants? (Deut. viii. 18). Does not the Master identify Himself with His servants, and declare: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"? Let the wealthy members, then, show their gratitude to Him, and honour Him in the way that He expects. What will be the alternative if this be not done? That the

servants of Christ will have their old age embittered by privation and sorrow, after having spent their lives and their whole strength in doing the work of the Church. Some of these, with their sensitive feelings, which have been increased by their education and prominent positions for many years, where they were wont largely to provide help for others, would rather die than be dependent on the cold charities of the world or on private aid. But let there be a public fund out of which they are entitled to draw for services rendered the Church, and they will feel no hesitation in accepting their annuities as a right. Some of these men might have made money had they gone into speculation with their private means. But they feared that their usefulness would be impaired thereby, and were more anxious to promote the divine glory, and to avoid everything that would hinder the cause of God, than to make money for themselves. And are they to be allowed to suffer because of their conscientiousness? If no proper provision be made for ministers in old age their energies will be greatly weakened, and their power to do good greatly hindered by care and anxiety how to meet the many claims upon them while in the work.

Another result of the want of proper support and provision for old age is that an inferior class of men will be likely to succeed the present generation of ministers. The sons of ministers are driven away from the work by the straitened circumstances and anxieties with which they have been too familiar. Rev. David K. Guthrie some time ago said at Glasgow that it was difficult to get parents to dedicate their sons to the ministry, or to get talented young men to give themselves to that work, because the prospect before them in life is genteel poverty. In America the difficulty is greater than in Britain. The interests of the Church in securing an adequate supply of able ministers are bound up with the proper support of this fund, for, while men of great devotedness may bear a great deal while able to work and barely live, the prospect of no proper provision for old age is too much for educated, sensitive men to bear, and should not be required by a Church having ample means in the hands of its members. Let them give even a tenth to the Lord (Gen. xxviii. 22; 2 Chron. xxxi. 4, 6), and all our funds will flourish. In the "Disruption Worthies" we find that several of the leading lawyers, etc., elders of the Free Church gave a fourth or fifth of their income, besides a great deal of time, to the various enterprises of the Church. The men of means set a noble example to the entire people, which they followed, and thus we find the secret of the wonderful success of that Church, which in a few years covered Scotland with hundreds of churches, manses and schoolhouses, besides raising a Sustentation Fund that secures an average salary far higher than that of our ministers. Finally, the divine blessing cannot be expected by professing Christians who fail to do their duty to the servants of Christ. He has promised His special blessing to those who honour Him by properly sustaining His servants. (Isa. xxxii. 8; Prov. xi. 24, 25; Mal. iii. 10; 2 Cor. viii. 9.) It is vain to expect this blessing while His people allow His servants to suffer, for He declares that the best test at the Great Day will be whether they have helped and honoured Him in the persons of His servants. Many men of means who do little for God's servants are thus dwarfing their own spiritual life on earth, and lessening their spiritual attainments and enjoyments in the future world. If, then, we are to look for the blessing of the Great King of Zion on our Church and people, and for the success we desire, let means be taken to put this fund in a better position.

May, 1886.

A LOVER OF THE CHURCH.

CHRISTIAN WORK IN GENEVA.

MR. EDITOR,—A short time ago I received from the Rev. Mr. Dardier, Director of the Colportage of the Evangelical Society, Geneva, a letter and a copy of the last report on Evangelization by means of the mails. In his letter is the following passage, which leads me to address you at present:

"I have sent you a report on Evangelization by means of the mails. Write an article in the papers on this work, and try to get us a little help. Our financial position is not good, and there is some talk of sending me to America toward the end of summer, if that appear to be according to the will of God. Should the proposal be carried out, I may go as far as Canada."

I proceed now to give a slight sketch of the work of which Mr. Dardier speaks in the passage just quoted. Shortly before the painful events of 1870, matters were in a sad state (*les choses allaient mal*) in France. "The poison of superstition, infidelity and demoralizing literature spread itself every day, yea, into the most remote places, by books and papers." Even the mere names of certain papers published at that time were most objectionable. Mr. Dardier felt, as it were, crushed down with sorrow when he contrasted what the enemies of the Gospel were doing day after day to sow their seed in the soil of France with the labours of between 120 and 140 colporteurs (of all the societies), dispersed in the eighty-six departments of the country. Hundreds of these colporteurs would have been needed to spread the antidote. But where could they be found, as well as the means to maintain them, when it was so difficult to maintain those then employed? What was to be done? The remembrance of the labours of the London Monthly Tract Society suggested to him the work of which this article treats. That society sends monthly, by post, tracts to persons whose addresses are given it. The post—he said to himself—is a neutral agent which spreads evil, but which can also spread good: why, then, not use it to sow everywhere the seed of truth? No doubt many printed papers thus distributed are used as waste paper without ever being read. Yet, after all, there must be a real profit from such a costly circulation, since so many business men persevere in using it. The Gospel is meant not only for the poor and the working classes, but also for the wealthy and the learned. One of the best ways to reach the latter seemed to him to be the sending of a good book by mail. This kind of evangelization can easily be discontinued or begun again. When money fails, no books are sent. The funds are used wholly for printing or buying books, addressing them, and paying postage. It is not intended to use the mails as a substitute for colporteurs, but only as a convenient helper to the means commonly used for sowing the seed of the truth.

When the plan referred to was laid before the Colportage Department of the Evangelical Society of Geneva, the committee did not adopt it. This was either because the means were too new, because the field proposed was too large, or rather, and especially, because the committee did not consider itself at liberty to use for this special work means barely sufficient for ordinary work. Since then, however, it has helped. Among other societies which have done likewise, special mention is made of the London Religious Tract and Book Society, the Scottish National Bible Society, the Foreign Evangelization Society, and the Foreign Aid Society.

Such tracts and books are sent as are considered suitable to the classes to whom they are sent. The New Testament is, however, considered the only book suited to all classes of society without distinction. Generally a printed or autograph letter accompanies each book.

The late Mr. Bewley, of Dublin, helped greatly in the good work.

One of the first tracts republished and circulated in France and Switzerland in this way was *Où allez-vous?* (Whither Are You Going?). Two others which were largely circulated were *Vau de Nouvel An* (A New Year's Wish), and *Et ensuite?* (And What Next?)

In the spring of 1872 the late M. Naville invited to his house a large number of friends whom he wished to instruct in the labours of the Evangelical Society of Geneva. Mr. Dardier was asked to give the meeting an account of what he had seen in his frequent travels in France, which he did. Next day he received, from a Christian who was present, his first gift—one of 400 francs. Afterward he received his second—one of 500 francs—from a Christian lady bowed down with a late sorrow, to whom the other had told what he had heard. When he wrote to that lady acknowledging the receipt of the gift, he said that Count Agenor de Gasparin's work *Le Bonheur* (Happiness) sent by mail to a certain class of officials might be the means of doing great good. Soon after an edition of 4,000 copies was published at her expense, and circulated by the mails. Since then she has been doing with the writings of the same author a great work, which God owns and blesses, and whose consequences shall be known only at the last day.

A chapter of De Gasparin's work *Le Relevement* (The Rising Again) was published separately, and

sent to persons in important positions in France. His widow gave 2,000 copies of his work *La Famille*, etc. (The Family, etc.), and several copies of others by him, on condition that the postage would be paid.

Nearly 50,000 copies of the New Testament were sent to the school teachers in sixty-six of the eighty-six Departments of France. A present of 500 in Italian was received from the British and Foreign Bible Society. The school teachers in Corsica were thus the first to whom the Word of God was sent.

After the terrible humiliations to France of 1870-71, 130,000 copies of M. Valloton's pamphlet *Le Mal et son Remède* (The Disease and Its Remedy) were circulated by colportage, the expense of which was borne by the author and the London Tract Society. An edition was published and circulated by post. An edition of the work, *Ce qu'il faut à la France* (What France Needs), by M. R. de St. Hilaire, a professor in the Sorbonne, was published and circulated among the universities, with the help of the author and the London Tract Society. M. de Laveleye's pamphlet, *De l'Avenir des Peuples Catholiques* (On the Future of Catholic Nations), was also circulated.

To help to bring about a better observance of the Sabbath in France, an edition of *Le Dimanche et la Société* (The Sabbath and Society), by M. Lombard, President of the Geneva Society for the Sanctification of the Sabbath, was printed and largely circulated by mail. Copies were sent to the dignitaries of the Roman Catholic Church in France, and several of the clergy, and aroused many of them. The report says: "To-day, in that Church, many men of heart and faith (*de cœur et de foi*) are engaged in the work."

It is well known that many in prison have been brought there by means of drink. It seemed that if copies of the Countess de Gasparin's *Les Sept Hommes* (The Seven Men) could be circulated in the prisons, they might do good. The idea was stated to the writer. She agreed with it, and added her pamphlet, *Une Âme Prisonnière* (An Imprisoned Soul). Parcels were sent to the Roman Catholic chaplains of the prisons, with a letter in which any language likely to betray the source from which they came was avoided. The report gives three answers. They are all of a most courteous nature. The writers of two of them say that they see that the pamphlets are written by a Protestant. Two express a desire for more copies.

Eight thousand of Moody's sermons were circulated. Spurgeon's sermon, entitled "The Brazen Serpent," was chosen as a suitable one to send to the priests. Forty thousand copies were to be circulated among them. The London Tract Society voted £40 *stg.* (about 1,000 francs) for this object. This would be somewhat less than one-third of the amount required.

Mr. West was preparing at London an edition of 100,000 copies of a beautiful New Testament, with a few engravings, at the price of 20 centimes (about 4 cents) a copy. It was meant to buy the half of this edition, which would require at least 17,500 francs, including postage.

Besides the tracts and books already mentioned, copies of several others have been circulated. In all, down to 1883—the date of the last report—about 360,000 have been circulated by means of the mails. To this add the New Testaments already spoken of—about 50,000.

The report contains copies of a large number of acknowledgments of receipts of tracts or New Testaments, besides those already mentioned. Some are insulting—a thing not at all surprising. The others are the very opposite. Even some written by persons professing to be infidels are not merely very courteous, but also very friendly.

But I must draw to a close, as this article is already long enough. I have found it very difficult to make selections from sixty pages of most interesting reading matter of the usual size of a report.

Any one wishing to help on the good work of which I have just been speaking can send his gift to Rev. Mr. Dardier, Rue Tabazan, Geneva, or to myself. Mr. Dardier's visit to Canada is, as yet, as matter of uncertainty.

T. FENWICK.

Elder's Mills, Ont.

IN THE NORTH-WEST.

MR. EDITOR,—For the purpose of giving your readers a glimpse of mission work in the North-West, I make an abstract of the reports presented to the Edmonton congregation at its fifth annual meeting last week.

The minister's statement showed that thirteen members had been added to the roll during the year, and

four removed, leaving a net increase of nine; that valuable assistance in carrying on the work of the congregation had been rendered last summer by Mr. James Hamilton, B.A.; that his successor was expected in the course of a few weeks; that the three Sabbath schools under the care of the congregation were in a healthy condition—the one in Edmonton especially having grown in efficiency of equipment, and very decidedly in size; and that those who had taken part in Church work had assisted devotedly and harmoniously in making all the organizations under the care of the Church effective and useful.

The Board of Management reported that they had been greatly assisted in part of their work by the recently formed Ladies' Missionary Association, that the church had been painted, and that the clearing and fencing of the church property had been commenced. The treasurer reported that the whole revenue of the congregation for the year amounted to \$1,188, of which \$330 was strictly the revenue of the outlying stations, the remainder having been contributed by Edmonton alone. Of this latter, \$420 was devoted to the minister's salary, \$270 to the Building Fund, \$75 to fuel, light and incidental expenses, and \$93 to the Mission and other Schemes of the Church. The Board of Management, in accordance with its own recommendation, was instructed to procure a loan of \$300 for the purpose of consolidating the remaining floating debt on the church property.

Churches are being erected at Clover Bar and Fort Saskatchewan, which are stations connected with this congregation, but the work is under the control of local committees, and the financial statements are not presented here. Those churches are to be neat and commodious log buildings, and they are to be completed in the early part of the summer.

Besides the building of these churches the undertakings of the congregation for the year that command the most interest are the establishment of the Indian Mission School on the Stony Plain Reserve, and the organization of the Ladies' Missionary Association. The school is, of course, maintained by the Foreign Mission Committee, but since the Committee is represented by the minister of the congregation, since the teacher and his wife are members, and many of the Indians are well-known to the people of the town, a great degree of interest is taken in the new work—an interest that is evidenced by all kinds of practical encouragement, both public and private, for both teacher and taught. For instance, the ladies outfitted the children with clothing when the school was opened, and so made it possible for them to attend regularly during the severe weather of January and February, which otherwise some of them would not have been able to do, and whenever there was a church tea in Edmonton it found its echo, not in a children's gathering in the church the next evening, but in a feast for the school children on the Stony Plain. There are thirty-three names on the school roll, and the average attendance for the quarter that ended with March was nineteen. This of itself gives the school a high place, as regards attendance, among the Indian schools of the territories, and the willingness of the children to learn greatly encourages the teacher in trying to train them in the ways of righteousness. Some of the children who began at the New Year without any knowledge, either of the alphabet or of the English language, are now able to read sentences with words of one syllable. They read, not very intelligently, it is true, but with considerable fluency. Every effort is made to teach them English, which is regarded as even more important than reading or writing, and now all are able to understand the ordinary directions given in the school room without any resort to the Cree language.

The Ladies' Missionary Association is intimately connected in its growth with the Indian school. It is not the members of every congregation that can, within the limits of an afternoon's drive, visit what the General Assembly is pleased to call a "foreign" mission, and not only devise liberal things for the missionary teacher and his charge, but develop their own enthusiasm in helping on the kingdom of God.

The Association not only helps the Indian school and collects money for the Schemes of the Church, but it interprets its charter as requiring it to throw what safeguards it can around the young men who form so large a part of the population of this country. Both publicly, by social gatherings under their auspices, and privately, in their homes, these ladies are trying to carry forward the Master's work.

ANDREW B. BAIRD.

Edmonton, N.-W. T., May, 1886.

Pastor and People.

THE TEENS.

A TALK WITH BOYS AND GIRLS.

What do you think is the most important time of life? Boys will probably answer, When we go to business, or to college. Girls will say, When we go into society or get married. But I think it is when you are going into your teens.

I know that it does not seem so to most people, for boys and girls are more unnoticed at that age than at any other. The baby or the big brother or sister get all the attention, while Master Knee-breeches and Miss Ankle skirt are crowded into the corner. You are not so interesting just now as you have been, or will be. Your time of blossoms has gone, but your fruit time has not come.

But the life of Jesus, as told in the Gospels, makes much of this time of life. The only thing that is said about Him after His babyhood until He was thirty years of age was "When He was twelve years old." What He did then is told us because it was a sort of prediction of what He would be and do when He became a man.

The Jews regarded this age as the turning point in life. Until the boy had passed twelve, he was called a child; after that, a man. He must then learn his trade, put on the phylacteries, began to study the Talmud or holy books, be called to account for breaking any of the laws of worship, take the name of Ben Hattorah, or son of the law, and go up to the great feast at Jerusalem—which was about equivalent to joining the Church. The Jews also said that this was the age when Moses first refused to be called the son of Pharaoh's daughter, when Samuel heard God's call, and when Josiah had his first dream of becoming a great and good king.

Now those old Jews were wise in making so much of the time of going into the teens. A portrait painter once told me that a picture of a child younger than twelve would not be apt to look like him as he became a man; but that one taken after that age would show the settled outline of features which even the wrinkles of old age would not crowd out. Your physician will tell you that about that time the body too gets into its shape. If you are to be spindle-shanked or dumpy, the stretch or the squat will have begun to grow into you. A great writer, who has had much to do with educating boys, says: "The latter life of a man is much more like what he was at school than what he was at college."

A Swedish boy, a tough little knot, fell out of a window, and was severely hurt; but, with clinched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did; for he became the famous General Bauer.

A woman fell off a dock in Italy. She was fat and frightened. No one of a crowd of men dared jump in after her; but a boy struck the water almost as soon as she did, and managed to keep her up until stronger hands got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. That boy was Garibaldi; and, if you will read his life, you will find that these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow-patriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get their colour, and painted the white side of his father's cottage in the Tyrol with all sorts of pictures, which the mountaineers gaped at as wonderful. He was the great artist Titian.

An old painter watched a little fellow, who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." So he did; for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

There was a New England boy, who built himself a booth down in the rear of his father's farm, in a swamp, where neither the boys nor the cows would disturb him. There he read heavy books, like Locke "On the Human Understanding," wrote compositions, watched the balancing of the clouds, revelled in the crash and flash of the storm, and tried to feel the nearness of God who made all things. He was Jonathan Edwards.

After the melted iron is poured into the mould, it is left for a while that it may take shape. But the first few moments are the most important; for then the surface of the great iron globe, which comes into contact with the damp sand of the mould, is cooled, and the shape is set. The time after that serves to harden the metal, not to change its form. Life in this world is the mould in which our souls are shaped

for eternity; and the first years after we have begun to think for ourselves, to feel the pressure of right and wrong, to determine duty or indulgence—these first years have more to do with the making of us than all the rest.

Have you been in the Adirondack woods hunting and fishing? If so, you remember that your guide, when he came to the rapids in the stream, did not dash carelessly down it. He stopped the cranky little craft, balanced the boat, got a sure grip on his paddle, then let her drift slowly to the centre of the narrow sluice until the skill's nose was in the smooth water which shows that there it is deepest. Then, with eye and nerve and muscle all working together, he kept her head on, just so, and you shot down the rock-strewn stream as swiftly and safely as a water-snake. Ask your guide why he was so careful at the beginning, and he will tell you that if he starts the boat right he can keep her right; but the twisting waters would be too much for him if he did not have her safely in hand at the word "Go!"

Boys and girls entering your teens, you are at the head of life's rapids. Your craft is already catching the drift of strong desires, ambitions, passions. You feel them. They almost frighten you sometimes. Have no anxiety except to aim at the very centre of what is right, at the purposes which are deepest and purest. Knit the nerves of your strongest resolution. Vow to yourself and to God, who will help you. Then away down life's stream! It will be exhilarating, grand; all true life is. But take care! For your soul's sake, don't drift in among the rocks and whirlpools without the grip.—James M. Ludlow, D.D., in S. S. Times.

FOR THE CANADA PRESBYTERIAN.

IN MEMORIAM MATRIS.

Obit mcccclxxx.

BY WILLIAM T. TASSIE.

The sweet love-light in thy soft eyes
Gave that last day the promise true,
The mother-love—the far off depths
Of love within the blue.

And now repressing silent tears
It lends sweet hope a fuller ray,
For though grief linger through the years
Love holdeth tender sway.

All the sweet charms of perfect life—
The tender grace, the Christian art,
The gentle smile that softened strife,
Were tokens of thy heart:

A heart in peerless virtue strong,
Of pity full, of envy free,
Upholding right, opposing wrong
With gentlest courtesy:

That oft did lend endearing praise
To duty done, and kindly greet
The triflers who had lost the bays,
Or shared in their defeat:

That gave the poor a generous dole,
And winning all in influence grew,
Finding a lover in each friend,
And every lover true:

That held thine own forever close,
That wrapped the weak with cords of flame,
And kept a simple, childlike faith
That put the wise to shame.

That left us store of stainless days,
Home-deeds, wise counsel, joyous cheer,
Pure love, and love beyond all praise,
To cherish and revere.

And though the grand reward is thine,
I strive to pay thee all I owe,
With love, though not as pure as thine,
Yet perfect love, I know.

I keep it now a blessing blest,
A love apart, a love divine,
Deep down in my unworthy breast,
Through all the loves of time.

Yet, lest I seek the vainer hour,
And from my chosen duty stray,
O, my loved darling, shall no light
Of morning show the way—

Light from the ever shoreless sea,
Yet touching this dim, fading shore,
Like a last message borne from thee
Of perfect love once more?

PATIENCE IN ADVERSITY.

The impatient may find it helpful to reflect that human misfortunes are but parts of a plan that will be completed in the life that is after death. "Now we know in part," and our partial, imperfect knowledge leads to wrong judgments. It is as if the types of the printer should cry out, just before the consummation of the purpose for which they were placed on the bed of the press, "Why should we be struck with misfortunes,

smearred with ink, and then be compelled to bear the weight of that ponderous cylinder? Oh! the cruelty of our fate!" Now the senseless types have counterparts in the Christian Church. "The foolish are fretful and complaining; the wise look beyond the present and see with Paul, who was himself "troubled on every side but not distressed;" "perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed,"—with him the wise discern the spiritual truth that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen."

Further help may be derived from the contemplation of the thought that it may be God's purpose to overrule for good the misfortunes that result from sin and from the sinless errors of human judgment. God proffers constant care and guidance, but He leaves us with a practical freedom to accept or reject the proffered mercies. If we choose to reject His loving help, and refuse to trust His perfect wisdom, we cannot charge Him with responsibility for our sins and blunders, but we may, with good reason, believe that out of evil He can and will bring good.

What matters it though floods of trouble threaten to overwhelm you? "God reigns!" Bow to His wisdom, rely upon His love. "Who is among you that feareth the Lord, that obeyeth the voice of His servant—that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God."—Presbyterian Observer.

HOUSE CLEANING.

There have been important lessons learned from the tedious process of cleaning house which may readily be applied in other directions. When some of the rooms were entered, it seemed almost needless to disturb and displace everything in them, so orderly and cleanly they appeared. But with the curtains down come little clouds of dust, while it was simply astonishing to see how much the fair-looking carpets really needed shaking.

Into many a human heart there enters at certain times a disquieting conviction that all is not as it should be in that secret habitation. Hidden away in remote corners are lurking cobwebs of distrust and unbelief and unconfessed sin and many forms of spiritual uncleanness. It matters but little that Sabbath after Sabbath the Gospel is preached in the hearing of such a one; it does not serve to purify and cleanse the heart merely to go up to the house of God and listen to the preached Word, important as it is. What is needed in fling wide the shutters of the soul, and let the searching light of God's law enter, with all the cleansing influences induced by conviction of sin and a realizing sense of the need of renovation.

What if the conscious heart shrinks from the process? There is to come a time when everything hidden is to be made known, when all the motives and deeds of our lives are to stand out in the revealing light of a day of judgment, and what if the chambers of the soul are found unswept and ungarnished in that trying day? Ought we not to look well to the condition of these hidden apartments, and invite the constant stay of the Spirit of God, that in our hearts there may be hidden away nothing unwholesome or unclean?—Golden Rule.

SIN'S FATAL FASCINATION.

When once a man has done a wrong thing it has an awful power of attracting him, and making him hungry to do it again. Every evil that I do may, indeed, for a moment create in me a revulsion of conscience, but stronger than that revulsion of conscience it exercises a fascination over me which it is hard to resist. It is a great deal easier to find a man that has never done a wrong than to find a man who has only done it once. If the wall of the dyke is sound it will keep the water out, but if there is the tiniest hole in it it will all come in. So the evil that you do asserts its power over you, it has a fierce, longing desire after you, and it gets you into its clutches.

Beware of the first evils, for as sure as you are living the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second, at a shorter interval, by a more copious third, until the drops become a shower, and the shower becomes a deluge. The course of evil is ever wider and deeper, and more tumultuous. The little sins get in at the window and open the front door for the big house-breakers. One smooths the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their support in the desolate city, "None of them shall want her mate. The wild beasts of the desert shall meet with the wild beasts of the island." Every sin tells upon the character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in a slimy tangle, like a field of sea-weed, so that the man once caught in its oozy fingers is almost sure to drown.—Alexander McLaren, D.D.

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TORONTO, WEDNESDAY, JUNE 2, 1886.

THE sudden and effectual manner in which the authorities of several American cities stamped out socialistic ruffianism has its encouraging lessons. If the Socialist has any power on this Continent, it must be in New York and Chicago. These centres have never been conspicuous as law abiding cities. They are the resorts of the very scum of European countries. Men who escaped from Europe to save their necks have been holding high carnival for years in Chicago and New York. They made such a noise in disseminating their pestilential doctrines, that people thought these great cities were at their feet. Timid men said New York, Chicago, St. Louis and other cities were honeycombed with Socialism. Outsiders estimated the strength of the miscreants by the amount of noise they made. Taking advantage of the labour trouble, they showed their hands. The authorities took them squarely by the throat, and they were crushed in a moment. They had no strength. They could swagger and teach pestilential doctrines through their pestilential press, but they could do nothing more. The leaders are behind the bars, and Brother Jonathan may be trusted to see that they are taken care of for some time to come. Had they showed fight, there would scarcely be a miscreant of them alive to-day. The lesson is an encouraging one. Ruffianism in any American or Canadian city is weak; when brought into collision with the organized forces of respectable society it really amounts to nothing.

WE respectfully ask the Ontario Government what steps, if any, have been taken, or are now being taken, to bring to justice the perpetrators of the recent dynamite outrages at Orangeville and other places. At least three attempts have been made to blow up the residence of the Police Magistrate at Orangeville. If life was not destroyed, as well as property, it was not the fault of the fiends who planned and tried to carry out these outrages. There is too much reason to suspect that dynamite and the torch have been used in other places against men whose only crime was working to carry or trying to enforce the Scott Act. The Ontario Government has often sent detectives to other localities, at the expense of the Province, we presume, to find out crimes not any more serious than the crimes committed at Orangeville. Have detectives been sent to Orangeville? If not, why not? Men are fined heavily every day in Toronto for offences that for wickedness are not to be compared for a moment with the crimes committed at Orangeville and other places. Nothing saps the very foundations of society faster than unequal administration of justice. It is quite true that the machinery for carrying out the law is always more effective in a city like Toronto, than it can usually be in any country town. That is just the reason why the authorities of a town should have prompt assistance in every emergency. The merits or demerits of the Scott Act are not in question. Where it has been passed it should be enforced, and the men whose serious duty it is to enforce it should be protected, if every constable and other peace officer in the Province should have to be put on duty.

WE don't hear as much about enlarging woman's sphere now as we heard some years ago. The question has narrowed down to that of giving the alleged weaker vessel a vote, and there are not many women in Ontario who care much even about that. If our women want a sphere in which they can do a hundred times as much good as they are likely to accomplish by voting or attending Scott Act meetings there is one open to them in every town, city and village in Canada. Let them stop shopping on Saturday nights, and prevail upon their friends to do the same. Here is something practical, something that every woman can work at, and something that if accomplished would do a world of good in every community. It is notorious that in many places stores are kept open until Sabbath morning, and parcels often sent to the buyer at midnight or on Sabbath morning. It is equally notorious that many salesmen, saleswomen, cash boys, and other employes seldom get home until Sabbath morning, and never go to church for morning service. Merchants are not much to blame. The great majority of them would close up at nine o'clock. One or two will not agree to do this, and the others have to keep open in self-defence. Do the ladies who do their shopping late on Saturday night ever think that those who wait upon them have been on their feet from eight in the morning and must work until twelve at night? A large majority of those who throng stores on Saturday nights are women. They might confer a real benefit upon society by staying at home and inducing their neighbours to do the same. We have our own opinion about a female moral reformer who does her shopping late on Saturday night.

REFERRING to the fact that the leading New York daily newspapers give no report of the proceedings of the American Presbyterian Assemblies, the *Christian at Work* says:

It is noteworthy that the enterprising New York dailies contain scarcely an iota of news of the doings of these great Assemblies. If there had been a defalcation in either whole columns would have been devoted to the matter.

Exactly. If the treasurer of one of the Boards had made away with a few hundred dollars the world would have been duly informed of the fact, and the enterprising reporter would probably have drawn on his imagination for a column or two of incidents to put under his sensational headings. As the treasurers have all been honest and the brethren are all conducting themselves in a becoming manner the Presbyterian readers of these dailies are told nothing about the Assemblies. The wants of the readers who desire to hear about fights, murders, divorce cases and other things of that kind are no doubt well attended to. The reports given by some of our dailies of the proceedings of the Synod of Toronto and Kingston were very meagre. Had it been announced that two Doctors in Divinity or two college professors would have a slugging match on the platform at one of the evening sederunts, probably every daily newspaper within the bounds of the Synod would have sent a special reporter to write up the fight. As much space would have been given to the slugging match as was given the same week to a report of a baseball match in Rochester, where we believe every daily in Toronto was represented. The members of Synod, however, did nothing more sensational than discuss such topics as Sabbath Schools, Temperance, the State of Religion and kindred subjects, and they got very brief reports, and in some cases no report at all. A publisher that gives two or three columns to a base ball match and two or three inches to a Synod must have supreme contempt for his readers. And yet he makes a hundred dollars out of church-going people for every cent he makes out of a professional baseball player.

WE have heard one fairly good point made in favour of co-operation with the Methodist Church in localities in which there is not room for both. It is said that in the Eastern part of Ontario, and in parts of the Province of Quebec, there are small bodies of nominal Presbyterians who have worshipped so long in union churches, or taken part in union services, that all denominational distinctions are pretty well forgotten. They are not Presbyterians of the True Blue order, and would not feel shocked to any great extent if given over to the Methodists. They take as kindly to one Church as to the other, and are Presbyterians merely in name. Of course these people belong to the third generation of Canadians, and have got away

a considerable distance from the theology of their Scotch or Irish grandfathers. We readily admit that a station composed of such people in a worn-out village or country place whose population is at a stand still, or on the decline, might be given up without any loss if the Presbyterian who preaches to them were transferred to a locality in which he could build up a self-sustaining congregation. There are few such places, if any, in the west. Giving up stations in the new parts of the country must always be difficult and dangerous because a majority of the people are nearly always solid Presbyterians, who would object to being given up, and dangerous because you never can tell in these days of railway building what place may grow to be important. The C. P. R. has made towns where nobody dreamed that towns would ever be seen. The new railway from Gravenhurst to Nipissing has created some important centres. The road leading eastward from Parry Sound will do the same thing. Nobody can tell where a city may grow up in the North-West. The co-operative scheme might, we believe, if fairly worked, be beneficial in places in which there is but a handful of people not much attached to the Church, and which are reasonably certain never to increase in population. The probable growth of a place is one of the factors that must always be considered. We should feel rather mean if we gave up a point and in a few years found that by the opening of a railway, or the establishment of a factory of some kind, or from some other cause, the place had grown into a good smart town.

SYSTEMATIC GIVING FOR MISSIONS.

IN order to train the members of congregations to systematic giving for the support and extension of Christian missions, the Presbyterian Church in the United States submitted an overture on the subject for the consideration of Presbyteries. The design of the overture is to secure in each congregation a weekly contribution for the cause of missions, thus obtaining a formal recognition of the duty of giving every Lord's Day for the spread of the Gospel as an act of religious worship. A majority of Presbyteries expressed approval of the overture, while at the same time a considerable minority declined to adopt it. The framing of such an overture, and the favour with which it has been received, afford clear indication that the obligation resting on the Church to aid in the universal proclamation of the Gospel of Christ is steadily receiving fuller recognition by the membership of the Christian Church. The same thing is confirmed by other considerations. There are fluctuations in the donations to the mission treasury, but these may not unwarrantably be attributed to the increase or diminution of business prosperity. Almost every branch of the Christian Church can point to a steady and cheering increase in contributions for the cause of missions. Of late years the active part taken by Women's Missionary Associations has resulted in a liberal increase in contributions for the spread of the Gospel.

If agencies in support of missions have been greatly multiplied of late, there have also been special efforts made to concentrate energy, and promote regular and systematic giving. The endeavour of the American Church is obviously in this direction. Multiplication of societies may have the advantage of eliciting the interest and services of a number of persons who might otherwise be indifferent, while the plan of securing from each congregation a weekly offering for missions would have an admirable educative effect on many who are content to regard the claims of heathendom with only a passing thought. Even the cultivation of the habit of giving regularly for this object would in itself be a valuable training. The effect it would have upon the young is at once apparent. It is hardly conceivable that those trained from childhood in systematic and stated giving for missions would in their later years become niggardly in their contributions for that or for any other good work.

Neither is there any doubt that the adoption of the plan proposed would result in a marked and immediate increase in the missionary revenue of the Churches. Just as in congregations where enlightened and business-like methods of raising ordinary Church funds have been adopted the finances generally have been in so very satisfactory a state that even the most rigid sticklers for immemorial methods of use and wont would not venture to whisper that the former

times were better than these. So there would be a like improvement in the amounts thus secured for the diffusion of the Gospel.

The plan proposed would no doubt be open to objection. What method devised is perfect? Some might regard a Scheme like that referred to as an infringement on congregational, and even personal, freedom. Presbyterians have great respect for law and order, whether civil or ecclesiastical, but they have no less regard for individual liberty, and they do not willingly give their consent to be obedient to an ordinance until they are satisfied that it is just and right. The proposal is one, however, that will bear examination and careful consideration, and is doubtless one that will commend itself to general approval.

Weak congregations and mission stations could hardly be expected to approve readily and heartily of a Scheme that at first sight might appear to them as an additional burden they would be called to bear. Many members in these congregations are more self-denying, and contribute more in proportion, than others in wealthier congregations, and they might at first blush imagine that such a plan would be a new and cruel infliction. Their own needs are so great that they ought to be just before they are generous. As it is there is perhaps not a single mission station that does not make some contributions for missions in the course of the year. At all events when the annual missionary meeting is held they give something for the spread of the Gospel in the regions beyond. What difference would it make even to them if on the Sabbath day they gave directly for this purpose as the Lord prospered them? They might be stimulated to a little more liberality, but they, as well as the cause for which they contributed, would both be benefited. No proposal similar to that now presented to the American Church has yet been submitted in our Church Courts, but at all events it is worth thinking about.

Books and Magazines.

THE SEEKING SAVIOUR AND OTHER BIBLE THEMES. By the late Dr. W. P. Mackay, of Hull, Canadian Edition. (Toronto: S. R. Briggs.)—This valuable work by the late Dr. Mackay, like his others, is rich in spiritual fervour and earnest exposition of saving truth.

THE TRINITY OF EVIL. Infidelity, Impurity and Intemperance. By Canon Wilberforce. (Toronto: S. R. Briggs.)—This is a publication of great intrinsic and great practical value. It is just such a work as our times require. It is a book that ought to be read by the young especially.

THOMAS DRYBURGH'S DREAM. A story of the Sick Children's Hospital. By Annie S. Swan. (Edinburgh: Oliphant, Anderson & Ferrier.)—To all who can appreciate a good Scotch story, lovingly and appreciatively told—and who does not?—this little work will afford exquisite enjoyment and profit.

SACRIFICE OF PRAISE. Compiled by an Invalid. (Toronto: S. R. Briggs.)—This publication contains thirty-one sheets, clearly printed in legible type, and is mounted for hanging in bedroom or sick chamber. Each sheet contains an appropriate extract from a Christian author, a passage of Scripture and a poetical quotation relating to praise.

THE CANADIAN CRUISE published at Halifax, N. S., has with commendable enterprise issued a special number, designed for circulation at the Colonial and Indian Exhibition in London. It gives a fair view of the various natural products and industries of the Maritime Provinces, and brief and accurate statements of the educational and religious institutions of the Dominion.

DAY OF REST: ITS OBLIGATIONS AND ADVANTAGES. By Rev. James Stacy, D.D. (Richmond, Virginia: Whittet & Shepperson.)—In these days when the sacredness of the Day of Rest is being disregarded by many, this is a most timely publication. The arguments for the proper observance of the Sabbath are concisely and clearly stated. The volume treats of the Origin, Perpetuity, Observance and Advantages of the Sabbath.

ADAMS' HISTORICAL CHART. (New York: Colby & Co.)—This is one of the best constructed charts yet published, giving a clear and comprehensive view of the leading events in the world's history. It shows accurately the relation in which the great events of

history stand to each other. It also embraces a number of classical and modern maps. The chart is published in three forms, one for hanging on the wall, also in portfolio and book form.

LIFE AND LABOURS OF REV. R. A. FYFE, D.D. By J. E. Wells, M.A. (Printed for the author by W. J. Gage & Co.)—This is an excellent biography of a worthy and estimable man. Professor Wells in a clear and graceful literary style tells the story of Dr. Fyfe's career in a way that is both interesting and instructive to the reader. The work is a valuable contribution to Canadian literature, describing the struggle for civil and religious freedom in this land.

A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS. By Thomas Charles Edwards, M.A., Principal of the University College of Wales. Second Edition. (New York: A. C. Armstrong & Son.)—That a work like this should have already reached a second edition is not surprising. The learned author gives in moderate compass the results of a vast amount of careful study and patient research. He has carefully and critically examined the works of most of the distinguished scholars who have preceded him, and at the same time exercised an independent and well-balanced judgment. His conclusions may not always be unhesitatingly accepted, but the work as a whole will be most helpful in the elucidation of the First Epistle to the Corinthians.

THE TWELFTH GENERAL ASSEMBLY.

The list of members of the Twelfth General Assembly, which meets in St. Paul's Church, Hamilton, on the evening of Wednesday, June 9, is substantially as follows:

NOMINATED FOR THE MODERATORSHIP.—Rev. J. K. Smith, M.A., Rev. D. M. Gordon, B.D., Principal Grant, D.D., Rev. Thos. Wardrope, D.D., Rev. John Laing, D.D.

SYNOD OF THE MARITIME PROVINCES.

Presbytery of Sydney.—Ministers: A. Farquharson, I. Murray, D. McMillan, J. A. Forbes. Elders: D. McLennan, F. Falconer, D. McKeen.

Presbytery of Victoria and Richmond.—Ministers: Donald McDougall, Angus McMillan. Elder: Hon. D. McCurdy.

Presbytery of Pictou.—Ministers: Alexander McLean, M.A., Robert Cumming, E. Scott, A. McL. Sinclair, J. R. Munro, M.A. Elders: J. D. McGregor, Thomas Grant, Hervey Graham, John McPhee.

Presbytery of Wallace.—Ministers: D. Macgregor, R. C. Quinn. Elders: J. J. Hingley, David McLellan.

Presbytery of Truro.—Ministers: James Maclean, J. D. McGillivray, James Sinclair, Edwin Smith, B.A. Elders: Hugh Dunlop, J. K. Blair, James Hill, J. A. Hill.

Presbytery of Halifax.—Ministers: Principal McKnight, D.D., R. F. Burns, D.D., Principal Forrest, D.D., H. H. McPherson, M.A., P. M. Morrison, and Rogers, B.A., R. D. Ross, Allan Pollok, D.D. Elders: Robert Murray, G. M. Ewan, George Mitchell, H. Troup, W. B. McMurrich (Toronto), S. McLean, G. F. Burns.

Presbytery of Lunenburg and Shelburne.—Ministers: J. A. Annand, M.A., E. D. Miller, B.A. Elder: J. S. Calder, M.D.

Presbytery of St. John.—Ministers: James Gray, J. S. Mullen, D. Murray, J. K. Bearisto, Kenneth McKay, B.A., T. F. Fotheringham, George Bruce, B.A., A. McDougall. Elders: J. Henderson, J. G. Forbes, J. Willett, L. W. Johnston, Dr. Walker, A. Lamb, A. W. Coburn, D. H. Fletcher.

Presbytery of Miramichi.—Ministers: Peter Lindsay, B.A., F. W. George, William Aitken, E. Wallace Waits, B.A. Elders: J. D. McDonald, M.D. (Hamilton), James Hutchison (Hamilton), James Hamilton (Stratford), Andrew Wilson (Nelson).

Presbytery of Prince Edward Island.—Ministers: Allan McLean, Alexander Kaulston, George McMillan, B.A., John McLeod, John M. McLeod, Roderick McLean. Elders: Hon. R. Henderson, M.D., J. A. McLaine, John Clay, Charles Craig, Ambrose Brown, W. B. Donald.

Presbytery of Newfoundland.—Minister: L. G. Macneil, M.A. Elder: Sir J. W. Dawson (Montreal).

SYNOD OF MONTREAL AND OTTAWA.

Presbytery of Quebec.—Ministers: G. D. Mathews, D.D., A. T. Love, H. Lamont, D.D., F. M. Dewey. Elders: J. Whyte, M.P.P., Dr. Thomson, A. Baptist, William Morrison.

Presbytery of Montreal.—Ministers: Principal MacVicar, D.D., LL.D., Robert Campbell, M.A., C. A. Doudie, J. Campbell, M.A., James Fleck, M.A., A. B. Mackay, L. H. Jordan, P.D., R. H. Warden, W. R. Cruikshank, J. Scrimger, M.A., C. M. McKerracher, W. A. Johnston, W. Forlong. Elders: Walter Paul, William Drysdale, A. C. Hutchison, John Stirling, D. Morrice, W. D. MacLaren, J. A. Stuart, John Murray, George McClenaghan, William Kerr, James Middleton, Andrew Somerville.

Presbytery of Ottawa.—Ministers: William Moore, D.D., Robert Whillans, M.A., Marc Ami, W. D. Armstrong, W. H. Scott, R. Hughes. Elders: John Hardie, John Thornburn, LL.D., George Hay, A. Young, D. Gamble, H. Gourlay.

Presbytery of Lanark and Renfrew.—Ministers: George Bremner, George Porteous, D. McLean, B.A., Duncan McDonald, M.A., M. McGillivray, B.A., M. D. M. Blakely, B.A., Joseph Andrew. Elders: F. B. Allan, R.

Bell, D. McLaren, J. Wallace, J. Young, Allan McNab, M. Dodds.

Presbytery of Glengarry.—Ministers: N. McNish, LL.D., Alexander Matheson, J. K. Bailie, W. Ferguson. Elders: J. R. Ault, W. L. Scott, Alexander McMillan, George Elder.

Presbytery of Brockville.—Ministers: David Kelock, M.A., James McLroy, James Robertson, Robert Jardine, D.Sc. Elders: William Deeks, J. Dickey, J. Gill, John C. Munro.

SYNOD OF TORONTO AND KINGSTON.

Presbytery of Kingston.—Ministers: John Mackie, M.A., J. Cumberland, M.A., William S. Smith, John Robertson, M. W. Maclean, M.A., Principal Grant, D.D., H. Gracey. Elders: John Duff, George Gillies, W. P. Hudson, M.P.P., A. F. Wood, M.P.P., W. Craig, Rev. E. C. McLean, Professor Fowler.

Presbytery of Peterborough.—Ministers: D. Sutherland, M.A., J. Cameron, B.D., Alexander Bell, E. F. Torrance, M.A., D. L. McCrae, B.Ph., James Ross, B.A. Elders: James Russell, Gabriel Orr, W. E. Roxborough, John Aitken, J. C. Martin, Robert Tully.

Presbytery of Whitby.—Ministers: John Abraham, A. McLaren, A. Leslie, M.A., J. J. Cameron, M.A. Elders: John Renwick, A. Henry, D. Ormiston, F. Blakely.

Presbytery of Lindsay.—Ministers: E. Cockburn, M.A., D. McTavish, D.Sc., D. B. McDonald, A. Currie, M.A. Elders: D. Cameron, James Watt, Alexander Leask, and Spence.

Presbytery of Toronto.—Ministers: Robert Wallace, J. M. Cameron, D. Mackintosh, E. D. McLaren, B.D., P. Nicol, A. Gilray, John Smith, J. R. Gilchrist, B.A., G. M. Milligan, B.A., Walter Amos, Principal Caven, D.D., W. McLaren, D.D., H. M. Parsons. Elders: William Reid, D.D., W. M. Clark, H. Cassels, John Lindsay, Robert Kilgour, James MacLennan, Q.C., William Mitchell, George Smith, John Harvie, Archibald McMurphy, W. Crawford, James Brown, Hon. A. Morris, M.P.P.

Presbytery of Barrie.—Ministers: George Crow, R. Rodgers, A. McDonald, E. A. W. Clarke, M.D., Hugh Currie, Henry Knox, R. N. Grant, D. D. McLeod. Elders: A. Melville, J. Goodfellow, I. v. Thomas McKee, William Fraser, D.D., John Gray, D.D., W. Sturgeon, William Ellison, James A. Mather.

Presbytery of Owen Sound.—Ministers: Duncan Morrison, M.A., J. B. Fraser, M.D., John Somerville, M.A., J. McInnis. Elders: James Paterson, George Michael, James Leslie, Andrew McGill.

Presbytery of Saugeen.—Ministers: D. McLeod, B.A., John Campbell, Ph.D., John Morrison, Andrew Wilson. Elders: Peter McGregor, James Murdoch, Alexander McPhee, John Inkster.

Presbytery of Guelph.—Ministers: Angus McKay, Hugh Rose, M.A., Archibald Blair, Robert Torrance, D.D., J. Middlemiss, D.D., William Millican, J. K. Smith, M.A. Elders: S. Hodgskin, C. Davidson, John Cawwell, Donald McMurphy, Colin McPhail, William McCormick.

SYNOD OF HAMILTON AND LONDON.

Presbytery of Hamilton.—Ministers: George Crombie, John Wells, M.A., James Hamilton, M.A., William J. Bell, M.A., M. Fraser, M.A., James Black, John G. Murray, Samuel Lyle, Thomas Wilson. Elders: John Charlton, M.P., R. McQueen, W. D. Beadle, James Osborne, William Henderson, Robert Lawrie, James Gibson, W. R. Leckie, A. I. McKenzie.

Presbytery of Paris.—Ministers: W. T. McMullen, W. McKinley, Robert Myers, P. R. Ross, James Little, John Thomson, M.A. Elders: William Richmond, William Wallace, John Scott, William Fraser, S. M. Thomson, W. G. Hunter.

Presbytery of London.—Ministers: A. Urquhart, Alexander Henderson, John Johnston, James McConnell, D. McGillivray, W. S. Ball. Elders: Dugald Stewart, John Scott, P. Barber, J. A. Younge, D. G. McKenzie, Donald McKay.

Presbytery of Sarnia.—Ministers: John Lees, George Cuthbertson, R. Hume, M.A., J. S. Lochhead, M.A., John Anderson. Elders: R. Rae, William Cole, George Leys, Thomas Gordon, A. McDougall.

Presbytery of Chatham.—Ministers: John Gray, Joseph H. Paradis, J. R. Battsby, D. Currie, Thomas Tallach, M.A. Elders: James Walker, D. Henderson, A. Bartlett, Rev. William King, K. Urquhart.

Presbytery of Stratford.—Ministers: George Crystal, J. A. Turnbull, W. M. McKibbin, Peter Scott, Robert Hamilton, Peter Wright, B.D. Elders: William McKenzie, A. Wood, J. Gibson, Rev. Thomas McPherson, R. Smith, J. Yool.

Presbytery of Huron.—Ministers: Mark Danby, A. D. McDonald, James Pritchard, R. V. Thomson, B.D., Alexander Stewart, B.A. Elders: George Habbirk, James Broadfoot, Walter Riddell, George Murray, John Scott.

Presbytery of Maitland.—Ministers: Robert Leask, Hector McQuarrie, J. L. Murray, M.A., Charles Cameron, J. A. Anderson, John McFarlane. Elders: Norman McDonald, Thomas Strachan, John Archibald, Robert Maxwell, A. W. Pennhaker, John Bennett.

Presbytery of Bruce.—Ministers: John Anderson, David Wardrope, Nathaniel Patterson, G. B. Greig, James B. Lunan. Elders: George Johnston, W. Burgess, Sen., John McLagan, J. C. Eckford, J. Craig.

SYNOD OF MANITOBA.

Presbytery of Winnipeg.—Ministers: D. M. Gordon, B.D., C. B. Pitblado, A. McLaren, J. Quinn. Elders: Professor Hart, Professor Bryce, W. D. Russell, D. McDougall.

Presbytery of Rock Lake.—Ministers: **Presbytery of Brandon.**—Ministers: A. Bell, J. Todd, James Robertson, John Mowat. Elders: T. Lockhart, Hugh Grant, James Elder, A. D. Aikenhead, Hon. A. Vidal (Sarnia).

Presbytery of Regina.—Ministers: A. B. Baird, H. McKay, A. Urquhart. Elders: Dr. Torburn (Ottawa), J. Lilloco (Ayr), Hon. G. W. Ross (Toronto).

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XIX.—Continued.

At last, Frank Sargent began to think that if he was to become the husband of Mary Kilgore, he must be something more than a clerk, and have more than a clerk's income. Both he and Mary supposed that the old man knew, or suspected, their attachment for each other; and furthermore believed, from his cordiality to the young man, that he looked upon the matter with favour. So Frank Sargent, on one occasion, proposed to Mr. Kilgore the subject of going into business on his own account. The old gentleman expressed surprise and regret, but would not interfere. He knew that the young man's personal popularity would take custom from his own house, but he was too proud to admit, for an instant, that anybody was essential to the house of the Kilgore Brothers but himself.

Frank Sargent then set up for himself, and made a good beginning. Mr. Kilgore's old customers, many of them, came to him, and he had the good-will of all his associates. But his love matters would have to come to a crisis sooner or later, and so it was agreed between the lovers that he should make to the father of the young woman a formal proposition for her hand. Great was the surprise, and greater the wrath, of the great Kilgore, when the audacious young bookseller submitted his confession of love, and his request for the bestowal of its object upon him by its nominal owner. The old man was at first thunderstruck, then indignant, then angry. He drove him out of his counting-room, forbade him his house, and, from that moment, was his enemy; losing no opportunity to injure him in his business, and striving by all allowable means to crush him.

The rest of this long story is sufficiently in the reader's possession. Mutual friends contrived meetings for the lovers, and at last, after a painful scene between father and daughter, the latter fled, leaving only the letter which Frank Sargent had perused every day for three years before he received another from the same hand.

Bright and early on the morning succeeding the events in the young publisher's counting-room, that gentleman, having passed a sleepless night, stepped on board the good steamer *Bunker Hill*, and set out on his journey to Crampton.

Alas! for the impatient feet that trod the deck of the industriously-toiling steamer! If Frank Sargent could have increased her speed by the application of that fraction of a one-horse power that was in him, he would contentedly have laboured at the crank all the way. When, at last, he landed, and commenced the passage up the valley as "a deck passenger" of the slow coach—for he always rode where he could see the horses, and talk with the driver—it seemed as if the long miles had surpassed the statute to a criminal degree. But all journeys have an end, and, still sleepless, he found himself at length seated with Cheek upon the box of the little Crampton coach.

Frank Sargent could not have fallen in with any one better informed than Cheek, of the points upon which he needed light. So, by a process which a thoroughbred New Yorker understands in an eminent degree, he "pumped" him all the way; praised his horses, and managed to get out of him Mary's history since he had known her. He learned also of the presence of Mr. Kilgore in Crampton, of the dangerous sickness he had survived at the house of Dr. Gilbert, and of the rumour, current in the village, that father and daughter had "made up," and that "the whole thing had been straightened."

"I tell you," said Cheek, with emphasis, as a general summing up of his revelations, "that any man who takes Mary Kilgore out of Crampton against her will, will kick up the greatest row that ever was started in this place."

Now it did not occur to Cheek at all that the lively gentleman who sat upon the box with him, and begged the privilege of driving his horses, was Mary's lover; so, after Frank Sargent had succeeded in getting all the information he wanted from the driver, the latter undertook to obtain fitting repayment. "I reckon, perhaps, you know Mary Hammett, as we used to call her, pretty well, don't you?" said Cheek.

"Know her? I think I do," responded the passenger.

"Brother, perhaps?"

"No."

"Cousin, may be?"

"Not a bit of it."

"Some sort of relation, I s'pose?"

"Well, no—not exactly."

"Neighbour?"

"Yes, neighbour—old neighbour—old friend—knew her years ago—known her ever so long."

"Well, I guess she'll be glad to see you now. You don't know the fellow she's engaged to, do you?"

"Oh, yes; I know him very well; he's a particular friend of mine."

"I vow! I should like to see him," said Cheek; "he's punkins, ain't he?"

"Some," replied Frank Sargent, with a laugh he could not repress. Then he added: "What kind of a man do you suppose he is? How do you think he looks?"

"Well, I don't know," replied the driver. "My mind's always running on one thing and another when I'm driving along, and I've thought him up a good many times. I reckon I should know him if I should see him."

"Just describe him, then. I can tell you whether you are right or not."

"Well, I reckon," said Cheek, squinting across the top of a tall pine tree they were passing, "that he's a tall feller, with black whiskers and black clothes, and an eye that kind o' looks into you. It don't seem to me that he ever says much, but he has an easy swing, that makes people think he knows everything, and isn't afraid. I've always had a notion, too, that he wears a thundering big gold watch chain, and a seal with a kind of red stone in it. I ain't certain

about the stone, but it's red or yellow, I'll bet my head." Then Cheek scratched the head that he was so willing to risk, and added, "I don't know—you can't tell about these women. Sometimes the best of 'em will take a shine to a little, flirtin', fiddlin', snip, and be so tickled with him, they don't know nothing what to do with themselves."

Frank Sargent laughed with a "haw-haw," that made the woods ring. "Capital hit," said he, "Capital hit." Then he laughed again.

"What are you laughing at?" inquired Cheek, dubiously.

"Oh, nothing. I—I was wondering whether I could guess as nearly the appearance of a girl in Crampton, or on the road, that swears by the driver of this coach."

"Well, go in," said Cheek, taking a squint across the top of a maple.

Mr. Frank Sargent very good-naturedly "went in," in these words: "She's a long girl, with blue eyes, about a head taller than you are; sings in the choir without opening her teeth; writes verses about flowers and clouds, and children that die with the measles, and works samplers."

"Now, what's the use of running a feller?" said Cheek. "You know you ain't within gun-shot."

"Well, tell me all about her, then," said the publisher, who was willing to do anything to pass away the time.

"She's no such kind of a bird as you've been talking about, I tell you. She's right—she is. You can't hardly tally how she's coming out, because she isn't exactly a woman yet. She's kind o' betwixt hay and grass, you know—got on long dresses, but looks odd in 'em."

"She must be very young," remarked Cheek's much-amused auditor.

"Young, but not green," said Cheek. "She's got an eye that snaps like that," and he illustrated her visual peculiarity by cracking his whip in the immediate vicinity of his horse's ears. "She's waiting for me, you know," continued the communicative lover, "and I'm beauing her round, and sort o' bringing her up. If I hadn't taken her young, I never should do anything with her in the world. It's just with women as it is with colts. You want to halter-break 'em when they're little, and get them kind o' wonted to the feel of the harness, and then, when they're grown up they're all ready to drive. She's one of them high-strung creatures—all full of fuss and steel springs—that'll take a taut rein, I tell you, when her blood's up. She's just like her mother."

"Got a smart mother, has she?"

"Yes, sir. No mistake about that. Oh! she's just as full of *jasm*!"

Frank Sargent laughed again. "You've got the start of me," said he. "Now tell me what '*jasm*' is."

"Well, that's a sort of word, I guess, that made itself," said Cheek. "It's a good one, though—*jasm* is. If you'll take thunder and lightning, and a steamboat and a buzz saw and mix 'em up, and put 'em into a woman, that's *jasm*. Now my girl is just like her mother, and it's a real providence that I got hold of her as I did, for if she'd run five years longer without any halter, she'd have been 'too much for me—yes, sir."

At this point of the conversation the spire of the Crampton church came boldly into sight, and the laugh that rose to the young publisher's lips died away, as if his mouth had been smitten. A great crisis in his life was doubtless before him. A great question was to be decided. He was to meet again one whom he loved almost idolatrously—one whom circumstances had hidden from his vision and withheld from his embrace with threats of eternal separation. He felt his heart thumping heavily against its walls, and trembled with excitement.

"Stop at the hotel?" inquired Cheek, who had been struck with his passenger's sudden silence.

"Take my baggage there, and me to Dr. Gilbert's," was the reply.

Then Cheek took from his pocket the little horn which daily proclaimed to the people of Crampton that the mail was in, or coming in, and blew a most ingenious refrain—the instrument leaping out into various angular flourishes, as if a fish-horn had got above its business, and were ambitious of the reputation of a key-bugle.

"That's Dr. Gilbert's house," said Cheek, putting his horses into a run. Mr. Frank Sargent was pale. He looked at the house. He saw the door partly open, and caught a glimpse of a woman's face and form. The horses were pulled up at the gate with a grand flourish, and the passenger leaped from the box; but before he had advanced a rod Mary was on her way to meet him. They rushed into each other's arms, and stood for a minute weeping; without a thought of the eyes that were upon them. Aunt Catharine was at the window, crying like a child. Fanny was wild with excitement, and ran down the walk to meet the lovers.

During all this scene the Crampton coach stood very still, and its driver's eyes were very wide open. He sat and watched all parties until they entered the house; then, turning to his horses, and reining them homeward, he gave vent to his astonishment by the double-shotted exclamation—"Christopher Jerusalem!"

CHAPTER XX.—WHICH CONTAINS A VERY PLEASANT WEDDING AND A VERY SAD ACCIDENT.

After Mr. Frank Sargent had been introduced to the Gilbert family, and had renewed his acquaintance with Dr. Gilbert by the most extravagant demonstrations of cordiality, the reunited lovers were left for a whole blessed hour in one another's society. In that hour a great deal of talking was accomplished, and a great deal of happiness experienced. Mary communicated to her lover the outlines of her own story, already narrated, and informed him concerning the condition of her father. Since his reconciliation to her she had hardly left his bedside, and had had the satisfaction to see him daily mending under her assiduous nursing and her loving ministrations. That afternoon she had informed him of the expected arrival of her lover, and, though the matter was painful to him, she was sure that his mind was decided upon it, and that he would interpose no further obstacles to

their union. He was still very weak, and would be unable to see his old clerk for some days, and probably would not be strong enough to leave Crampton for a fortnight.

After tea Mary insisted that Frank should leave her, and get the sleep which he needed. He had never been more wide awake than at this time, but he loyally obeyed, and taking his leave, crossed over to the Crampton Hotel, and selected his lodgings. The little yellow-breasted piazza was full of people when he arrived, not one of whom was not aware of his relations to the schoolmistress. In fact, all the village was gossiping about his arrival, and everybody was most anxious to get a look at him.

The next day he spent, of course, at the Gilbert mansion; and if he had been a resident of it for a twelvemonth, he could not have been more at home. He first elected Fanny to be his sister by a "unanimous vote." Then he conciliated Fred by giving him a ride upon his shoulders, and telling him half-a-dozen funny stories; and wound up the achievements of the day by kissing Aunt Catharine, who pretended to be terribly offended, but who finally acknowledged to Mary that he was an excellent fellow, though a "perfect witch-cat." It was very pleasant and amusing to see how quietly Mary took all these demonstrations. Confident in the good heart that shone through his extravagances, and confident in the power of others to see it, she gave herself up to the entertainment as if he were a stranger to her. Sometimes, indeed, she checked him with a good-natured "Frank!" and established herself as a kind of regulator, to indicate when the mill was going too fast.

Dr. Gilbert was amused, but Frank Sargent had other entertainment for him; and long and very interesting were his communications upon various matters of public interest. He talked of politics, of business, of religion, of literature; and added more to the doctor's stock of current information than he could have gathered from all his newspapers. On the whole, the family were much pleased with the lover of their friend Mary. He brought life into so many departments of their life, and adapted himself so readily to their tastes and temperaments, that they felt his presence to be a sudden accession to their wealth. Mary relinquished him to them in the kindness of her heart. He was hers for a lifetime. She would lend him to them while she could.

The following day was the Sabbath—always a welcome day to Frank Sargent, because it was usually a day of very agreeable business. At home, besides attending to his own charge as superintendent of a Sabbath school, he was usually out at one or more mission schools during the day, and joined with others in seeking for the neglected and uneducated. These things gave him an opportunity to talk, and to one who was always full, this was a great privilege.

It was customary with the superintendent of the Crampton school to invite every stranger who made his appearance to address the children. The gift of public speech was rare in Crampton, and a talking stranger was a Godsend. Accordingly, when Frank Sargent remained after the benediction was pronounced at noon, and stood up, smiling pleasantly upon the children as they gathered into the pews, the superintendent came to him, and having been introduced by Dr. Gilbert, requested him to open the school with some "remarks."

Very memorable were those "remarks," made with rare and racy freedom, for they awakened many smiles, and were the occasion of many tears. He told the school about the poor children in New York—how he had found them in rags, and filth, and wretchedness, and washed their faces with his own hands, and taught them to read. He told how a sweet little girl had been taught to love her Saviour, and how, afterwards, she had died in her little garret, and said she was going home to her Father in heaven, where they had beautiful carpets on the floor, and red curtains at the windows, and chairs as soft as the grass.

Then he told them about a good little boy who said he was one of Jesus Christ's little lambs, and when he went to heaven he was going to have a bell on his neck. The first story made the children cry, and the second one made them smile; and then Mr. Frank Sargent said that all the little children were Jesus Christ's lambs, at which one little boy giggled. Then the speaker asked the boy what he was laughing at, and the boy told him he laughed because his name was Charley Mutton, and all the other little boys called him Charley Lamb. Then Mr. Frank Sargent smiled, and the doctor and Fanny smiled, and all the school came as nearly up to an outburst of mirth as they dared to.

Then the speaker told them how so much had been accomplished for the poor children in New York. It was done by co-operation. Everybody interested in the work did something; and, to show them what miracles could be wrought by co-operation, he told them a story of a man who had no legs forming a partnership with a man who had no arms, and both together taking and carrying on a farm. The man who had no legs got upon the shoulders of the man who had no arms, and the man who had legs carried the man who had arms all about, the latter sowing the grain and hoeing the vegetables, and picking fruit from the trees. Neither could do anything alone, but co-operating, they were able to carry on a large business, and made a pile of money. The vivid colours in which the speaker painted this brace of farmers made a decided impression, and awoke many smiles. But these were banished by his closing words, which were solemn, earnest and touching. The children had never heard such talk before, and were very much impressed.

At the conclusion of his "remarks," he was invited to instruct a class of young women, and here he became so much interested and absorbed, that he talked loudly enough to be heard in all parts of the house, and talked quite beyond the tinkling of the little bell that announced the close of the hour.

On Fanny's return, she gave a glowing account of Frank's hit as a speaker to Mary, who had remained with her father. Mary received the announcement of his success with the same quiet smile with which she regarded all his performances. Knowing that he did strange and often ludicrous things, she also knew that his heart was right, his

Ministers and Churches.

MR. JAMES GILLEAN, an esteemed elder of St. Andrew's Church, London, passed through Toronto on Monday en route for Scotland.

REV. MR. CAMERON, of Knox Church, Lucknow, preached his farewell sermon to a large congregation lately. Many of the congregation were deeply touched with the minister's last words. The congregation presented him with some beautiful presents, showing their appreciation of his services.

EVANGELISTIC services were held in the Presbyterian Church, Elmira, during last week. The Rev. Mr. Hamilton, of Winterbourne, has charge of that station. He was assisted by the Rev. H. Knox. The meetings were interesting and profitable, and were largely attended. Mr. Knox goes with Mr. Hamilton to Winterbourne for next week's meetings. It is hoped that these services may be resumed at Elmira later on. They did much good.

ON the 24th inst. a handsome clock, presented as a memorial of the late Sheriff Davidson, was placed in St. Andrew's Church, Berlin. It bears this inscription: Presented to St. Andrew's Church, Berlin, by Margaret Davidson, in memory of her husband, the late Sheriff Davidson, who died April 27, 1881. Referring to events in the congregation's history, the Berlin *Telegraph* says: Of the first twenty members of the Presbyterian body in Berlin four only survive, viz. Mrs. Davidson, Mrs. M. A. Kidder, Berlin; Mrs. H. F. J. Jackson, Brockville, and Mrs. J. C. Colquhoun, the widow of the late respected Deputy Clerk of the Crown for this county. All the others have long since passed away, and a new generation of worshippers fills the church pews.

A NEW mission school in connection with the MacNab Street Presbyterian Church, Hamilton, was opened last week. The house is situated on the corner of Locke and Herkimer Streets. Dr. Macdonald presided at the meeting, and gave a short history of the inception and continuation of the mission up to the present time. The lot secured by the church is large, and an extension can be made at any time when needed. The chairman spoke highly of the work now being done by the Baptist body in this locality, and expressed the hope that all Christians would co-operate in the good work. Spirited addresses were delivered by Rev. Dr. Laing, of Dundas, Rev. Thos. Scouler, Rev. Mungo Fraser, Rev. Mr. Lyle and Rev. D. H. Fletcher, and the pastor, Mr. J. C. McKeand presided at the organ, led the singing, and was assisted by the members of the MacNab Street choir. Mr. J. McMaster, the superintendent, at the close, moved a vote of thanks to those who had given words of advice and encouragement. The mission was largely what it is on account of the devotion and regularity of the teachers associated with him in the work. The motion was seconded by Mr. McKeand in a few remarks, and duly carried, and a very pleasant meeting was brought to a close. The collections at this and the previous meeting were very gratifying to the promoters of the mission.

A CORRESPONDENT of the *Pembroke Observer* is led by certain recent changes in the McNab congregation to give some reminiscences of Presbyterianism in that locality. He says: From the third chute, in the then far west, where now stands the village of Douglas, one fact I remember to have seen in the McNab church was that of R. R. Smith. Coming downward, the Campbells, of Adamston, and their neighbours met there, the Fergusons and their neighbours from Bonnechere Point, the McNies and McNals from near Amprior, the McNabs of Waba Lake, the Hallidays and others of Springtown, all gathered in the McNab Church to hear the Word expounded by the Rev. A. Mann. And what is now the state of that field occupied forty-five years ago by divine service once in three weeks in the old church, which the onward march of Presbyterianism has just annihilated? Why, there are now weekly services held in the churches in Douglas, Adamston, Kenfrew, White Lake, Amprior, Burnstown, Lochwinnoch, Dewars and Stewartville. A noble progress! A splendid record! A good family. Nine daughters all set up for themselves, all sprung from the old log church erected in 1841. The church referred to has, in connection with that at Kenfrew, been for some years under the pastoral care of Rev. Dr. Campbell, a young man who was brought up in Brockville. He is hence forth to devote his entire attention to Kenfrew.

A VERY valuable presentation was recently made to the Rev. J. Ross, B.A., pastor of Melville Church, Brussels. Mr. W. R. Wilson read an address from the congregation, expressing warm attachment to their minister, and a high appreciation of his abundant and successful labours for the promotion of their spiritual welfare. In the address a generous tribute of respect was also paid to Mrs. Ross. Mr. Alexander Stewart then presented Mr. Ross with a purse containing \$200. The address and its accompaniment were heartily acknowledged. On Thursday evening, says the *Brussels Post*, the Brussels Branch of the Woman's Foreign Missionary Society held an entertainment in Melville Church. Rev. J. Ross occupied the chair. After the opening exercises the chairman stated that this organization was first set on foot in Canada in April, 1876, with a membership of fifty, which has now increased to 5,050. At the end of the first year there had been \$1,005 collected. This has increased until for 1885 the large sum of \$13,493 is credited to the society. Thirteen thousand dollars had been asked for, and that amount had been overpaid by nearly \$500. During last year three schools for Indians, one girls' school in Formosa, six schools in India, an hospital and other institutions had been founded. During the past ten years the very handsome sum of \$58,861 had been raised. Brussels Branch was organized in May, 1884, and commenced with twelve members. The first six months they collected \$35. They now have forty-four members enrolled, and raised \$90 last year. A very interesting programme was gone through with as follows: Choral Society, "Tell it out among the Heathen," reading, "The Cameronian's Dream," W. B. Dickson; "Paper on Missions," by Mrs.

(Rev.) Ross; music, "Wake, Isles of the South," D. Stewart and family; reading, "Mrs. Pickett's Missionary Box," Mrs. Graham; solo, "What shall the Harvest be?" Mrs. Hutchinson; address, Rev. J. Ross, B.A.; reading, "The Missionary," Miss Richardson; music, Choral Society. A collection amounting to over \$13 was taken during the evening.

THE *Hamilton Times* says. At St. Paul's Church the Rev. R. J. Laidlaw preached a sermon for the times, which was listened to by a large audience with rapt attention. Taking for his text 1 Timothy ii. 2, "That we may lead a quiet and peaceable life in all godliness and honesty," after referring to present disturbances in the world over the labour question, and to the cry that has come over the sea from the Churches in Ireland for sympathy and help in their hour of fear and trouble, the preacher unfolded the scriptural method of securing social order and national peace. This was shown to be by the use of spiritual means, not drawing the literal sword, but the sword of the Spirit; not giving special attention to the righting of particular wrongs, by means of secular appliances, to the neglect of the Gospel, but seeking to have nations and communities so permeated by the spirit of the Gospel that mankind would naturally attend to the adjusting of grievances and the righting of wrongs in accordance with the principles laid down in Scripture. Jesus was no politician. When asked about the payment of tribute at a time when there was great objection to paying taxes to the Roman government his memorable reply was "Render unto Cesar the things that are Cesar's, and unto God the things that are God's." Nor did He interfere in any direct way in the settlement of social disputes over property. When one of the company said unto Him, "Master, speak to my brother that he divide the inheritance with me," He answered, "Man, who made me a judge or a divider over you?" and then He preached the sermon on this subject contained in the twelfth chapter of Luke from the fifteenth verse to the end, in which the importance of having all such questions settled on spiritual principles is emphasized. Paul, laying the foundations of the Christian Church in the midst of social and national disturbance and hostility, followed his Lord's example and refused to turn aside to make use of secular means, but said, "I determined not to know anything among you save Jesus Christ, and Him crucified."

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on Tuesday, 25th May. There were twenty-two ministers and ten elders in attendance. Mr. Moodie was appointed to declare the pulpit of Collingwood vacant on the 20th June, and to act as Moderator of Session during the vacancy. It was agreed to apply to the General Assembly on behalf of Mr. W. Neilly, that he be allowed to enter on a course of theology, and on behalf of Mr. A. G. Jansen, missionary, that he be recognized as a student in the second year of the theology; also to apply for leave to ordain Mr. W. J. Hewitt to the ministry (Mr. Hewitt is an elder of the Church, and has been labouring as missionary at North Bay, etc.); also to transmit a petition of the congregation of Vasey, asking that Mr. John Gilmour be recognized as an ordained minister of the Church. Messrs. A. H. Drumm and Thomas Wilson were taken on public probationary trials, they having been transferred at their request from the Presbytery of Toronto. The trials gave much satisfaction, and were sustained. Messrs. Drumm and Wilson were then licensed to preach the Gospel, and at a later hour Mr. Drumm, who was appointed missionary to Port Carling, etc., was ordained to the holy ministry. Some Home Mission matters were attended to. Mr. A. McDonald received leave of absence for four months, to enable him to visit his native land. Messrs. G. Craw and H. Currie resigned their commissions to the General Assembly, and Messrs. W. McConnell and W. A. Duncan, M.A., were elected instead. Dr. Gray addressed the Presbytery on the movement to adorn and preserve the church at Fredericksburgh as a memorial of the Rev. Mr. McDowell. The Presbytery expressed its approval, and commended the movement to the generous consideration of ministers and congregations in the bounds.—ROBERT MOODIE, *Pres. Clerk*.

PRESBYTERY OF MIRAMICHI.—This Presbytery met at Newcastle pursuant to adjournment, on Tuesday, May 25, and was constituted with prayer by the Rev. Wm. Aitken, Moderator. The Rev. Ghosen Al Howie, late of Mount Lebanon, Syria, and Rev. James Murray were invited to sit as corresponding members. The petition from Nelson asking for regular supply, laid over from a former meeting, was again read, and a committee, consisting of Messrs. Waits, McKay and Aitken, was appointed to meet the congregation at Nelson, on Monday, the 31st inst., at half-past seven p.m., for the purpose of maturing arrangements for Mr. Clay's settlement there; or otherwise provide for the supply of that station. The Rev. James Murray was appointed to Charlo for the next two Sabbaths, May 30 and June 6. A report of the catechists appointed to the various mission fields was submitted by the Clerk, and he was thanked for his diligence in the matter. A communication from Escomnac, Quebec, was read, signed by all the elders, requesting that Rev. A. Ogilvie Brown be appointed Moderator of their Session in place of Rev. Peter Lindsay, solely on the ground that the former is more conveniently located, and would be able to visit the field without involving such a considerable journey. In conveying this change the Presbytery desired not only to convey to Mr. Lindsay the hearty thanks of the Session of Escomnac, but also their grateful appreciation of his past services there. Several circulars on the reception of ministers were read. The Presbytery resolved to make application to the next General Assembly to receive, as a minister of "the Presbyterian Church in Canada," the Rev. Ghosen Al Howie, a licentiate of the Church of Scotland. The Clerk was instructed to issue the usual circular thereon. The following resolution, moved by Mr. Aitken, was also adopted in the case: "That this Presbytery, while not ignoring the serious drawback of blindness, are of opinion that Mr. Howie is perfectly competent to discharge a pastor's duty. His labours within the bounds, as well as his numerous certificates, abundantly

justify this resolution, and encourage, the hope that the Assembly will see it their duty to admit him to the status of a minister of this Church." The Rev. F. W. George was appointed commissioner to the General Assembly, in place of Rev. John McCarter, who resigned the appointment. The Clerk reported that he had received a letter from the Convener of the Augmentation Committee stating that, in view of certain explanations forwarded to him, from Redbank, Black River and New Carlisle, the grants in full would most likely be made to those congregations. The Presbytery resolved to meet in the Hall of St. Andrew's Church, Chatham, on Tuesday, the 13th day of July next, at eleven o'clock a.m., of which public intimation was made, and this sederunt was closed with the benediction.—E. WALLACE WAITS, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—An adjourned meeting of this court was held in Knox Church, Stratford, on the 25th inst. Rev. J. McClung presided. Circular letters from the Presbyteries of Toronto and Hamilton were read, showing that application would be made to the General Assembly to receive Mr. Wm. Whitfield, M.A., of the U.P. Church of Scotland, and Mr. J. A. Bloodsworth, of the Methodist Church, as ministers of this Church. The petition presented at a former meeting by Rev. T. McPherson was taken up for consideration. The Clerk stated that he had cited all the parties. The documents relating to the case were laid on the table. It was moved and seconded that the investigation be conducted with closed doors. The vote being taken, the motion was lost. Parties were then called to the bar, when Mr. McPherson appeared for himself and Messrs. Adair, McDonald and McTavish on behalf of the delegation appointed by the congregation of Knox Church. After a full hearing of the case the parties were removed, and the Presbytery proceeded to deliberate. The following was submitted: "The Presbytery, having carefully considered the petition of Rev. T. McPherson regarding the arrears he claims due him by Knox Church congregation, finds that his claim is valid, which is founded on the unanimous vote of the congregation at the time of his resigning the pastoral charge, and on the fact that during these years the congregation has punctually paid him yearly \$500, also by the report of the Board of Management in stating the amount unpaid as arrears in their last annual report; and further in view of the fact that one of the chief grounds of dissatisfaction in Knox Church, viz., the disposition of the manse property, cannot be fully examined, be it resolved that this matter be considered at next meeting of Presbytery, with the view of not only securing the payment of the arrears of Mr. McPherson's retiring allowance, but also of restoring peace and harmony in the entire congregation." It was moved in amendment that "the Presbytery, having heard the parties in the case and weighed carefully the evidence submitted, come to the following finding: (1) The evidence adduced does not sustain the statement that a previous and secret agreement existed between Mr. McPherson and responsible representatives; (2) They find that the evidence proves this congregation bound in equity to pay Mr. McPherson \$500 per annum; (3) In view of the difficulty which is asserted stands in the way of paying the allowance of \$500 per annum, the Presbytery would remind the congregation that there is a better and more Christian method open to them of adjusting the difficulty." The vote having been taken the motion was carried. The parties were recalled, and asked if they acquiesced in this decision, when Mr. McPherson dissented and appealed the case to the General Assembly. Messrs. Hamilton, Turnbull and Wood were appointed to appear before the Assembly in behalf of the Presbytery. A paper addressed to the Presbytery, and signed by the elders and managers of Knox Church, expressing sympathy for, and confidence in, their pastor in his present position on account of the cowardly attacks upon his character by certain newspaper writers, was read. The Presbytery expressed its strong disapproval of the course pursued by these writers, and its pleasure at the action of the elders and managers. Presbytery then adjourned till the 2nd Tuesday of July at half past ten.—A. F. TULLY, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met in St. James Square Church, Toronto, on the 20th inst., Rev. H. M. Parsons, Moderator. A certificate was read from the Presbytery of Pittsburgh, in connection with the American Presbyterian Church, representing Rev. Dr. S. H. Kellogg as a member in good and regular standing in said Presbytery, and dismissing him, at his own request, to unite with this Presbytery, to whose fraternal affection he was cordially recommended. On motion made by Dr. Caven, it was agreed to receive Dr. Kellogg as a minister of our Church, and, being present, he was also invited to sit with the Presbytery and correspond. The case was introduced of Mr. William Wallace, a young man who has undergone a good English and classical education, who also possesses testimonials as to Church membership and qualifications for Christian usefulness, and wishes to prepare for the work of the ministry. A committee appointed to deal with him reported afterwards in his favour, and it was agreed to give him such employment as a catechist in the Home Mission field, and to send up his case to the General Assembly, that said court may dispose thereof as may be deemed expedient. The case was brought up of Rev. Wm. Whitfield, M.A., a minister in good standing of the U. P. Church in Scotland, who wishes to be received as a minister of our Church. The committee aforesaid, after conferring with him and examining his certificate, reported in his favour, and the Presbytery agreed to ask leave of the General Assembly to receive him as a minister of our Church; the Clerk being also instructed to issue circular letters. An extract minute of the Presbytery of Montreal was read, setting forth that, after hearing all parties and the call from Knox Church to Rev. J. Ross, of Brussels, said Presbytery had refused to translate. A committee previously appointed to draft an overture for the guidance of sessions in dealing with candidates for Church membership who are called to railway work on the Lord's Day, submitted an overture thereon; the overture was adopted and ordered to be transmitted to the General Assembly. On behalf of the committee previously appointed to draft an overture

anent the vacancies and probationers of the Church, Dr. Reid reported that said committee are now of opinion that, in consequence of relative action recently taken by several Synods, the contemplated overture may be held in abeyance. The report was received, and the Presbytery decided in terms thereof. The committee appointed to meet with Rev. A. B. Dobson and his people anent his resignation reported unfavourably, and recommended the appointment of a larger committee to confer with Mr. Dolson and representatives who were present. The Presbytery took action accordingly. But eventually, on Mr. Dolson adhering to his resignation, the Presbytery, while recognizing his personal worth and official fidelity, agreed to loose him from his charge, said decision to take effect after the 23rd of the month, and appointed Rev. J. Alexander to declare the pulpits vacant, Rev. A. McFaul to be interim Moderator of the Session. A letter was read from Rev. J. S. Mackay, resigning his pastoral charge of New Westminster, B. C., on the ground of continued ill health. A paper was read from his congregation, stating that they had learned from him that he intended to take such action, but sending also a resolution passed by them, in which they declared their deep sympathy with him, and asked the Presbytery, instead of accepting his resignation, to extend his leave of absence to the 1st of August at least. On motion made by Dr. Caven, the Presbytery agreed in substance to express sincere sympathy with Mr. Mackay, and to give effect to the wishes of the congregation, instructing the clerk to inform him accordingly. (It is very noticeable that he died on the very day the Presbytery were in session, and that consequently he never saw the communication sent by the Clerk, which was written and mailed with due speed.) The remittance of the unification of Foreign Mission work was read, when the following motion was adopted thereanent: So far as the provisions of the Scheme look towards the unification of the mission work of the Church they meet with the approval of this Presbytery; at the same time the Presbytery would prefer a Scheme which shall more completely provide for the unification of work which is essentially one, and a part of which cannot be intelligibly carried on without reference to the whole. Messrs. Wm. Patterson, George Ballantyne and S. S. Craig, theological students, were taken on public probationary trials; the two former were licensed on the day above mentioned, and the latter at an adjourned meeting held on the 25th of the month. On motion made by Rev. J. Smith, seconded by Rev. J. R. Gilchrist, it was agreed that as the Rev. Wm. Burns is engaged by special appointment of the Board of Knox College in important work connected with said college, the Presbytery shall apply to the General Assembly for leave to put his name on the roll of the Presbytery. The induction of Rev. Dr. Kellogg was proceeded with, as reported already in THE CANADA PRESBYTERIAN, and nothing additional is required from the undersigned. The next ordinary meeting of Presbytery was appointed to be held in the usual place, on the 6th day of July, at ten o'clock a.m.—R. MONTEATH, Pres. Clerk.

PRESBYTERY OF GOELPH.—This Presbytery held its regular meeting in Chalmers Church, Guelph, on Tuesday, 18th May, at ten o'clock in the forenoon. Dr. Wardrop was appointed Moderator *pro tem.* in absence of the stated Moderator, who has been confined to his bed for some weeks through serious illness. There was a very large attendance of members. The following are some of the chief items of business transacted. A committee was appointed to consider and devise some proper way of celebrating the jubilee of John Duff, who, if spared to the 10th August, will have reached the fiftieth year since he was ordained to the work of the ministry. The Committee on Church Property in Puslinch gave in their report to the effect that they had reached a basis of settlement satisfactory to the parties concerned, and recommending that the personal estate be at once divided, and that the committee be continued some time longer, that they may be able to wind up the real estate. The report was received and the recommendations adopted. A resolution was presented, adopted by the congregation of Chalmers Church, Guelph, asking that the managers be authorized to dispose of the manse property for the sum of \$3,000. Messrs. Melvin and Sturton were heard in support of the request, from whose statements it appeared that the proceeds of the sale were to be applied toward the payment of a debt on the property, both church and manse, and that it was the intention of the congregation to give henceforth \$200 a year for house rent, exclusive of the pastor's salary, in lieu of a manse. After full and careful deliberation the leave asked was granted. A motion of sympathy with Mr. J. C. Smith in his present severe bodily affliction was passed. Permission was granted to the Second Church, Garafraxa, and the Station on the Sixth Line to proceed with the erection of places of worship. Mr. J. K. Smith, who was appointed for the purpose by the Synod of Toronto and Kingston, brought before the Presbytery a proposal that has been made to repair the building at Fredericksburg, in which Mr. Robert McDowall, one of the very early pioneers of Presbyterianism in Ontario, preached for several years before his death, and to make it a memorial church, erecting in it a suitable memorial tablet with his name. It was stated that the estimated cost, according to plans that had been prepared, would be \$1,200. It was agreed to approve of the proposal, and co-operate in carrying it into effect, and every minister within the bounds was instructed to lay the matter before his congregation, asking for a contribution of not less than five cents per family for this purpose, and to remit the same within six weeks to the Rev. James Cumberland, M.A., Stella P. O., Ont., and to report to next Presbytery. An extract minute was read from the Clerk of Synod to the effect that the Synod had decided on the erection of the new Presbytery of Orangeville, and that it would take in the pastoral charges of Barns Church, Erin and Osprange, and Hillsburgh and Preece Corners. On motion of Dr. Torrance, seconded by Mr. J. K. Smith, it was resolved that the Presbytery express its regret at being called on to part with the two brethren labouring in these two pastoral charges, with whom they have often taken sweet counsel and held pleasant intercourse at its

meetings—its appreciation of the services they have rendered when appointed to act upon committees and other occasions when special duties were imposed upon them, and its prayer that they may be blessed and prospered in the new relations upon which they enter, and that their congregations may flourish under their ministry in the new Presbytery oversight under which they are placed. A great part of the afternoon was spent discussing a resolution proposed some time ago by Mr. Charles Davidson as to the introduction of the Bible as a whole in our schools. After lengthened deliberation, it was moved by Dr. Torrance, seconded by Mr. C. Davidson, that this Presbytery, while recognizing the difficulty with which the use of the whole Word of God in the public schools of the land is beset in consequence of the diversity of religious sentiment that exists, and appreciating the concern that has been shown, and the effort that has been made, by the Honourable the Minister of Education to meet this difficulty by the preparation and authorization of selections from the sacred Scriptures, would yet record its opinion that these selections do not satisfy the religious wants and desires of the community, and would, therefore, overture the Venerable the General Assembly at its first meeting to take such steps as in its judgment may appear most conducive to having the Word of God as a whole re-introduced into our public schools for use therein. It was moved in amendment by Mr. J. K. Smith, seconded by Mr. J. Davidson, that this Presbytery, while expressing the hope that the valuable selections from the Scriptures now in use may serve a good purpose, yet earnestly trusts that the Bible as a whole may be speedily introduced in our schools, and thus be placed in the position which it ought to occupy. On being put to the vote the motion was declared carried over the amendment, and the Presbytery agreed to overture the Assembly in terms thereof. Drs. Middlemiss and Torrance and Mr. C. Davidson were appointed to support the overture on the floor of the Assembly. The Clerk was instructed to furnish Mr. Rose, of Knox Church, Elora, with a certified extract of a minute recorded some years ago on the statement made by the then pastor of that church, that the debt on it had been paid, and the mortgage which the Presbytery had granted the congregation leave to assume had been removed. Next meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of July, at ten o'clock forenoon. The roll was then called, and the names of those present were taken down, after which the proceedings were closed with the benediction.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, D.A.

June 23, 1886.

JESUS THE CHRIST.

John 7: 37-52.

GOLDEN TEXT.—"Thou art the Christ, the Son of the living God."—Matt. xvi. 16.

INTRODUCTORY.

The Jews murmured (vi. 41) at His claim to be the bread of life, come down from heaven, because they knew Him, His parents and whence He came.

He corrects their complaint by saying that such natural information is not sufficient—they must be taught of God—through believing in Him—in order to comprehend the fact that he was the bread of life—superior to the manna, after eating of which their fathers died.

He was the living bread. He was to give His life, and by feeding upon that sacrificed life—the body broken and blood shed—they would have life in no other way.

This was so disappointing that many left Him, and, with a touch of tenderness, He asked the disciples if they too were going away. Peter answered that they could find the eternal life they sought nowhere else—for they were sure He was the Christ. He replied that they needed to be watchful of themselves in their confidence, for one of them was a devil.

It was six months after this that the Feast of Tabernacles was at hand. He had not gone to the Passover (vi. 4), and His brethren urged Him to go now to Jerusalem, to come out publicly and claim the position to which He made pretence, for they did not believe in Him. He did not go with them, but went afterward, and taught in the court of the temple, and all were amazed at His wisdom. They wondered where He learned, for He was never at the schools. He said: There is another teacher—God whose words I speak. If you loved Him you would appreciate and believe my words. I seek not My own glory, but His—I am entirely unselfish—and am therefore absolutely true.

In proof of your disobedience you desire to kill me because of my merciful act in healing the man at Bethesda (v. 5) on the Sabbath, and yet you yourselves break the Sabbath by circumcising a man if the Sabbath should happen to be on the eighth day. Some, who did not know the purpose of the Pharisees, said, "Who seeks to kill you?" (ver. 20) but others knew, and wondered the Pharisees did not now seize Him (ver 26). When it was known that some of the people began to favour him, the Pharisees sent officers to arrest him. He then spoke to them such words as awed them about the short time that yet remained, and the fact that the time would come when they would seek Him, but not find Him. This was about the middle of the Feast. He was after that apparently undisturbed until the last day.

EXPLANATORY.

I. The Great Day of the Feast.—This feast was observed on the fifteenth day of the seventh month, i.e., October, by the Jewish calendar. It was the national harvest-home—a thanksgiving festival on account of the year's produce, vintage, as well as harvest.

Time.—It lasted eight days. The first and last being a Sabbath day.

Tabernacles.—It was so called because the people during these days dwelt in booths—made of branches of palm,

willow, pine, olive, etc., in commemoration of the wilderness life out of which they came into the promised land and settled habitations. We should not forget in prosperity the former days.

Ceremony.—Early in the morning the people left their tents to join in the service. Each carried a palm-branch in his right hand—or rather a palm-branch round with myrtle and willow—and in his left a citidn. In procession they followed a priest, who carried a golden pitcher, to the pool of Siloam, where it was filled, carried back and poured upon the altar with great rejoicing, whilst they sang "With joy shall we draw water out of the wells of salvation" (Isa. xii. 3.)

This was both a thank offering and a prayer. They rejoiced in the past, and prayed for the richer blessing, the outpouring of the Spirit, that was expected when the Messiah came.

II. The Great Invitation.—Jesus saw through all this show of religion, and knew that it was not sincere. He also saw through all this exultant joy, and knew that at the bottom of it lay much concealed misery. How true it is that human joys have a dark background, often visible to the human eye, but always to the All-Seeing!

Come unto Me, and drink.—Probably it was just when they were engaged pouring out the water, and praying for the blessing, that He lifted His voice above the noise, and cried that their prayer would be then and there answered if they would come to Him. He was the promised Messiah, in whom this well of salvation was opened, of which Isaiah spoke.

To come and drink the living water that He supplied would satisfy thirst, as he told the woman of Samaria, and that men would believe this! Every need, pardon, sanctification, wisdom, strength, guidance, love—every need is supplied in Him—the all in all.

Jesus cried.—Spoke so loud that all could hear. He has proclaimed that invitation to the ends of the earth, so that we have all heard Him in His word crying, "If any man thirst," etc. He is eager to save.

Holy Spirit. (Ver. 39.)—This is John's explanation of what He meant. After His ascension He sent forth the Holy Ghost—the Comforter—on them that believed. And they in turn became the means of blessing others.

What we get from Christ, when the heart is changed, into His likeness, we rejoice to dispense to others.

Out of his belly, i.e., out of the heart—the inmost part of our being. Some have supposed that a reference is made to the golden pitcher the priest held in his hand. It was enlarged in the middle, and out of it the water was poured upon the altar. Christ says that within all who believe in Him there will be a supply that will bless mankind.

Not yet glorified.—This outpouring of the Spirit is a difference in degree. Not until His work was complete, and He was prepared to manifest His glory did the Holy Spirit, whose work it is to make Christ known, come in greatness or without measure. The Spirit was, however, in the Church before this.

III. Conflict of Opinion. (Verses 40-43.)—Their confusion arose chiefly from their ignorance. Some said, "This is the Prophet" (Deut. xviii. 15), and others, "This is the Christ," not knowing that they meant the same person.

Others objected that the Christ was to come out of Bethlehem, the city of David—not knowing that Jesus was born there.

There is a similar division of sentiment indicated in verses 12, 13, 25, 26, as well as in preceding chapters. It is so still. Ignorance is the chief cause of disputation. It is lamentable to see the utterly ignorant arguing and settling so far as they are concerned—as if they knew all—matters upon which spiritual life and even salvation itself depends.

We should not dogmatize unless we are satisfied that we know all. Keep the mind open for more light.

Taken Him. (Ver. 44.)—The strife was so keen that some would arrest Him, but dared not, because of others who were friendly, but principally because of that majesty they dared not approach.

IV. Nicodemus a Growing Christian. (Verses 45-53.)—The officers returned without Him, and gave as their reason, "No man ever spake as this man." They were bound by His moral power. That is testimony from his enemies as to the influence He wielded over His hearers.

To this answer the Pharisees gave two answers:

(1) No ruler believed in Him. He is followed only by the weak and ignorant, not by any in position or of influence.

(2) They know not the law—are not able to interpret the Scriptures—or they would know that this is not the Messiah. But in their ignorance they are bringing a curse upon themselves by departing from the truth.

Nicodemus answers these two objections. The first is answered by the fact that he himself, a ruler, is a believer in Him. He does not directly state that, but His defence shows it, as well as what he before saw in chapter iii. The second objection he answers by showing that they themselves are breaking the law by judging a man without a fair hearing. That is worse than the conduct of the people.

Galilee.—They try to overthrow Him by ridicule. Are you yourself a Galilean—else how are you ignorant of the fact that no prophet cometh from Galilee? They are again wrong. Out of Galilee came Jonah, Hosea and Nahum, prophets of their own Scriptures. Nicodemus is not very brave yet, but he is getting on. Now in open day he speaks.

Home.—Every man went to his home—Jesus had none, nowhere to lay His head, but as given to Him by friends.

PRACTICAL SUGGESTIONS.

1. There are rivers of water. Do we drink copiously?
2. By faith we can get and give freely.
3. Jesus has ascended, the gift is now ready to be bestowed.
4. Do we allow ignorance to decide matters upon which life and death depend?
5. Human courage wilts in the presence of the divine.
6. Have the courage of convictions.

DOMINION BANK.

PROCEEDINGS

OF THE

Fifteenth Annual General Meeting of the Stockholders,

Held at the Banking House of the Institution in Toronto, on Wednesday, May 26th, 1886.

The Annual General Meeting of the Dominion Bank was held at the Banking House of the institution on Wednesday, May 26th, 1886.

Among those present were noticed Messrs. James Austin, G. Boyd, Walter S. Lee, James Scott, R. S. Cassels, Anson Jones, Wilmot D. Matthews, R. H. Bethune, E. Leadley, Aaron Ross, George Robinson, Wm. Ince, E. B. Osler, J. Mason, J. K. Dingle, J. Foy, T. Walmsley, etc.

It was moved by Mr. R. S. Cassels, seconded by Mr. E. Leadley, "That Mr. James Austin do take the chair."

Mr. Wm. Ince moved, seconded by Mr. E. B. Osler, "Resolved,—That Mr. R. H. Bethune do act as secretary."

The Secretary read the Report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:

Balance of Profit and Loss Account, 30th April, 1885.....	\$2,129 14
Profits for the year ending 30th April, 1886, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	201,287 14
	\$203,416 28
Dividend 5 per cent., paid 1st November, 1885.....	\$75,000 00
Dividend 5 per cent., payable 1st May, 1886.....	75,000 00
	150,000 00
	\$53,416 28
Carried to Reserve Fund.....	\$40,000 00
Written off Bank Premises Account.....	10,000 00
	50,000 00
Balance of Profit and Loss carried forward.....	\$3,416 28

Owing to the extremely low rates of interest prevailing for money, not only in Canada, but also in New York and in England, it is difficult to employ the funds of the Bank at remunerative rates. Whilst these conditions last, it is not easy to understand why the Dominion Government continues to pay such high rates of interest for deposits. This course operates against the manufacturing and other industries of the country, as it compels the banks to charge a higher rate than it would otherwise be necessary to do.

A resolution will be proposed to the shareholders asking them to authorize a payment of \$5,000 to a Guarantee and Pension Fund for the officers of the Bank, which it is thought advisable to commence.

JAMES AUSTIN,
President.

Messrs. Walter S. Lee and R. S. Cassels were appointed scrutineers.

The report was adopted. Messrs. James Austin, Wm. Ince, Edward Leadley, Wilmot D. Matthews, E. B. Osler, James Scott, and the Hon. Frank Smith were duly elected Directors for the ensuing year.

At a subsequent meeting of the Directors Mr. James Austin was elected President and the Hon. Frank Smith, Vice-President for the ensuing year.

GENERAL STATEMENT.

LIABILITIES.	
Capital stock paid up.....	\$1,500,000 00
Reserve Fund.....	\$1,020,000 00
Balance of Profits carried forward.....	3,416 28
Dividends unclaimed.....	2 50
Dividend No. 30, payable 1st May.....	75,000 00
Reserved for interest and exchange.....	63,059 37
Rebate on bills disc'd.....	21,276 21
	\$1,182,754 36
	\$2,682,754 36
Notes in circulation.....	\$997,490 00
Deposits not bearing interest.....	1,025,054 61
Deposits bearing interest.....	4,862,171 72
Balance due to other banks in Great Britain.....	42,037 41
Balance due to other banks in Canada.....	150 44
	\$6,926,904 18
	\$9,609,658 54
ASSETS.	
Specie.....	\$159,609 87
Dominion Government Demand Notes.....	526,132 00
Notes and Cheques of other banks.....	234,765 12
Balances due from other banks.....	603,455 28
Government Securities.....	603,935 10
Municipal and other Debentures.....	669,879 80
	\$2,796,777 11
Bills Discounted and Current (including advances on call).....	\$6,613,861 31
Overdue debts secured.....	22,028 44
Overdue debts not specially secured (estimated loss provided for).....	32,475 19
Real Estate.....	4,376 51
Bank Premises.....	136,092 49
Other Assets not included under foregoing heads.....	3,047 49
	\$6,811,881 43
	\$9,609,658 54

R. H. BETHUNE,
Cashier.

DOMINION BANK,
Toronto, 30th April, 1886.

Sparkles.

WHY is a quack like a locomotive? Because he cannot go on without puffing.

A YOUNG physician of New York refused to go duck hunting with a party of friends the other day. He said the ducks were too personal in their remarks when addressing him.

"GIVE us, oh, give us a man who sings at his work," says Carlyle. Oh! yes; give him to us; deliver him into our hands. He occupies the next office, and we can't get at him.

EXTRACT FROM SPEECH

OF THE PRESIDENT OF THE NORTH AMERICAN LIFE ASSURANCE CO., HON. A. MACKENZIE, M.P., AT ITS ANNUAL MEETING.

"It is not my intention to criticise in a hostile spirit any of our rival companies, but I propose to contrast our position with that of some of the home companies by quoting from published or official statements in a fair legitimate application of the figures.

"I bespeak your close attention to these statements:

"Policies issued during the fifth year of our Company, \$1,986,500. Confederation Life, \$1,500,746; Sun Life, \$952,594; Canada Life, \$389,296.

"The premium income of the same companies for the fifth year of their existence was as follows: North American Life, \$151,318.15; Sun Life, \$95,737.99; Canada Life, \$37,892; Confederation Life, \$119,652.57.

"In other words, our premium income for our fifth year is \$35,766 larger than that of the most successful of our competitors in its fifth year.

"Another material element of success is the amount of business in force. We are able to refer with pardonable pride to our position in that respect. At the end of the fifth year it was as follows: North American Life, \$4,849,287; Confederation Life, \$4,004,089; Sun Life, \$2,414,063; Canada Life, \$1,306,304.

"In respect of terminations the North American occupies a good position, as the following statement will show: Ratio of terminations to new business, North American, during fifth year, 40.21; Confederation Life, during thirteenth year, 45.82; Sun Life, during thirteenth year, 70.02; Aetna Life, on its whole business for 1884, 105.58; and on its Canadian business, 1884, 52.59."

SNOB SNUBBING.—"I think you know the Tetterbys. Are they—a—quite the sort of people one can ask to one's house, don'tcherknow?" "Oh, certainly, if you wish to. Whether they'll come or not is another question."

WHY IS IT?—Why do so many limp and hobble about on sticks and crutches, suffering from rheumatism, stiff joints and cords, lame back, sprains and other aches, pains and lameness, when Hagyard's Yellow Oil, an unfailing relief, can be purchased at the trifling cost of twenty-five cents?

A KANSAS man "points with pride" to the fact that his wife has worn one bonnet for twenty-five years. The feeling with which the wife points to the husband has not been described.

A MINISTER made an interminable call upon a lady of his acquaintance. Her little daughter, who was present, grew very weary of his conversation, and whispered in an audible key, "Didn't he bring his amen with him, mamma?"

Horsford's Acid Phosphate.

Marked Benefit in Indigestion.

DR. A. L. HALL, Fair Haven, N. Y., says: "I have prescribed it with marked benefit in indigestion and urinary troubles."

DON'T you consider it rather remarkable that Rev. Dr. Snaggs preaches now with as much frequency as he did forty years ago? "Oh! I don't know. I don't think a man's frequency is apt to wear out as soon as some other parts of his organism."

A SAN FRANCISCO family recently engaged a young girl from the East who advertised that she had been "four years in her last place." The family subsequently learned that she would have remained longer than four years in her last place if the governor had not pardoned her when he did.

PERRY DAVIS' PAIN KILLER taken internally, it relieves *instantly* the most acute pain. Used externally, it is the best *Limit* in the world. Its effect is almost instantaneous, affording relief from the most intense pain. It soothes the irritated or inflamed part, and gives quiet and rest to the sufferer. It is eminently the people's friend, and every one should have it with them, or where they can put their hands on it in the dark if need be.

A LIBERAL OFFER

Five Thousand Dollars to any Charitable Institution,

If It Cannot be Done as It is Stated.

Rochester, N. Y., Union and Advertiser.

Friends of Ex-President Arthur are very much disquieted.

Of course he is not going to die! He is in the hands of a very particular physician.

His doctor does not call it Bright's Disease! No, it is stomach disorder that he is suffering from now, and every few hours he takes a cold, and from time to time many other symptoms are developed. These symptoms the public should know are really secondary to Bright's Disease.

His physicians say that everything that medical skill can do for him is being done.

This is not so!

This case is a prominent one because the general is an ex-president; and yet there are thousands of farmers quietly dying, in their farm houses, of secondary symptoms of Bright's Disease, called by every other conceivable name; thousands of workmen, likewise dying, leaving helpless families; hundreds of thousands in all walks of life who have sickened, and are likewise dying, helpless victims of powerless physicians.

Eight years ago a very well known gentleman was about to enter upon large commercial transactions. His medical adviser quietly dropped into his office one day and told his confidential clerk that he would be dead in three months, and that he ought to settle up his business affairs at once!

That man is alive and well to-day, yet he was given up as incurable with the same disease that is killing General Arthur!

Our reporter met this gentleman yesterday and in conversation about the General's case, he said:

"I will give \$5,000 to any charitable institution in the State of New York, to be designated by the editor of the New York World, the editor of the Buffalo News, and W. E. Kisselburgh of the Troy Times, if Warner's safe cure (taken according to my directions) which cured me eight years ago, cannot cure General Chester A. Arthur of Bright's disease from which he is suffering."

"Now I want you to understand," he said, "that we do not profess to make new kidneys, but we do know from personal experience and from the experience of many thousands of similar cases, that we can stop the consumption of the kidneys. Many a man has gone through life with one kidney without inconvenience. Thousands of people have lived a majority of their life with one lung. They did not have a new lung made. We do not make new kidneys, but if the kidney is not consumed too much we can stop disease and prolong life if taken in time."

This offer comes from H. H. Warner, proprietor of Warner's safe cure of this city.

Mr. Warner also said, "My dear sir, there are governors, senators, presidential candidates, members of congress, prominent men and women all over the country whom I personally know have been cured of disease, such as General Arthur suffers from, by our Warner's safe cure, but owing to the circles in which they move they do not care to give public testimonial to the fact."

Mr. Warner is interested in General Arthur's case because he is personally acquainted with him, and he says that it is a shame that any man should be allowed to die under the operation of old-fashioned powerful cathartics, which have no curative effects, rather than that a modern, conceded specific for kidney disease whose worth is acknowledged world-wide, should save him.

"If you doubt the efficacy of Warner's safe cure," say the proprietors, "ask your friends and neighbors about it. This is asking but little. They can tell you all you want to know."

"We have kept a standing offer before the public for four years," says Mr. Warner, "that we will give \$5,000 to any person who can successfully dispute the genuineness, so far as we know, of the testimonials we publish, and none have done it."

Were General Arthur a poor man, unable to be left "in the hands of his physician," he would use that great remedy, as many thousands of others have done, and get well. How absurd then for people to say that everything that can be done is being done for the ex-president, when the one successful remedy in the world that has cured, or that can cure a case like his, has not been used by them.

Canon Farrar's

TEMPERANCE Address, 2 cents, or 15 copies 25 cents. JOHN B. ALDEN, 393 Pearl Street, New York

A LADY'S SECRET.

"I'd give a good deal if I had such a pure, healthy skin as you have," said a lady to a friend. "Just look at mine, all spots and blotches, and rough as a grater. Tell me the secret of your success in always looking so well." "There is no secret about it," was the reply, "Dr. Pierce's 'Golden Medical Discovery' cleansed my blood, and when that was done, my skin, which was worse than yours, began to look smooth and healthy, as you see it now."

A SURGEON adopted an ingenious plan for collecting his fees. He had two bells; when he rang one the servant knew the fee was paid, and bowed the visitor out; when he rang the other, the servant said, "I think, sir, you have forgotten to give Mr. Lock his fee," and did not open the door until the fee was paid.

It is settled by the testimony of thirty years' experience and of thousands of reliable conscientious people, that Humphreys' Homeopathic Specifics are unrivalled as household remedies. The tens of thousands of families who habitually use and rely upon them have less of sickness, better general health, live longer and pay less for it, than any other class in the land. They are not poisoned, their systems are not drugged or depleted or undermined with medicines, their little ailments are soon cured and graver ones prevented, and every dose is a builder up of constitutional vigour and stamina. No wonder the families who have been raised upon them cling with such tenacity to them. The diseases incident to children and location, mumps, measles, scarlet fever and whooping cough, malaria or rheumatism pass off as harmless visitations, or are summarily suppressed, while severer diseases find slight lodgment in organisms so well fortified.

Thousands of farmers, breeders, stablemen, express, manufacturing and mining companies confess that his Veterinary Specifics have emancipated them from the drug-gery of sick stock, as well as having saved them thousands of dollars.

MINISTER (dining with the family): "My young friend, you must come one of these days, and spend an afternoon with my little boys." Little Johnny (delighted): "And can I see the skeleton, too?" Minister: "Skeleton! Why, what do you mean?" Little Johnny (paralyzing the whole company)—"Oh, I heard ma say to pay that she didn't know what she'd do if she had such an ugly skeleton in her closet as you have!"

Confession of the Late Dr. Dio Lewis.

Thousands of people all over this country will hear with keen regret of the death of Dr. Dio Lewis. For many years he has been the inspiration of good health to thousands, and has ministered comfort to those who would very sadly have missed his cheering words. Dr. Lewis was one of the most genial and inspiring of men. He did not believe very much in taking medicine, making hygiene a great hobby and insisting that if a person would live right there would be little necessity of medicine; and yet in 1883, his candor above all things else being noticeable, he said, "If I found myself afflicted with a serious kidney disorder I would use Warner's safe cure." Adding, "The truth is the medical profession stands dazed and helpless in the presence of more than one kidney malady, while the testimonials of hundreds of intelligent and very reputable gentlemen, hardly leave room to doubt that the proprietors of that remedy have fallen upon one of those happy discoveries which occasionally bring help to suffering humanity. I am not so narrow that I cannot gratefully recognize the precious value of relief in the form of medicine." Dr. Lewis met with an accident which injured him so that erysipelas set in and carried him off. His testimonial, coming as it did from a free, frank and open heart, is a very important confirmation of what so many thousands have said of the remedy he so highly commended.

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MEETINGS OF PRESBYTERY.

QUEBEC.—In Sherbrooke, on the 6th July, at ten a.m.
GLENGARRY.—At Alexandria, on Tuesday, July 6, at eleven a.m.
PETERBOROUGH.—In the First Church, Port Hope, on July 6, at ten a.m.
BRANDON.—In Brandon, on the second Tuesday of July.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.
MAITLAND.—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.
WHITBY.—In Whitby, on the third Tuesday of July, at half-past ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.
CHATHAM.—At Chatham, on the 13th July.
BRUCE.—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 5, at half-past seven p.m.
TORONTO.—In the usual place, on Tuesday, July 6, at ten a.m.
MIRAMICHI.—In the hall of St. Andrew's Church, Chatham, on Tuesday, July 13, at eleven a.m.
STRATFORD.—On July 2, at half-past ten.
GUELPH.—In Chalmers Church, Guelph, on the third Tuesday of July, at ten a.m.
ROCK LAKE.—At Boissevain, on Wednesday, 14th July, at ten a.m.
PARIS.—In Dumfries Street Church, Paris, July 13, at eleven a.m.

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At the residence of the bride's mother, on the 27th May, by the Rev. W. A. McKenzie, B.A., assisted by the Rev. J. W. Smith, Rev. James Malcolm, of Underwood, county of Bruce, to Miss Annie Underwood, of Grafton, Ont.

GENERAL ASSEMBLY AT HAMILTON.

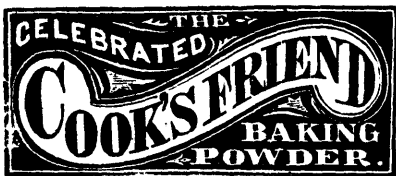
Commissioners to the General Assembly to meet at Hamilton on 9th June, who have not yet received railway certificates, are requested to communicate at once with Dr. REID, P. O. Drawer 2,607, Toronto.

KNOX COLLEGE.

NOTICE TO STUDENTS.

The Senate, at a recent meeting, assigned as the subject for the Smith Scholarship, "The Love of God as Represented in the Calvinistic System;" and for the Bryden Prize, "The Perseverance of the Saints."

W. REID, Secretary.



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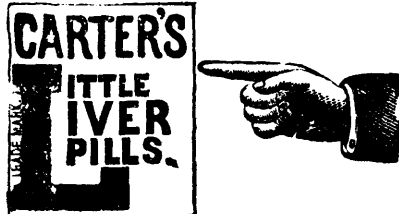
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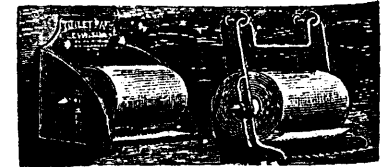
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