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UNCONVENTIONAL.—Flint: Isn't sixty cents rather steep for this tea? Dealer (somewhat deaf): Steep for it? Of course. You didn't think of roasting it, did you?

BURDOCK Blood Bitters regulate the secretions, give strength to the debilitated, eradicate all humors of the blood and give excellent satisfaction to all.

VISITOR: So you are going to school now, Tommy? Tommy: Yes, ma'am. Visitor: And what part of your studies do you like best? Tommy: Reces.

THE man who put on his summer underwear last week is sniffing around with a bad cold. This is in perfect harmony with the laws of gauze and effect.

Minard's Liniment Lumberman's Friend.



EVERY SKIN AND SCALP DISEASE, whether torturing, disgusting, itching, burning, itching, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczema, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and unflinching efficacy.

Send for "How to Cure Skin Diseases."



THE HISTOGENETIC SYSTEM OF MEDICINE. These MEDICINES are perfectly pure and tasteless, containing nothing of a poisonous nature whatever, and reach all CHRONIC AND ACUTE DISEASES. THEORY.

Rebuilding the diseased cells and tissues of the body with the same proximate principles and ferments, organic bodies, and so on, which are normally prepared in the body by the glands.

Testimony of Mrs. J. Fawcett. 102 JOHN STREET, TORONTO, June 5, 1890.

I have been a great sufferer from a female weakness of long standing. I have been treated by several physicians, and also been under treatment in the Toronto General Hospital, but all failed to cure me. I saw a medical book explaining the Histo-genetic System, and resolved to give it a trial. I consulted Dr. Rear, who prescribed these medicines, and assured me they would cure me. I had my doubts, but was determined to try once more. I took treatment for two weeks, and am utterly astonished at the results. I am nearly well, and no language can describe how thankful I am that my life is spared. This testimony is voluntary, and I give it hoping that hundreds of my sex may try the medicines and receive the same marvellous good that I have. They are good to take, and, unlike any medicine I ever took before, leave no bad effects.

Medical Examination and Consultation Free. Consultation Rooms in charge of DR. WILLIAM REAR.

Valuable Medical Work explaining the System, free on application. Correspondence solicited.

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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, JUNE 18th, 1890.

No. 25.

Notes of the Week.

THE Legislature of New York State having voted a second time to submit a Prohibitory Amendment, a convention of all wings of the temperance army was held in Syracuse lately to decide upon a plan of campaign. A State Central Committee was provided for, which is to organize the State and every county for the campaign.

THE Council of the "Cunningham Lectureship" have unanimously appointed the Rev. Mr. M'Crrie, of Ayr, to be the next lecturer. Mr. M'Crrie has chosen for his subject, "The Public Worship of Presbyterian Scotland," treated historically. The lectures fall to be delivered some time before the close of the session of the New College, Edinburgh, 1891-92, in presence of the professors and students. Mr. M'Crrie has eminent qualifications for the work, and it is a step in the right direction to choose a minister, and not a professor, to deliver the lectures.

THE Presbyterians in the North-Western District of London have arranged for a united open-air Sunday afternoon service to be held in Regent's Park on the fourth Sunday in June. The ministers and choirs of St. John's Wood, Regent's Square, Kentish Town, Haverstock Hill, Camden Road and Somers Town congregations will take part in the services. Mr. Woffendale, in issuing the notices, says: It was felt last year that the inaugural services in Regent's Park gave a splendid impetus to our open-air work, which, partly in consequence of this, was larger and better sustained last season than it has ever been. This year the committee hopes for still better work being done.

THE closing exercises in connection with Columbia Theological College, held at Columbia, South Carolina, recently, were of more than ordinary interest. On the Sabbath preceding the venerable Dr. Palmer preached the Baccalaureate sermon, which was listened to with breathless attention by a large audience. In the afternoon Dr. Girardeau addressed the senior class, and Dr. Palmer again preached in the evening. It is in this institution that the Rev. Dr. F. R. Beattie, formerly of Brantford, fills one of the professorial chairs. In connection with the closing exercises Professor Beattie delivered an inaugural address, which was so favourably received that its publication was urged. Columbia Theological Seminary has evidently entered on a new era of prosperity.

THE Dods case has caused profound interest in the Free Church General Assembly. It is stated that notice was given of two motions in the case of Dr. Dods; that of Dr. Adam, who, it is understood, represented Principal Rainy, being unexpectedly severe and stringent in its terms. Mr. Howie was to move for a committee to meet with Dr. Dods, and the terms of his proposal include a repudiation of the idea that there are errors in Scripture. A preliminary skirmish took place on the Dods case, Mr. M'Askill, of Dingwall, and others appealing against the procedure of the Presbytery of Edinburgh. It was, however, unanimously agreed to dismiss the protest and appeal, and to defer the whole case for consideration till the following Tuesday. A large meeting of Mr. Dods' supporters was also held, Dr. Walter Smith in the chair, Dr. Whyte, Mr. Taylor Innes and others being present. The tone of the speeches was defiant, but the gathering estimated their strength very low.

A MOST interesting discussion on betting and gambling took place in connection with the giving in of the report of the Religion and Morals Committee in the Free Church General Assembly. Mr. Falconer, of Edinburgh, who has given great attention to the matter, spoke of the evil as carried on in large offices and works and on ocean steamers. He made the startling statement that there were ministers and elders and prominent Christian citizens who took part in continental lotteries. Mr. J. R. Miller, of Glasgow, condemned gambling on the Stock Exchange, saying he could speak with some knowledge regarding the subject of iron, for which he had been obliged to pay double price of late be-

cause there was a "boom" in it. Mr. Johnman, of Hawick, very wisely said that legislation was more necessary than teaching, and that legislation must affect the princes of the blood and the nobility as much as others, must bring within its sweep the private club as well as the public house.

THE Mackay Mission Hospital in Tamsui, Formosa, has a very encouraging report for 1889. There were 3,055 patients, outdoors and indoors, and 7,224 who returned for medicines and dressings. There have been fewer sicknesses and fewer admissions of soldiers than in former years, the greater number of the patients being soldiers, but this year there were only 384 new patients of this class. During the year enquiry was made of all new applicants whether or not they had been taking native medicine before seeking hospital advice, and eighty-three per cent. were found to have undergone other treatment. Some natives seem to be afraid to go direct to the hospital, trying all sorts of remedies first. Others say that while foreign remedies no doubt may act properly enough on a foreign constitution, they are quite unsuited for administration to a people whose food, drink and habits of body differ so materially from ours. Many cases are quoted showing that nearly all who received medical treatment are either friendly to the Mission or become converts.

THE statistics of the Christian Endeavour Societies on record to June 1 have just been completed in preparation for the International Convention at St. Louis. It has been found that societies exist in every state and territory in the Union, and in every English-speaking land in the world. In all there are 11,013 societies, with 660,000 members, a gain of 3,341 societies and 185,000 members in eleven months. This is by far the largest gain ever recorded in the same length of time, and equals the entire membership of the Society during the first seven years. New York leads the list with 1,795 societies; Pennsylvania follows with 818; then comes Massachusetts with 813, Illinois with 800, Ohio with 681, Iowa with 494, Connecticut with 442, New Jersey with 414, and Michigan with 408. The Society is making gratifying progress in the south, Maryland, Kentucky and Florida having the largest numbers. In the British provinces are 413 societies. So far as can be ascertained an average of about seven from each society have joined the evangelical churches during the year, or a total of 70,000, a number equal to about two-thirds of all the associate members at the beginning of the year.

THE *British Weekly* says: As we have to go to press early on Wednesday morning, and have only a brief telegraphic summary of Tuesday's discussion in the Free Assembly, our comments must necessarily be brief and reserved. There seems no reason to complain of Dr. Dods' opponents. Mr. Winter's proposal for a libel was perfectly straightforward, and Mr. Howie's motion was, from his point of view, equally reasonable. But what is to be said of Dr. Dods' friends? When the motion proposed by Dr. Adam was first read, the universal feeling was that a censure more sweeping, more insulting and more reactionary could not be put into English speech. Yet it seems that it was really meant to make room for Dr. Dods' views in the Free Church, and that its loud pretence of orthodoxy was intended to soothe timid voters. If that is not the case, plain men must admit their inability to understand the speech of ecclesiastics. The conduct of those more intimately connected with Dr. Dods than Dr. Adam is, perplexes us still more. Why did they make such a weak motion? Why did they not choose a stronger man to lead them? How did they come to under-estimate their own strength so completely? It is said they counted only on 115 votes, whereas the turning of some forty votes would have given them a majority. All this, however, we say with reserve, as public explanations may make intelligible what is now dark. On one point, however, there will, outside the Free Church, be no difference of opinion. No man with any vestige of self-respect would accept tamely such a censure as that conveyed, whether intended or not, in Dr. Adam's motion, and Dr. Dods may very well be

trusted to take such action as will vindicate his honour.

THE great debate on the Dods case in the Free Church General Assembly awakened deep interest. The Assembly Hall was crowded, and the discussion lasted a whole day until midnight. There were no fewer than five motions before the house. The first was moved by Dr. Adam, and may be regarded as the official motion, as was often remarked during the discussion. Dr. Adam's motion was seconded by the ex-Moderator, Dr. Laird. The second motion was moved by Rev. Robert Howie in a strong speech. Mr. Howie's seconder was Mr. J. Galloway, who was heard with manifest impatience. The motion of Dr. Dods' own friends, of which Rev. W. Patrick originally gave notice, was proposed by Mr. G. Renny, who has published in pamphlet form a statement of the Professor's position. He declared that if men would study all Dr. Dods' writings with impartial minds they would be more fully convinced of the divinity of Christ than ever before. The motion was seconded by Mr. J. Murray Garden. Rev. Alexander Lee's motion differed but little from Dr. Adam's save in declaring that the Assembly did not think it advisable to institute libel against Dr. Dods. The fifth motion, calling on the Assembly to libel Dr. Dods, was moved by Rev. W. Winter and seconded by Rev. M. M'Askill. Thus ended the moving and seconding of the resolutions. The debate which followed was taken part in by Principal Brown, Dr. Baxter, Rev. W. Patrick, Rev. D. Pritchell, Rev. M. Mackenzie, Rev. R. G. Balfour, Major MacLeod and several others. At ten o'clock the voting began. The first vote showed Mr. Lee's motion to have a majority over Mr. Winter's; the second that Mr. Renny's had beaten Mr. Lee's; the third that Mr. Renny had also a larger following than Mr. Howie; and the fourth that Dr. Adam's motion was carried by a majority of eighty-three against the resolution favoured by Dr. Dods' friends. On the final result being declared at midnight, Mr. Howie read and handed in a formal dissent signed by himself and Mr. McEwan.

MR. D. L. MOODY has announced the following list of summer exercises at his Northfield, Mass., school: June 1-14, Rev. George F. Pentecost, D.D., will speak daily at Stone Hall and Recitation Hall, Mount Hermon, on Wednesdays and Fridays. He will also speak in the Northfield church each Monday, Tuesday and Thursday afternoon, and the rest of the month, once a day, in the church. June 14, meeting of the Students' Aid Society at Northfield Seminary. Evening, alumni prize debate at Mount Hermon. June 15, in the Northfield church, the annual sermon to the graduating classes of both schools by D. L. Moody. Evening, in Recitation Hall, Mount Hermon, sermon before the Missionary Society and the Young Men's Christian Association, by the Rev. Lyman Whiting. June 16, at Mount Hermon, class day exercises in afternoon, and Allen prize declamations in the evening. June 17, graduating exercises at Mount Hermon. The address will be delivered by Major-General O. O. Howard, U. S. A., who will also deliver his lecture on General Grant. June 18, commencement exercises at Northfield Seminary. Rev. George F. Pentecost, D.D., will deliver the address. June 28 to July 9, college students' summer school; when students from all parts of the world will meet eminent speakers and Bible teachers, such as Rev. Marcus Rainsford, of London; Dr. L. W. Munhall; Rev. George F. Pentecost, D.D.; Prof. L. T. Townsend, D.D., of Boston University; Prof. Revere F. Weidner, D.D.; Major D. W. Whittle and Dr. MacArthur, of New York. The singing will be conducted by Prof. D. B. Townner. The athletic exercises will be in charge of Mr. A. Stagg, of Yale College. July 31 to August 9, eighth general conference for Bible study and equipment for Christian work. Rev. A. J. Gordon, D.D., of Boston; Prof. Moorhead, Bishop Newman, D.D.; Major D. W. Whittle, Dr. Marcus Rainsford, of London; Dr. John G. Wooley, Mr. George D. Mackay, of New York, and Rev. Mr. Gumbart, of Boston, will be among the speakers of the occasion. Mr. Ira D. Sankey and Mr. George C. Stebbins will be the leaders of song during the conference. A general cordial invitation is extended to all who desire to enjoy the benefit of these meetings.

Our Contributors.

ANOTHER MADE BY THE SCOTCH CONVERT.

BY KNOXIAN.

Our young doctor had not been long among the "Close Brethren" until he made a second discovery. This time he found out that the teaching of the Brethren was not edifying. He had been accustomed to good strong Calvinistic diet in Scotland and he sadly missed the sermons of his old pastor. Worse than this the impression began to force itself upon him that the leaders spoke at least as much for their own glorification as for the edifying of the flock. Let him relate his own experiences:—

Taking the teaching of the leaders as a whole, it seemed to us to suffer greatly for lack of preparation. Every brother who felt inclined to speak took it for granted that it was the will of the Spirit that he should speak, and the result was what might have been expected. At many meetings, I understand, no difficulty in this matter has arisen, but at ours there was always a painful impression that the leaders spoke for their own glorification at least as much as for the edifying of the flock, and that they often mistook their own shallow fluency for the peculiar teaching of the Spirit.

If the Lord does not need any man's preparation, as the Brethren allege, he certainly does not need any man's lack of preparation. If He does not need a minister's learning He does not need an exhorter's ignorance. Because the Lord needed an ass to ride on two thousand years ago is no reason why He should have asses to speak for him all through the Christian dispensation.

In a former paper we saw that the alleged harmony and brotherly love of the Close Brethren is a myth. In proportion to their number they probably have more bickering and strife than any denomination in the world. The idea that they devoutly accept each other's addresses as the teaching of the Spirit is also a myth. Our young convert did not find it so as the following dialogue will show:—

One of the leaders, a Mr. C., took a special interest in all new-comers, and had a party of his own, consisting chiefly of those who had lately joined. One Sunday morning he proposed to accompany us home from the meeting. As it happened, our friend the shoemaker had been speaking that morning at unusual length, and had dropped several bitter expressions about "jealousy," "animosities among the saints," "angry murmurings and wounded vanity," the precise reference of which it was not difficult to gather. Mr. C. seemed in a state of great excitement, and told us he was grieved that we, as new members, should have listened to such a harangue. "But it won't last," he said with vehemence. "It can't last much longer. His insolence is getting beyond endurance. I shall take upon myself to rebuke him, if the other leaders have not courage to act."

"But," I said, "surely that would lead to great ill-feeling, and perhaps to a division."

"What if it did?" said Mr. C. "Better open separation than secret dissension such as has been going on for the last two years. The Brethren are too much afraid of divisions, sir. I agree fully with a remark made lately by an excellent friend of mine, 'If the result of the divisions among Brethren should be universal repulsion, so that they should stand apart like the hairs of an electrified broom, I trust I may not sacrifice one iota of principle to bring any two together.' That is what I call having the courage of your convictions."

One of the arguments used to wheedle amiable people out of their churches is that there are no dissensions or divisions among the Brethren. Of course that is also a pure myth. This Mr. C. would rather smash the concern into its original atoms than stand the insolence of the shoemaker. Quite likely the shoemaker was a better man than Mr. C. but he didn't belong to the Upper Ten. There are very few churches in which the members "stand a-part like the hairs of an electrified broom." If they stood that way the Church authorities would try and make them stand some better way or stand out altogether. The Brethren, however, can stand anyway they please.

What becomes of the theory that the Brethren who speak are all directly guided by the Spirit when you examine this shoemaker's address? Did the Spirit inspire him to attack the Upper Ten? If so Mr. C. should have accepted the shoemaker's admonitions meekly. He should not have become excited and told the young doctor that he was sorry the new members had listened to such a harangue. What! Sorry that the new members had listened to an address directly inspired by the Spirit? And then he actually went so far as to say he would rebuke the shoemaker for saying what the Spirit prompted him to say. It really does seem as though the Brethren who conduct meetings are almost as human as the rest of us.

Startled by the discoveries he was making the doctor ventured to say to Mr. C.:—

"I thought," said I, "that in our gatherings, as we all meet on the ground of the one Body, each believer is understood to speak according to the direction of the Spirit, and therefore has a right to a respectful hearing from the rest."

"Ah, yes," said Mr. C., "that is the theory, no doubt, and a very beautiful one it is. But human nature is imperfect, Dr. Murdoch, and when an illiterate man finds himself in the lofty position of a fellow-worshipper with the saints, his mind is often thrown off its balance; he cannot sit still meekly and learn, but forgetting that he himself is but a babe in Christ, he presumes to teach. Then, have you ever remarked the subject matter of our friend's addresses? They are full of allegories, of arguments from analogy, of long-drawn curious metaphors; indeed, it seems impossible for his teaching to take any other form. He calls this method 'deep insight into the Word of God;' but to my mind it is more calculated to mystify the brain than to improve the heart."

"I find his addresses very often unintelligible," said my sister. "Here and there I seem to get a glimmering of his meaning, but presently he contradicts himself, and then I am in the dark again."

"Quite so," said Mr. C. triumphantly. "Our poor brother is sadly wanting in humility. Now, to my mind, the first duty of the saint in these evil days is to testify against error. As our beloved leader, Mr. Darby, once said, 'The Brethren are a body to which is

confided the service of guarding the beloved sheep against the works and power of Satan.' How can we do this unless we lift up our voices night and day, and cry against the errors of the time?"

Exactly so. The first duty of the saints is to vilify churches, denounce clergymen and coax amiable people into the Plymouth fold. That duty is always vigorously and unscrupulously discharged. It is the one duty about which they never disagree.

When the amiable people are in the fold for a time some of them get their eyes opened.

LETTER FROM FATHER CHINIQUY.

To the Venerable Gospel Ministers and to my dear Christian Brethren and Sisters in Canada:—

DEAR CHRISTIAN SISTERS AND BROTHERN,—In the month of January last I addressed you a few lines about our French-Canadian evangelization work. Two daily papers, the *Montreal Witness* and the *Toronto Mail*, with ten other papers, kindly re-produced my letter, which must have been read by at least 100,000 people. Of those 100,000 readers, 330 have already answered our request by sending \$1,200 to help us to build the modest church we want for the first congregation of Roman Catholic converts I gathered in the years 1874 and 1875 in Montreal.

Now let our faithful *Montreal Witness* and the liberty and fair-play loving *To onto Mail*, with the ten other friendly papers, which have reproduced our letters, accept the assurance of our gratitude; and let the 330 Christian friends who have so promptly and so nobly given us a helping hand in that great and difficult, but so Christian work, be forever blessed by our Heavenly Father.

As many of the friends who have sent us their Christian offerings have said that they intend to forward something more when the time of building comes, I take this opportunity to tell them, that in a few days, D. V., the foundation will be dug and the materials will have to be bought on the spot and paid. I then respectfully pray them to send their new offerings as soon as possible.

The *Montreal Witness*, with several other papers, has reproached me in a friendly way, with having asked only \$1,000 when we ought to have asked \$20,000.

My answer to this so wise and friendly remark is, that I did not know, then, precisely, the cost of the church, and I thought there was no need of mentioning the whole amount we wanted. My hope was, then, as it is now, that when we were addressing our humble prayers to more than 100,000 Christian friends in favour of a work, which so visibly and so powerfully recommended itself to the patriotic and Christian sympathies of every Canadian Protestant, at least 50,000 of them would gladly give us a helping hand.

I am happy to say that the committee of the French-Canadian Evangelization society has already promised us \$5,000 besides the noble gift of the splendid lot worth \$10,000. The poor struggling congregation, by a most generous effort, has raised \$1,300 among its members.

With these \$7,500 already subscribed can we not hope that the \$4,500, which are still wanted will soon come, from the Christian friends, who have delayed, till now, answering our humble prayers?

Protestants of Canada! May God grant you to understand the grand and sublime spectacle of the conversions of the thousands and thousands of Roman Catholic French-Canadians who have lately brokca the heavy and ignominious yoke of the Pope to accept the Gospel of Christ.

Because it has cost you nothing to accept that Gospel, many seem to ignore the terrible and heroic sacrifices made every day by our dear converts.

Last Tuesday it was my privilege to attend the examinations of the 150 pupils of La Pointe-aux-Trembles. Far more than the half of them were converts from Rome. You could see on the faces of several of them the expression of an unspeakable joy! Yes! But there were also signs of distress on the faces of many more.

I could not refrain my tears when I saw those marks of sadness on their young and honest faces.

I did not ask them, "Why are you so sad?" for I knew they would have answered me, "We are sad, for we have just received letters from our families. . . . Our mothers forbid us going back home, and our fathers are cursing us to obey the cruel priests of Rome. . . . When the other pupils are so happy at the thought that to-morrow they will press themselves on their fathers' and beloved mothers' bosoms, our hearts are broken by the thought that we have no more mothers, no fathers—our sisters and brothers are looking upon us with horror! Having lost our fathers and mothers, as well as our dear sisters and brothers and friends, we are now strangers wherever we go, we are friendless outcasts! Rebuked by every one of our acquaintances and relations, we do not know where to turn our steps when the hour of leaving our college will come."

Will it be possible that there will be a single disciple of the Gospel, a single child of God, in Canada, who will harden his heart against these dear young men, against these heroic young girls?

When addressing ourselves to 100,000 of you to help us to build up a modest church where these modern heroes of the Gospel, these young martyrs of Christ, will find an hour of rest, to pray in the midst of the other converts, who like them, have left and lost everything in this world to follow Christ, will our prayer be received by any of you with the disdain of a contemptuous silence?

Will you refuse the crumbs which fall from your table and give them to the dogs, when we ask them for these heroic followers of Christ?

Then, let me ask you not to forget that, before long, you will be called to give an account of your administration. The sacrifices you have made for Christ's sake will be compared with those of these dear converts!

Please tell me who in that day will ask the mountains to conceal them from the wrath of the Lamb? Ah! if you had my opportunity of knowing the hundredth part of the humiliations borne by the converts from Rome! If you could see as I do the sacrifices they have to make, the trials through which they have to pass, the losses they have to bear, how the tears of admiration would flow from your eyes! How your hearts would be filled with sympathy! How your purses would be largely opened to come to their help!

Because many of those dear converts are reduced to the humiliating necessity of asking your help, you look upon them as a band of mean beggars, who have come out of Romanism to get your support. Nothing is more unjust than those prejudices!

I could give you the names of many, who have lost good positions and have been ignominiously expelled from lucrative businesses, who have been obliged even to exile themselves from their own country for the Gospel's sake. Everyday there are some of our converts who are cruelly boycotted, and who cannot find where to gain a cent, or where to lay their heads in Quebec and Montreal, because they have preferred to follow Christ than the Pope.

I know the son of rich parents, who would have starved to death in a long and dangerous sickness, after being expelled from one of the most honourable positions in Montreal, had I not gone to his help. He was cursed by his mother, disinherited by his father, cruelly beaten by his brothers, turned out from the house of a sister, where he had tried to take refuge.

When his mother died not long ago, she left \$5,000 for him in her testament, but with the absolute condition that it would be given him only after his coming back to the Church of Rome, and after his leaving the cursed Protestant Church, of which he is one of the most faithful, though very poor members! That \$5,000 is there in a Montreal bank, to be handed to him the day he will burn his Bible to please the priests of Rome!

Yesterday, yes, yesterday, I spent an hour with him after he came out from a long and terrible disease which left him penniless, without sufficient clothing and without any means to get any.

Do you think that this young martyr feels or looks miserable? You are much mistaken if you think so. He feels happy to suffer those things for the Gospel's sake. He says that the \$5,000 does not tempt him; they are as a grain of sand when compared to his dear Bible. He knelt with me to thank the dear Saviour for what he was suffering for His love. He read with tears of joy the 103rd Psalm of David and repeated the beautiful words of the old prophet, "Bless the Lord, O my soul, and all that is within me bless His Holy name!" This Christian hero would have starved to death, he would be without any decent clothing to-day had I not gone to his help, almost in spite of himself.

During the more than thirty years, that, by the mercy of God, I have tried to break the ignominious chains which tie my dear countrymen to the feet of the idols of Rome, I have spent very few days, indeed, without meeting some of those heroic disciples of Christ who have left everything to follow Him.

Not long ago I was called to visit a young dying girl. Here is what I learned from her own lips: "Two years ago she had come through curiosity, to hear the message which the Good Master wants me to give to my Roman Catholic countrymen. Till that hour she had walked in the dark ways of Popery, invoking the name of Mary instead of the name of Jesus. She had confessed her sins to a priest instead of her God to get her pardon; she had put her confidence in her idols, scapulars, holy-water, instead of the blood of Christ to be saved. But, by the mercy of God, the very first time she heard the Truth, she accepted it. . . . Bravely, heroically going back home she said to her parents that Christ had saved her and that she had just accepted Him for her only Saviour, that she would not any longer invoke any other name but Jesus to be saved—that she would not go any more to the feet of men she knew to be more sinful than herself to get her pardon. She would go only to the feet of her Saviour, Jesus Christ, who had said to all sinners, 'Come unto Me,' etc., etc. The parents, furious against the daughter, went to the priest to know what to do to bring her back to their holy (?) church. 'Beat her—beat her well,' said the cruel priest of Rome, 'if she refuses to come to confess and she will not long resist your will.'"

The merciless father obeyed; and he cruelly beat the poor defenceless girl; one of the strokes caused her to vomit blood; a vein had been broken inside the breast, and an incurable sickness will bring that heroic martyr to her grave before long. . . . "Never give the name of my dear father;" she said, when finishing speaking, "since that he has repented and asked me to pardon him. More than that," she said, "my dear Saviour has heard my prayers when I asked Him not only to forgive my parents but to convert them also. They have consented at my request to read the Gospel, they have detected the errors and the frauds of the Church of Rome; they are now sincere followers of Christ. I feel so happy when I know that in a few days I will die for Him as He died for me!"

Protestants of Canada! These are the new converts of Rome in favour of whom I ask your sympathies. Will there be a single one who will rebuke me? Let me tell you again what I said before: not only as Christians, but as patriots, you have a grand, a noble mission to fulfil on this continent. It is to save the perishing millions of idolaters whom the Church of Rome keeps at the feet of her idols—the wafers gods! It is to bring to the True Christ the multitudes she leads to the feet of both her goddess Mary and her false Christ, it is to make free the poor slaves of anti-Christ, whom the God of the Gospel granted you to conquer on the plains of Abraham. It is only on that condition that the God of Heaven planted your glorious British banners on the impregnable citadel of Quebec. Do not forget it; you have a new battle to fight, a new glorious conquest to make, if you do not want to see your children becoming the humble servants, the degraded slaves of Rome in Canada. You must attack Rome to-day with the same determination as your heroic fathers attacked her stronghold, Quebec, the 13th September, 1759. But, to-day, it is not with the bloody sword of the field of carnage you have to fight and conquer, it is with the sword which Christ has given to His soldiers—the Gospel of eternal Truth and Life. In this new conflict be as heroic as your ancestors were in the first one, and the most glorious victory will crown your efforts and your sacrifices.

Let the Presbyterians put half a million of dollars, at once, in the hands of their leading men, to secure a permanent and solid evangelical education to 500 Roman Catholic boys and girls at "La Pointe-aux-Trembles." Let the generous and zealous Baptists, Methodists and Episcopalians, make the same noble offerings to their missions of "Grande Ligne" and "Sabrevois," etc. . . . Then, every year, you will see at least 2,000 intelligent French-Canadian young men and women, converted in these institutions, carry the Gospel of Christ with an irresistible power everywhere. Everyone of these dear young converts will be worth fifty Chiniquys to expel the dark night of Popery from our dear Canada. The walls of the modern Babylon will not stand against the united efforts of so many intrepid soldiers of the Cross. They will crumble into dust and on their ruins you will sing with the angels of God:—

"Glory be to God—the walls of Babylon are fallen."

Then that Church of Rome, which is to-day a stone to your neck, a chain to your feet, paralyzing your onward march to the regions of progress, happiness and liberty, will be removed; the myriads of black vultures, sent by the Pope, under the names of Jesuits, to eat up the very entrails of the people, will fly away from Canada, as the raven flew away from the ark of Noah, never to come again. Then the idols of Rome will disappear and the echoes of the sublime mountains, as well as of the magnificent and vast plains of our dear Dominion of Canada, will repeat the song of the angels of Bethlehem:—

"Glory to God in the highest, and on earth Peace, goodwill towards men."

Truly yours, in Christ,

C. CHINIQUY.

Montreal, 14 Park Avenue.

P. S.—I again, respectfully request the press of Canada which takes an interest in the evangelization of the French-Canadians to reproduce this letter. My address now in Montreal is 14 Park Avenue, where I will gratefully continue to receive the offerings of our dear Christian sisters and brethren for the building of our church and the support of the converted priests who want our help in their struggles against Popery.

C. C.

FRAGMENTARY NOTES.

MONTREAL.

The one topic of conversation among the members of our Church was the resignation of the esteemed and much-loved pastor of Erskine Church, the Rev. L. H. Jordan, B.D. Mr. Jordan has had the good fortune to follow good men since he entered the ministry, a fact which no doubt contributed something towards his success, and he has the gratification of leaving each congregation better than he found it. His closing discourses as pastor of Erskine Church moved the congregation in a manner they have seldom experienced. The after meeting or social testified, if that was necessary, to the affection entertained for Mr. Jordan by his people.

Dr. John Hall, of New York, has been called the millionaire preacher, a position to which, I think, he has no real claim, but it has never injured his usefulness in any way, and whilst Mr. Jordan may have some claim to this distinction, those who know him will not think anything the loss of him on this account. Mr. Jordan has been a diligent student all his life, and I have no doubt that when he says good-bye to the universities where he proposes to further prosecute his studies, that the knowledge gathered will some day be of benefit to our loved Church in Canada. Mr. Jordan leaves a congregation which any minister might feel proud to preach to, and there is every reason to expect that they will find a worthy successor to their late pastor. In the congregation there are many excellent and devoted members; the eldership, among many other valuable men, includes the Rev. Dr. Warden, who is Moderator.

The other congregations in the city give the most satisfactory signs of prosperity. Knox Church, under the ministry of the Rev. James Fleck, and St. Paul's, under the ministry of the Rev. James Barclay, are complaining for want of seating accommodation. Crescent Street is prosperous under Dr. Mackay. I had the pleasure of hearing Dr. Mackay, and suffice to say his sermon was worthy of his high reputation as a

pulpit orator. Chiniquy lectured in a crowded house in St. Gabriel Church to an appreciative audience.

HALIFAX, N. S.

was about donning its spring garb, but the usual grumbling about the weather was frequently heard on the streets. Whether the residents of this beautiful city are harder to please than others I do not know, but if they have patience everything will come to those who wait. They can always count on fogs, east winds, sunshine and showers, and they are agreed that Nova Scotia is the finest province in the Dominion, and that Halifax is by far the finest place in the province.

Another resignation is that of the Rev. Robert Laing, of St. Matthew's Church here, which is sincerely regretted by his people. Mr. Laing has proved a loving and faithful pastor, and leaves his congregation in good shape. This is the church to which Principal Grant ministered previous to his being called to the head of Queen's University. Mr. Laing's resignation has been rendered necessary by his acceptance of the presidency of the Ladies' College here, an institution which owes its existence to his energies and abilities. When it is considered that there has never been a good Presbyterian ladies' college, or even Protestant college, in the Maritime Provinces, until the establishment of this institution it will be admitted that to push such an enterprise and make it worthy of the Presbyterian name, the services of such a man as Mr. Laing are indispensable. The school is a credit to the Maritime Provinces, and an ornament to the city of Halifax.

HALIFAX LADIES' COLLEGE.

The Halifax Ladies' College was opened for the admission of students in September, 1887. In the previous year one of the most beautiful and convenient sites in the city had been purchased, and steps were immediately taken for the erection of suitable buildings, one for college purposes and another for dormitories. These buildings, which were by many considered too extensive, were almost immediately filled, and last summer a third building was erected at a cost of over \$20,000. The buildings cost altogether about \$65,000.

These buildings have been constructed with the view of securing the best conditions of convenience and healthfulness. The class rooms, the dormitories, the dining hall and kitchen are in separate, but connected buildings. Every room is heated by hot water and ventilated at considerable expense by a system introduced by one of the best mechanical engineers of the province.

It was the aim of the directors to establish this college on a first-class educational basis from the beginning. With this object in view the college was opened with a staff of twenty instructors. Among these were graduates of Wellesley, McGill, Dalhousie, Vassar and of the Conservatories of Music of Leipsic and Berlin. All the subjects proper to a more liberal education in the ordinary English and classical branches in music and in art are taught in this college. No pains or expense has been spared in equipping this institution of learning educationally and otherwise to meet the requirements of the day in regard to the education of young women. While not claiming to do university work, it furnishes all the means of a most liberal education, and aims to continue advancing in the direction of such educational standards as Newnham and Girton.

The situation of this college on the sea-board and in one of the healthiest cities of the Dominion would seem to make it a most desirable school for the education of many of our western young ladies, especially for those of the Province of Quebec, the means of communication both by the Canadian Pacific Railway and Intercolonial Railway being so rapid.

Mr. Laing being himself a western man would be most happy to do all in his power to make the institution a happy home for pupils from the west. The attendance at the college is very large, ranging from 250 to 300. We venture to predict for this institution of learning a great and useful future. We heartily wish this school the greatest success, and under Mr. Laing's management it is sure to become one of the institutions of the province.

The other congregations in the city by the sea are all prosperous and doing good work for the Master, and of no city or town could it be said more truly of our beloved Zion that peace reigns within her walls and prosperity within her palaces. From an interview with Principal Forrest, D.D., of Dalhousie, your correspondent learned that the past year was one of the most satisfactory that the college has had.

PINE HILL COLLEGE

gave its first degrees this year, and very sparingly at that, only one brother coming in for the honour. We sometimes wonder what is the object in giving colleges power to confer degrees. They might as well be without power since they so sparingly exercise it, as is sometimes the case. We do not believe in a money qualification, and the sooner our universities close down on this feature of the business the better will it be for all. Let the man of merit alone get the honour, whether he be poor or rich. If some of our rural, and even city clergy were rich, they would stand in a much better light before the public, for the simple reason that, having means, they could visit the great cities of the various countries, have access to the great libraries, a privilege denied to men of limited means. In the old country it was easy for bishops and archbishops to write books, they had large means, they had curates and rectors to do their work, and had every opportunity to develop any talent they possessed. Let no one despise money or the power which money confers. The Established Church in Ireland and England was great be-

cause it was rich, and endowed by the State, and whilst in this country we do not want State-endowed institutions, there is no denying the value that they have been to religion in the days gone by. I know many of my friends will dissent from this view, but I have been there and can bear testimony to the fact that had it not been for the *Regium Donum* in Ireland a great many of the villages would have been without Presbyterian ordinances, and the result would have been that many would have gone over to the English Church as by law established. They had soup kitchens during the years of the famine, and many silly Presbyterians were induced to go to their Church either to sing in the choir or receive some tangible advantage.

The Rev. Dyson Hague, of Brockville, son of George Hague, of Montreal, has been called to the pastorate of St. Paul's Church in this city. The new rector has arrived and preached his inaugural sermons, and, I need not add, with much satisfaction to the congregation. Mr. Hague is a live evangelical preacher, and will be an important addition to the evangelical pulpit in Halifax, and from the enthusiasm manifested I predict for him a very successful pastorate.

The provincial elections have just taken place—the Government is Reform, and has been returned to power with an overwhelming majority. There were no live issues as in Ontario, such as Equal Rights, Separate Schools or Dual Languages. Protestants have here, as it ought to be, equal rights, and they know how to use and maintain them.

Halifax.

THE DEACONESS.

BY T. TURNBULL, JR.

I must confess this subject has puzzled me—not the person but the office. Even now, after consulting Pool, Brown, Haldane, Scott, Heary, Meyer, Godet, Lange, Alford, Hodge, "The Imperial Biblical Dictionary," "The Pulpit Commentary," "Dictionary of Christian Antiquities," and some other helps, I fear, I am not thoroughly posted. Nearly all of these point to a rich, benevolent lady, evidently widowed, and likely up in years, named Phoebe, as being the first *bona fide* female deacon on record.

She was a Greek, had been born and brought up a heathen, and her parents, in the pardonable pride of their hearts, had named her after the great goddess Diana of the Ephesians. After hearing the Apostle Paul preach the Lord had evidently opened her heart to attend to the things spoken, and she became a power for good. She belonged to a very limited class—limited at least in our day—who made it a special duty to help poor preachers along. We all have our hobbies, but this one is rare, and therefore very valuable. Dear old Mrs. Phoebe acted like a mother, or at least like an ecclesiastical sister, to the apostle, and he never forgot it. So when she made up her mind to travel, going even from Cenchrea, near Corinth, to the city of Rome, he wrote a short but pithy recommendation, such as ministers often have to do whether they feel like it or not. This testimonial was very characteristic of both the writer and the bearer, but the part we are most interested in just now is the expression "a servant of the Church." Upon this, as a peg in the women's court, has been hung the sacerdotal garments of a deaconess.

The Greek of the word "servant" is *diakonos*, which can easily be converted into deacon. Hence it is affirmed that this well-to-do and motherly old woman held a distinct office in the church at Cenchrea, and that our Church is not altogether Pauline because we have no female deacons in it.

Now I cannot see that the word "servant" means anything more than a willing worker, but some say it is proven beyond a doubt to mean an office. If so, then I want light on a few passages.

For instance, it bothers me when I turn to Luke viii. 3, and Matthew xxvii. 55, 56, and read of the Marys, Joanna, Susanna and many others "*diakonousai* unto Him." Were they deaconesses?

When the helpless, friendless and old Jew and Greek widows were being provided for out of the poor fund of the Apostolic Church, green-eyed jealousy started the clannish grievance, that specious grumble that the lapse of years has not destroyed—about the Grecians not being so well treated as the Hebrews in the daily *diakonia*. The twelve apostles asked the disciples to select seven men who could take that business off their hands, "but," said they, "we will give ourselves to prayer and the *diakonia* of the Word." Were the apostles deacons, and what particular office was that in connection with the Word?

I am still more puzzled when I turn to Hebrews vi. 10, where the Hebrew Christians, all and sundry, are commended because they "*diakonesantes* to the saints, and do *diakonountes*." Was that noble band of men and women a wholesale diaconate?

More mystifying still, our Saviour came "not to be ministered unto, but to *diakonesai*." Was He a deacon?

Or when our Saviour had ended His temptation, "behold angels came and *diakonoun* unto Him. Were they deacons?

The apostle, in writing to the Hebrew Christians, asks, "Are they not all ministering spirits (that is, to minister publicly in sacred office—*leitourgika*) sent forth to *diakonians*, etc. If angels are deacons they must be of a very high order.

The only way out of the difficulty I can see is to understand the word as having no reference to an office at all, but to the willing workers for the Lord. The expression "servant of the church" would mean, then, that Sister Phoebe was one of these good-hearted, ready-to-hand, whole-souled women upon whom the blessing of the Lord rests and whose meek and quiet way of doing good gladdens the heart of many an overburdened and discouraged minister. God bless them. May their memorial never grow less.

This does not deny, of course, that there were female helpers, especially in Greece, where women were much more excluded from the society of men in public than in Italy, nor that for special cases these would be very advantageous to our Church to-day, but it certainly does not affirm that there was an established order of deaconesses distinct from, and but little inferior in authority to, those honest and well-reported men whom the apostles had ordained and inducted into the diaconate.

In conclusion, I know but very little about it.

THE SIXTEENTH GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH IN CANADA.

Principal Grant, retiring Moderator, took for his text Hebrews xii. 28, 29, from which he preached the following sermon:—

What is this kingdom that cannot be moved?

1. It is the righteousness, peace and joy in the Holy Ghost into which the soul enters when born again. The kingdom of God is within you, said Jesus. He who knows not this secret will never wear the only crown that is worth wearing. He who is subject to the Lord rules his own spirit and is a true king. There is a sense in which this kingdom of the soul can be, and has been, possessed by men outside of Christendom. "The good mind possesses a kingdom," says Seneca; and the Stoic philosophy preached the duty, accordingly, of living a serene, self-contained life, unmoved by the vicissitudes of fortune. Perhaps this was all that some of our own poets meant when they asserted that the mind is all-sufficient of itself, is superior to fate, and rests immovably on its own foundation. But the kingdom which the Christian receives is much more than this. Well he knows that he cannot stand in his own strength. He enters into a new world where, far from living alone, self-poised, in isolation from others, he is brought into sacred relations with God through His Son by the indwelling of the Spirit, and with universal humanity. In that new world he is a king. Dependent on God for everything, all things are his. He sees his sinfulness in a light that shines into the inmost recesses of his soul, yet he is as free from sin in God's sight as the purest angel before the throne. Though repenting every day, he is full of holy joy. He is engaged in continual conflict, yet at peace, a peace lover, and a peace-maker. He can stand alone against the world, because he is not alone. He has received a hundred-fold in this time, houses and brethren and sisters and mothers and children and lands, with persecutions. He has no fear of losing his crown, because he is kept by God. His kingdom cannot be moved.

This high position to which we are called can best be understood when compared with that occupied by believers before Christ. In the Old Testament, the nation is God's friend, son or spouse. We are so accustomed to think of religion as a matter between the individual and God, that it is difficult to entertain this conception of the whole nation as the religious unit. It is true that in the later writings of the Old Testament, the problems of individual life are dealt with; and in the Book of Psalms we find souls entering into the closest relations with God, telling their spiritual experiences in strains that gain new sacredness, as new generations of believers sing them. But it is only since Jesus revealed the Father, and sealed the new covenant with His blood, that every believer knows that he is personally united to God as friend and son. This is the kingdom we receive. We are heirs with God and joint heirs with Christ.

Is it any wonder that men united by this faith should again and again have turned the world upside down? They did so in the days of Paul and less or more in every century since. In the fourth century it was Athanasius against the world, and the world against Athanasius for fifty years. He seemed to be fighting for a syllable, for a letter. From that point of view there is truth in Carlyle's sarcasm, but Carlyle lived long enough to acknowledge that he was wrong in this particular case, and that in the conflict between Athanasius and Arius it was not a vocable but Christianity that was at stake. Men of like spirit, lambs in the midst of wolves, prevailed during the conflict of the mediæval Church with those successive deluges of fierce heathenism that submerged the monuments of civilization,—conflicts with ignorance, with brute force, with anarchy wide as Europe. So it was again in the days of the Reformers. So it was in the seventeenth century, when the hardy Swede, the Scotch Covenanter, and the English Puritan saved the good cause from extinction. Macaulay had no sympathy with the faults and one-sidedness of the Puritan, but he saw clearly wherein lay the secret of his mighty strength. He was a man dependent on God, in fellowship with Him, ever seeking to learn His will from His Word and from the signs of the times. To know God, to serve Him, to enjoy Him was the great end of his existence. Besides, he owed everything to God. "He had been rescued by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God." Such a faith elevated soldier and general, peasant and peer alike, high above all external circumstances. What was even a diadem on earth to the crown of glory which should never pass away? What a kingdom that the Ironsides could overthrow to the kingdom which could not be moved?

Men of the same spirit, though not of the same form, we must have in our own day, if society is to be saved and earth to be redeemed. Socialism does not possess the secret. The power of the individual, the potential grandeur that there is in the free soul must be fully recognized. God's cause must welcome everything that tends to develop moral and spiritual strength in men and women. And, as in the days of the judges of Israel, men are raised up to do the work that has to be done. Still, too, they come in strange guise and from unexpected quarters: Lincoln from the caucus, Gordon from the army, Stanley from a newspaper's staff;—but, as a rule, the men who bear the brunt of the conflict that is ever going on in this world where warfare is God's great instrument for development, the men and the women who dare not turn away from Him who speaketh from heaven, come from homes where faith is leaned on as the twin pillar of life, from fathers and mothers who have brought them up in the nurture and admonition of the Lord. From thence have come in our own day, Moffat and Livingstone, Pattison and Hannington, MacKay of Uganda, and Mackay of Formosa, and a thousand others. The country that has the greatest number of those men is the greatest country. Our place in history will be determined not by our population, not by the volume of our exports and imports, but by the character of our people. A nation can do without army or navy, without silver or gold, but it cannot do without men of faith. These are the victors. Jerusalem, gasping for life, yet sending through Isaiah the message of scornful defiance to the resistless army of Assyria, teaches us that. All history confirms the lesson.

Men and brethren! Is faith building her inexpugnable fortress in our souls, that house of God which neither force can harm, nor fear enter, that kingdom which cannot be moved, though the earth do change and though the mountains be moved in the heart of the seas, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof? This is the one thing needful, so far as we are concerned. And our work as ministers of the Word is to bring men to see how great is their inheritance. They are to be united to the living God, not hereafter in a distant heaven, but here and now. Why think of God as more visible in another province of His kingdom than in this? Can truth, justice, pity, goodness, love, be ever better than they are now and here? How can there be a diviner order than we see around us, except in so far as sin has disturbed it, and there specially is our place, there the high and honourable service to which we are called. Oh, it is a glorious thing to have the insight of faith. What calmness it gives! What strength it gives! How it takes away all low and mercenary views from religion! Religion no longer consists in a selfish desire to gain happiness or escape from torment. We no longer fancy that we have deserved heaven by meritorious doing. We know that after walking with Him in white for myriads of years, we can have no other ground

of confidence than we now have, and all our confidence now is in Himself. We know Him as love, but that love is something very different from easy complacency or tolerance of evil. Nothing is so inflexibly righteous, nothing is so jealous of its own honour, as love. It is a furnace detecting the burning up of all our dross, a furnace in which only they can walk beside whom the Lord walks. No wonder that we are called on to serve Him "with reverence and godly fear." The manifestations of God to Moses were by fire, and still our God is a consuming fire. But how much more terrible, all-embracing, pitiless to dross is a burning atmosphere, than a burning bush or a burning mountain, from which we can stand as far off as we like!

The kingdom which cannot be moved, means then for each of us, first of all, personal religion; as our text puts it, grace in our hearts, "Whereby we may offer service well pleasing to God." The kingdom, says St. Paul, is not eating and drinking; it is not a question of ritual, law or form; of abstinence, or will-worship of any kind, but it is "righteousness, peace and joy in the Holy Ghost; for he that in this serves Christ, is well pleasing to God."

2. Our personal relation to God does not exhaust the meaning of the kingdom which cannot be moved. When two or three meet together in Christ's name, He is present with them and a Church is constituted. Christianity takes the social form as necessarily as humanity. It is only in society that man attains the perfection of his being, and only in the Church can the believer attain to full spiritual stature. As Calvin says, "God in one moment could render His own followers perfect; yet He would have them grow up to maturity only by means of an education by the Church." Every individual who is incorporated in a nation or any other society receives a portion of the general life. He severs himself from this at his peril, and the community on its side cuts off no member save for the gravest cause. Even to charge a citizen with an offence punishable with exile or death would be considered an insult that amounts to a crime. Much more should it be so considered in the Church. But while our Lord established the Church, the form which the society assumed at first by no means determined its form for all time. High Churchmen in all churches have thought so, and as we generally find what we look for, these—all alike—find their own Church order in the New Testament. This is very gratifying to them, but they forget that the characteristic of Judaism was that its form was fixed, fixed too by God, and that, therefore, as we are here told, it was inferior to the Christian Church. It was a necessary transitional constitution, with freedom foreshadowed as its aim, four hundred years before it was given. This aim was not seen by the Jews or even by the Jewish Christians—and little wonder that it was not. For how venerable was that ancient Church! How perfect the law! How excellent in beauty the temple! How splendid the priestly vestments! How abundant the provision for the officers of the Church! How imposing the ritual! With what awful sanctions the whole constitution had been established! Everything made according to the pattern shown in the Mount! And now they who knew that all this was of Divine order, who fondly believed that it was to be forever, to whom it was dearer than their very heart's blood, were told,—and not by an apostle who had companied with the Lord—that all was to be abolished. Verily, it seemed blasphemy. And he offered them in its place no other formal constitution. The Church was subjected to the general laws that determine the origin and growth of society. It grew in accordance with the principle of association and of secret power from its head, on which the Lord declared it was to be based. The principle of representation was also adopted from the first, a notable instance being the sending of Paul and Barnabas by the Church at Antioch to the council that met in Jerusalem.

In every organism there are propensities to variations, and these are the principles of progress. In the case of the Church these were very numerous, because of the vigour of its life and because of its rapid extension to lands and peoples that differed widely from each other. Polity, however, cannot remain in a fluid state. What Bagehot calls "a cake of custom" is of necessity created. When once that is done change becomes difficult. The polity adopted by the Church for reasons that were merely practical in the second and third centuries, was soon considered to have a *ius divinum*, and then "the error which has arrested a hundred civilizations" threatened the development of the Church. "Men are too fond of their own life, too credulous of the completeness of their own ideas, too angry at the pain of new thoughts to be able to bear easily with a changing existence." They cannot bear to have anything shaken, to have their kingdom moved in the smallest particular. But the Church sprang from a Divine seed, and its development could not be wholly arrested. Not only was the slow and silent alchemy of time always at work, but special reformatory and even revolutions took place. When the upheaval of the sixteenth century shook the yoke of custom from men's minds, the elaborate polity that ten or twelve centuries had forged was seen to be ludicrously inconsistent with the simple organism of the early Church. Back to the apostles, for polity, for doctrine, for ritual, became the cry. Back to Christ for life. The Church was disrupted. The reformers, throwing themselves on fundamental principles and adapting these to the circumstances of the times, organized national churches with marvellous efficiency and the least possible delay. These aimed at including all the religious life of the respective countries. In the century following, many of the Puritans, in order the better to fight an arrogant and cruel prelate on its own ground, claimed a *ius divinum* for Presbytery; but our Church never made the claim. All that it contends for is that Presbytery "is founded on and agreeable to the Word of God," i. e., it finds the principles but not the details of polity in Holy Scripture. And as with polity so with doctrine and ritual. The Church claims and exercises self-government with regard to all three. For instance, never were there these symbolical books that a national church had so much reason to honour as those drawn up by Knox and his illustrious coadjutors; but for the sake of union the Church of Scotland laid its noble Confession aside and adopted another, drawn up by an Assembly appointed by the Parliament of England, in which the delegates of the General Assembly numbered not more than one in twenty. That new Confession also asserted the freedom of the Church as its charter. It stated plainly that "all Synods or Councils since the apostles' times . . . may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both." Creeds and confessions compiled by men have merely a secondary authority. The Word of God is the only supreme authority, and even with regard to it we must not confuse the code and the interpretations of the code. Our interpretation of the Word will vary according to the light that is thrown on it by the Lord in His good providence from time to time, and according to the point of view that the progress of thought and scholarship enables us to take. Very jealously must the Church guard its freedom. The penalty of not doing so is that it becomes a petrification, and then it matters little whether it is a petrification of Rabbinism, or—like the Greek Church—of the first five centuries, or of Medicinalism, or of the Reformation, or of the seventeenth century. In every such case the Church is a society in love with its own voice. It refuses to listen to Him who speaks from heaven. It anchors itself to that which can be shaken, and it will be swept away along with the sacred idols. Pregnant with instruction is the fate of the Jewish Church, if I may pause here to refer to a single example. We can never know the Scriptures better than the venerable Rabbis of Jesus' day. They read and re-read, they copied, compared and commented on them. They rejoiced in them as their great possession. They would die rather than sacrifice a word or letter, yet, incredible though it sounds, they were ignorant of their meaning. They professed even to look for a fuller revelation and a greater prophet, yet when He came they rejected Him and called Him—devil. Why did not these good men see and hear Him who spake from heaven? Because they substituted the record of God's dealings with their fathers for the voice of the liv-

ing God speaking to themselves. They were of the same spirit as their unbelieving ancestors, whom they easily condemned for killing the prophets. Jesus told them so. Stephen told them so. For answer they crucified the One and stoned the other. We cannot stone or crucify, but if we do all we can against those that are bringing us fresh light from the Master,—if we shut our eyes to the light, saying, "We see," if we cast out of the synagogue those who are confessing Him truthfully as they find Him, what are we but children of the Sanhedrim?

Much need have we in our day to remember that the Church is not only free to investigate and free to adapt itself to the times and the country, but that it is bound to exercise this freedom, subject only to the restraints imposed by loyalty to its own honourable past, and to the guidance of the everlasting Spirit of Truth. We are living in an age as wonderful as that of the Renaissance and Reformation, and we honour our great spiritual ancestors, not by a servile imitation of their phrases, customs and clothes, or adherence to the ignorance and one-sidedness that were incident to the times, and are always inimical to humanity, but by being filled with their spirit and by emulating their fearlessness and devotion. Imitation is for monkeys. Principles are for men. More heroic men perhaps never lived than our English and Scottish ancestors of the seventeenth century. But the Church did not begin with them, nor was the final goal reached by them. Sir Walter Scott and many others have described their mistakes, their absurdities, their intolerance. It may be necessary to speak of these things, but it should be done by us in the tones that we reserve for our best benefactors, and after the manner in which Holy Writ records the errors, yea, the crimes, of Abraham, Moses and David, and the blameworthiness of apostles and martyrs. Where we have one word for their failures, let us have volumes for their deserts, their conflicts and their success. Let us love with a love like theirs the Church which Christ purchased with His blood, and which they—filling up that which is behind of the sufferings of Christ for His body's sake—sanctified by their toils and tears, their lives and their deaths. Then the Church will become increasingly beautiful age by age. We shall not take up concerning it the false and foolish boast of *semper eadem*. Its glory rather will be seen in this, that while Jesus Christ is the same yesterday, today and forever, He has power to mould the Church into new forms of beauty. Each age will then recognize the Church as suited to its wants. It will be increasingly the home of believers and the hope of humanity, and at length the ideal church will become the real, prepared as a bride adorned for her husband. The removing of those things that are shaken signifies that those things which are not shaken shall remain.

So far as matters of doctrine, ritual and polity are concerned, we can learn much from sister churches, but we must always remember that we have to bear our own burdens, and that they who cast their responsibilities on others always lose more than they gain. But however important matters of organization may be, the Church has work of infinitely more importance. Here, too it must do its own work. The Church exists in every nation to witness for God to that nation. That means much. It may be said to mean everything. It certainly means that every channel of the nation's life must be flooded with new power. The organization which enables the Church to discharge most fully these high functions is the best, and the Church will do its work best when it is thinking least of itself and its machinery, when it boasts little of ancestry and seeks much to understand the signs of its own times, with its eye fixed on the Head and not on itself. It is from this point of view that the unity of the Church becomes of prime importance; for when the question is asked, will the Church have most power to cure the industrial, political and social diseases affecting the country, when divided into rival sects or united into one army? there can surely be only one answer. How terrible, too, those diseases are is mournfully manifest. Everywhere the masses are in a condition of unrest. The wage relationship between man and man is felt to be inadequate. It is better than slavery, better than feudalism, but it is not up to the ideal of Christianity. It is not what the Fatherhood of God or the brotherhood of man demands and implies. Has the Church no message but one of future blessings, to the millions who toil for daily bread, for a daily wage that may be taken from them at any moment? If so, it will be no church for them. Is the Church doing its duty to the poor, the sick, the helpless, the betrayed, the neglected waifs and strays who in horrible revenge become the worst ulcers on society. We read with tears of the massacre of innocents in Bethlehem by Herod. Hundreds of innocents are murdered more foully every year in Canada by our neglect. To every hospital betrayed girls in a never ending stream betake themselves with faltering steps. Sometimes they are admitted, sometimes not. There is no room for them. They are told to look for work and work on till they drop. What becomes of the children? Perhaps huddled off with an entrance fee to institutions in great cities, to be sprinkled with water in the name of the God of mercy, and to die; perhaps sent to baby farms to die without sprinkling, or to live stunted and dishonoured lives. What becomes of the mothers? What wonder if, hopeless and despairing, they henceforth prey on society as long as they live. And the fathers? They walk the earth thereafter knowing in their hearts that in God's sight a worse brand than that of Cain is on their foreheads. All this and other like things are going on year by year. Is the Church silent because powerless?

What revelations of political immorality, too, are being forced on our attention almost every day? We condemn Jesuitism and praise government by party. According to it the supreme consideration is the greater glory of the party. Is not that the very essence of the Jesuitism we hate? At this very moment public contractors are telling openly of enormous sums of money levied on them by governments, in order that the people may be debauched and elections won. The highest court in the land, after full enquiry, has solemnly and unanimously decided that one of its members was guilty of conduct "discreditable, scandalous and corrupt." Straightway 1,300 men in one county declare the man worthy to be their representative. True, 1,300 are less than one-fourth of the voters. But the other three-fourths are equally guilty, until they unite in demanding his resignation, confessing with shame that they thought more of a petty partisan triumph than of their own honour, the honour of their county, and the honour of the country. We all will share in the guilt if the man is allowed to sit as one of our rulers. This awful example of the sin of making party an end instead of a means will surely lead to reflection and reform. If not, the tone of the people has been permanently lowered.

Other evils that threaten our life as a nation might be mentioned, but let these in the meanwhile suffice. Critics may indeed say that these are not strictly religious subjects. Are they not? Can we be indifferent to the atmosphere which we and our children breathe? Has not religion to do with loving mercy, caring for the unfortunate, visiting the fatherless and widows in their affliction, doing justly to employers and employed? Can we be spiritually minded, by the simple expedient of shutting our eyes to sin? Can a man be religious, yet steal, or be the friend, companion or consenting constituent of a thief or betrayer of trust? Can we form moral character in our children when social or political immorality is openly winked at? To imagine so is to be guilty of infidelity, is to refuse to pray that God's will may be done on earth as it is in heaven. If the ship is wrecked what becomes of those it carries? If there is corruption at the heart, what becomes of the individual cells that compose the whole tissue of the body? Alas! "the waters about us are indeed nought and the ground barren." But the Church says that it has a divine salt and that when that is cast into the spring there shall not be any more death or barren land. The organism of society is diseased. The Church claims that it is possessed of a power that can

restore it to health. Let the Church then do its work and make good its claim. Darkness is impending over the people. Let the voice be heard, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee!"

Very great, we are here reminded, are our privileges as members of the Church of Christ. I say, "the Church of Christ," for let us never forget that primarily we are ministers and members, not of the Presbyterian, but of the Christian Church. That Church is Mount Zion fair and fertile, not sterile Mount Sinai. It is the city of the living God, the heavenly Jerusalem, not the poor collections of houses that had to be again and again swept with fire and sword, and reduced to heaps. It includes in glorious union an innumerable company of angels, the General Assembly and Church of the Firstborn which are written in heaven, God the Judge of all, and the spirits of just men made perfect. Its Head is Jesus, the Mediator of the new covenant, and it trusts in the blood of sprinkling that speaketh better things than that of Abel. This is the ideal Church which we must seek to realize. There will be many a terrible shaking first. "That shaking," says Bengel, "began at the first coming of the Messiah; it will be finished at the second." In the meantime, see that we refuse not Him that speaketh, as Israel refused at Sinai. His glory now is more awful; His voice more searching, the kingdom He is investing us with, grander far. It is ours to make the Church in Canada the highest possible expression of His Kingdom; above all to make it co-extensive with the noblest life and thought of the nation. Our fathers always embraced the whole nation in their thoughts and prayers. They did great things through faith. We cannot rest contented with what they achieved. We must not be satisfied with that to which we have already attained. We must press forward. In all our striving, God give us grace, that we may serve Him acceptably, with reverence and Godly fear.

The Assembly having been constituted, Rev. George Burson, of St. Catharines, in a few neat and complimentary sentences proposed Rev. John Laing as Moderator. Mr. L. W. Johnstone, of Fredericton, seconded the nomination. Rev. D. MacGregor, of Amherst, proposed and Rev. Mr. Carruthers seconded, that Rev. Thomas Sedgwick, of Tatamagouche, be Moderator. Mr. Sedgwick while appreciating the honour of being proposed declined nomination and urged that the choice of Dr. Laing be unanimous. With this suggestion the Assembly cordially agreed, and Dr. Laing being invested with the official robes delivered a brief and appropriate opening address.

Rev. Dr. Burns, Halifax, in his usual felicitous manner, proposed the thanks of the Assembly be tendered Principal Grant for his conduct in the chair and for his excellent and seasonable sermon. Rev. D. J. Macdonnell, with the utmost brevity compatible with effect, seconded the motion which was heartily carried, when the Assembly adjourned.

SECOND DAY.

The first hour on Thursday morning was spent in devotional exercises, the Moderator, Rev. James S. Carruthers, Charlottetown, P.E.I.; Dr. Burns, Halifax; Dr. James J. S. Burnett, George Sutherland, Fingal; Dr. Gregg, James Farquharson, Pilot Mound; F. Blaikie, Sarnia, and Professor Fowler, Queen's University, taking part.

At the afternoon meeting the first thing was a motion by Rev. D. J. Macdonnell that after the opening services the Assembly roll be held as read, the motion was seconded by James Croil.

Rev. R. Murray moved that the matter be remitted to a committee to report before Tuesday next. The vote was taken and the amendment was lost by a small majority. It was settled that the present method of calling the roll remain as it is.

The report of the Committee on the Assembly Roll, submitted by Professor Bryce gave rise to considerable discussion as to whether the Assembly could constitutionally recognize the appointment made by the Synod of the Maritime Provinces. The difficulty was solved by remitting the matter to a special committee to consider the case and report, and that in the mean time the Rev. K. Grant be invited to sit and correspond with the Assembly.

Applications to receive the following ministers by the General Assembly: Rev. J. Sutherland, from New South Wales; from the Presbytery of Quebec to receive Rev. Thomas Charbonnel. Dr. Gregg objected to Mr. Charbonnel's reception on account of the fact that he has married his deceased wife's sister. He concluded by moving that the application of Mr. Charbonnel be not received. This was seconded by Rev. Gustavus Munro. Principal MacVicar offered some explanations concerning Mr. Charbonnel's status. Rev. Mr. Love stated that the applicant was an ordained missionary under the supervision of the Quebec Presbytery, where he was doing excellent work. An animated discussion followed. Rev. Mr. Cruickshank moved that the application be refused on the ground that Mr. Charbonnel had married his deceased wife's sister. Mr. George Hay seconded Mr. Cruickshank's motion. Principal Forest moved and Rev. F. M. Dewey seconded the amendment to the effect that the matter be remitted to a special committee with instructions that an early report be presented. This was carried by a large majority.

The other applications went through in short order. In reference to the last-named in the list it was stated that he had not made his application in time to admit of the issue of the usual circular letters. The others were: Rev. John W. Black, from London (England) Presbytery, by Presbytery of Montreal; Rev. D. Jones, from the American Church, and Rev. Andrew Dowsley, Church of Scotland missionary in India, from Presbytery of Peterborough; Rev. Alexander McGee, from the Church in Ireland, by Presbytery of Owen Sound; Rev. Mr. McKee, from the American Church, by the Presbytery of Sarnia; Rev. John Sinclair, from the Free Church of Scotland.

HOME MISSIONS.

Principal Forrest at the evening session presented the report of the Home Mission Committee, Eastern Section. He first referred to the Augmentation Fund. There had been asked for this fund \$8,000. To this Church the eastern section of the Church had heartily and fully responded to the call. In that section the Augmentation Scheme has been a decided success. No evil results had followed the institution of this fund. The congregations aided have not been pauperized. There has been a growth of liberality in those congregations. Neither has this fund done any harm to the Schemes of the Church. The other schemes show a healthy increase. Dr. Forrest referred to the success of Dr. Robertson's visit to the Maritime Provinces in behalf of the North-West. These special efforts in no degree lessened the interest in the home work. A comparison of the reports for the last few years shows a steady increase. Reference was made to the mission work in Labrador. In the Eastern Section of the Church there is a growing heartiness and zeal in the blessed work in which it is called to engage.

Rev. E. Smith, Stewiacke, proposed resolutions concerning the points mentioned in the report in short, but clear, forceful and inspiring speech, in which the points showing in the clearest light the progress of that section of the Church were put forth. He concluded by an eloquent plea for the maintenance of the Augmentation Scheme.

Rev. Mr. Whillans seconded the motion, which was unanimously agreed to.

Rev. Dr. Cochrane, Convener of the Home Mission Committee, Western Section, then submitted the annual report. It contains a remarkably clear, comprehensive account of the actual condition of this most important part of the Church's work. It states that the financial statements submitted show that the Home Mission Fund closes the year with a small balance in hand amounting to \$1,

706.82, while the Augmentation Fund shows a deficit of \$658.07, in spite of the reduction of grants that was made in March. Had the grants been paid in full the deficit would have been \$3,716.32. But for the handsome contributions received this year from the Maritime Provinces, grants from the British churches, and bequests, the Home Mission Fund would have had a considerable deficit also, as the ordinary contributions from congregations are still far from adequate to meet the increasing expenditure.

In the report now presented it will be observed that the arrangement differs from former years. The two branches of our work—Home Missions and Augmentation—have been kept distinct, in the hope that this will facilitate reference to the work done by the Presbyteries in each department, instead of having them reported together as formerly. The report contains particulars, more or less copious, of the progress of Home Missions and Augmentation in the different provinces and Presbyteries, reports of the Students' Missionary Societies, the Lumbermen's Mission, and other matters of interest that have engaged the attention of the Committee during the year. The appendix presents complete and carefully-prepared statistics of all the mission stations and augmented congregations under the care of the Committee, with the names of the missionaries, probationers and student catechists now employed.

The progress of the work in Manitoba is fully detailed in the following extract:—

It is now nineteen years since the Presbytery of Manitoba was formed, and it may be well to compare our present state with our position then as a Church. Relative to the other Protestant denominations we stood third. Winnipeg then had a population of 421, now 22,892, exclusive of the floating population; Manitoba 19,000 now, say, 150,000. We have now, as a Church, passed the other two churches, and stand at the head. The figures of 1882 are given with those of 1871:—

	1871	1882	1889	1890
Congregations and mission stations....	9	129	473	510
Families.....	189	2,027	6,797	7,081
Communicants	1,355	7,677	8,218	8,218
Churches	6	18	123	144
Manse.....	2	3	26	30
Contributions.....	\$2,000	\$129,535

In presenting the report Dr. Cochrane congratulated the Assembly on the report of the Eastern Section and drew attention to some of the more important facts set forth in the report. The contributions for the year amount to \$84,000. This by no means represents all that has been contributed for Home Mission work. In the larger cities much had been done for Church extension without receiving anything from the Home Mission Fund. In calling attention to the details of the work he thought that a Presbytery should be erected in the Parry Sound district. There should be no diminution of effort in sending the Gospel to the people of Quebec. Then he referred to the remarkable progress made in Manitoba and the North-West, paying a glowing tribute to the able services rendered by Dr. Robertson. He suggested that Sabbath schools might be interested and their energies enlisted in support of the work in the North-West. In British Columbia much progress has been made during the past year. It is now a united Church. The Convener expressed his heartfelt thanks to the Irish and British Churches as well as to those of the Maritime Provinces for the liberal aid extended to the work in the North-West. He concluded with an earnest and forceful plea in behalf of the Augmentation Scheme.

Rev. D. J. Macdonnell then addressed the Assembly. He regretted that in connection with the Augmentation Scheme there was a deficit in the West. It had necessitated a reduction in the amount promised the ministers from the fund. He hoped, however, that from this time forward there would be increased support to the scheme. Since March, however, several contributions have been received, helping to reduce the deficit. He made several ringing remarks on the duty of Presbyteries, ministers and congregations in relation to the scheme.

Dr. Warden moved a series of resolutions, one of which, referring to the conference held between the Woman's Foreign Missionary Society, the Foreign Mission Committee and the Home Mission Committee, gave rise to brisk and breezy discussion. Dr. Warden thought the Home Mission report was the most encouraging that has yet been presented. For the year for Home Mission proper there has been received \$51,877, a large increase over every preceding year. Also for Augmentation there has been a marked increase in the total this year, being \$25,400. Some of the non-contributing congregations are not disloyal to the scheme; having hitherto been aid-receiving, now they have resolved to be self-supporting. The scheme has done much for Church extension in necessitous fields. He had great hopes for the future of the Augmentation.

Professor McLaren spoke in explanation of the course taken by the Woman's Foreign Missionary Society in declining to broaden the basis of that Society in order to include Home as well as Foreign Missions.

Mr. Hamilton Cassels also defended the action of the Woman's Missionary Society in connection with the Foreign Mission Committee, and claimed that they were heartily in sympathy with Home Mission work.

Dr. Cochrane briefly replied, after which Principal Grant made a few remarks in defence of the position taken by the Woman's Foreign Missionary and Foreign Mission Committee. He held that their position was misunderstood. Rev. D. J. Macdonnell spoke in defence of the statement objected to in the Home Mission report.

Dr. Moore moved that the report be remitted to the committee for further consideration. Dr. Warden gave details of the conference between the Ladies', the Foreign and Home Mission Committees. Dr. Caven thought the matter had been sufficiently discussed. He thought the expressions to which objections had been taken might be withdrawn. To this Dr. Cochrane consented. This solved the difficulty.

THIRD DAY.

After the opening exercises the consideration of the resolutions relating to the Home Mission Report was resumed. The proposal to make a slight reduction in the grant to supplemented congregations in the North-West, from the Augmentation Fund. Dr. King's amendment to the effect that a conference between the representatives of the Home Mission Committee and members from Manitoba and North-West be held was unanimously agreed to.

Applications in behalf of the following students and catechists for status or license were remitted to the committee on reception of students: Mr. James Medill, from Presbytery of Kingston; Mr. Oswald, from Presbytery of Messrs. John Garrioch, Hector M'Lennan and D. C. Stinson, from Presbytery of Barrie; Messrs. John Hossie, Samuel Polson and Johansen, from the Presbytery of Winnipeg; Mr. Archibald Mathieson, from the Presbytery of Regina; and Mr. John Henry Courtney, from the Presbytery of Ottawa.

The following applications for leave to retire from the active duties of the ministry were then remitted to the committee appointed to deal with the cases submitted: Rev. George Christie, from Presbytery of Halifax; Rev. W. A. Johnston, Rev. Alexander Ross, from Presbytery of Lindsay; Rev. William Millican, from Presbytery of Guelph; Rev. Andrew Wilson and Rev. William Meikle, from Presbytery of Toronto; Rev. George Bremner and Rev. John Crombie, from Presbytery of Lanark and Renfrew; Rev. Archibald Currie and Rev. A. W. Waddell, from Presbytery of Chatham; Rev. A. A. Drummond and Rev. Dr. McClelland, from Presbytery of Whitby; Rev. Daniel Gordon, from Presbytery of Stratford; Rev. Robert Wallace, from Presbytery of Toronto. A memorial from Presbytery of Truro, concerning Presbyterian status of Rev. A. L. Wylie, was read. It is

the wish that Mr. Wylie should be a member of the Presbytery in whose bounds he resides. Principal Caven moved that the prayer of the memorial be granted. It was seconded by Rev. George Cuthbertson and agreed to. A similar memorial from Presbytery of Halifax on behalf of Rev. Robert Laing, who has accepted the Principalship of the Halifax Ladies' College.

The delegates from the Methodist Church were then received. Rev. Mr. McRitchie was first called upon to address the Assembly. He made touching references to his earlier years. "We do not need to count union. It is coming fast enough. Our conflicts and triumphs are common. Harmony and co-operation are desirable and growing." He concluded with giving expression to the fraternal greetings of the Church he represented.

Rev. Dr. Ryckman spoke of the high regard and respect entertained by ministers and people of the Methodist Church. "We know where you stand on the question of Romish aggression; the stand of the Presbyterian Church on the Temperance and Sabbath question." The work in their Church was the same. They sought to shape their action on the same lines. If organic union does not take place, it would not be because of any difficulties between these two churches. In concluding he expressed his high esteem for the Moderator, Rev. Dr. Laing.

Mr. Peter LeSueur, Quebec, stated he was a descendant of the Huguenots. He rejoiced to be present. Interchange of fraternal courtesies were nothing new and they had an excellent effect. He spoke for a short time with fine emphasis on personal responsibility for religious belief.

Mr. Robbins, another lay delegate, also briefly addressed the Assembly in a racy and happy speech.

The Moderator then on behalf of the Assembly addressed the delegates from the Methodist Church. There were many things in common in the respective Churches. There were many things in which there might be closer and more frequent co-operation. He desired that they would convey to their Conference the most cordial Christian regards of the Assembly.

The consideration of the application from the Presbytery of Halifax that Rev. Robert Laing be a member of that Presbytery. Dr. Burns and President Forrest spoke in support of the memorial. The work in which Mr. Laing is engaged is of the greatest importance to the Church. On motion of Principal MacVicar the prayer of the memorial was unanimously granted.

An overture ament organization of Young Men's Societies for the advancement of Home Mission work from the Rev. D. J. Macdonnell, transmitted by the Presbytery of Toronto with approval. There was also an overture by Drs. Robertson and Bryce from Synod of Manitoba bearing on the same subject.

Rev. D. J. Macdonnell spoke in support of the overture, and moved its adoption. He was followed by Principal Caven, who, in seconding the proposal of the overture, expressed the hope that its adoption would be unanimous. He thought that such societies would do most excellent work in many ways. It is not intended that these societies should antagonize any existing organizations. Dr. McLaren and Rev. J. Chisholm, Kamloops, B. C., spoke approvingly of the proposal, as did also Dr. Robert Campbell, Montreal, Dr. Robertson, Rev. Mr. Farries, Principal McKnight, who threw out the suggestion that such societies should not be composed of young men only, but that they should have room for young women. The overture from Toronto Presbytery was then unanimously adopted.

Dr. Robertson spoke in support of the overture from the Synod of Manitoba. He stated that much interesting information might be diffused by means of monthly leaflets, similar to those issued by the Woman's Foreign Missionary Society. The special characteristics and spiritual needs of the North-West were forcibly presented by the Superintendent of Missions. Dr. Caven added that he would prefer that along with the other overture it be remitted for consideration by the Home Mission Committee. At the same time the Assembly expresses its approval of the objects sought to be attained by these overtures.

At the afternoon session Dr. Robertson preferred a request for the omission of a paragraph in the Home Mission report, relating to schools and colleges. This was agreed to, and Principal King as a matter of privilege desired to make certain explanations on the subject. He suggested that an advisory board might be appointed to consult with the Educational Committee in Manitoba. As yet the Government have not indicated what policy it will pursue in relation to university education. It is premature to pronounce on contingencies.

Dr. Robertson expressed his regret that the paragraph had found its way into the report. However he exonerated the Home Mission Committee for its appearance, and took upon himself the full responsibility. He paid a high tribute to Principal King's efforts in advancing the prosperity of Manitoba College.

Principal MacVicar thought that the first part of the paragraph should be retained, and Professor Bryce moved that the first part of the paragraph be retained, seconded by Dr. MacVicar. Justice Taylor thought it was inadvisable for the Home Mission Committee to intertore with a question that is virtually a matter of litigation at the present time. Dr. Bryce's amendment was carried by a large majority, and became the decision of the Assembly.

Rev. C. B. Pitblado was invited to take a seat on the platform, and in complying was greeted with a most cordial welcome.

Professor Gregg then presented the report of the Hymnal Committee. He stated that the sale of the Tonic-sol-fa edition had not been large, and that as yet at least it had been a financial loss. A considerable sum, \$1,000, has been handed over to the Aged and Infirm Ministers' Fund.

A protest and appeal against a decision of the Synod of Montreal and Ottawa from the congregation of St. Andrew's Church, Perth, was read. The parties were called forward and Dr. Reid suggested that the parties should endeavour to come to an amicable arrangement if possible. President Forest moved and Mr. Walter Paul seconded that the case be remitted to a committee for consideration. The dispute is over the selection of a site for a new church. The necessary papers were read. It was agreed to send the case to a committee to be named by the Moderator.

Professor McLaren presented the report of the committee appointed to consider the relation of the Presbytery of Trinidad to this Church. It is composed of ministers of Free U.P. and Canadian members. It was recommended by Rev. K. J. Grant, that in future the commissioner appointed be a member of this Church and that the Foreign Mission Committee consider the relation of composite Presbyteries. Dr. McLaren moved and Dr. Burns seconded, that the report be adopted, which, after a little discussion, was unanimously adopted. A reference from the Synod of Manitoba respecting the jurisdiction over students while attending college or engaged in mission work. Prof. Bryce moved that the question be referred to a select committee.

Justice Taylor presented the report of the Board of Management of the Church and Manse Building Fund in Manitoba and the North-West. The following facts are gleaned from the report submitted:—During the eight years the Board has been in existence it had erected 156 buildings valued at \$197,000, the amount of aid given from the fund being \$67,457. The Board had a balance of \$3,297 to its credit. The Board has adopted a regulation making \$700 its maximum loan and \$200 its maximum grant. An annual collection in aid of the fund is to be taken up in all the congregations.

FOREIGN MISSIONS.

The Foreign Missionary Committee's Report was presented by Rev. Dr. Wardrope, Convener. It contains a full and comprehensive view of the expanding work under the care of the Committee. Many

of the details are of a most interesting character, giving a clear and intelligent idea of the actual condition of the works in every field where the representatives of the Presbyterian Church in Canada are at present labouring. The following extract from the report relating to Formosa will be read with interest:—

We are glad to be able to lay before the Assembly the following statistics from Formosa, which tell of faithful work there and of encouraging progress. We present them as furnished by Dr. Mackay in a communication of date March 19, 1890. "The state of North Formosa Mission at present is as follows: Number baptized since the report of 1889 as made out, 146; number of deaths during the same time, 32; increase, 114; last year's total, 2,719. Number of members living now, 2,833; number of elders, 83; number of deacons, 71; number under suspension, 41; number excommunicated, 2; number of chapels, 50; number of preachers, including Rev. Giam Chheng Hoa, who is employed in teaching in the college, 51; number of students nearly two dozen. Number attending Girls' School, from 25 to 40." As there is not much change in the names of the teachers or the salaries paid them, your Committee deem it unnecessary to report what was said concerning these in the last report submitted to the Assembly. There is, however, one point on which Dr. Mackay writes at length in reply to enquiries by the Committee. He emphasizes its importance and wishes the Assembly to be fully informed as to the state of the case. He says: "About self-support here: the number of baptized persons, as shown in the report of 1889, is now (Dec. 5, 1889) 2,719. This total includes men, women and children. For 1888 the sum of \$943.85 was raised by the native church; Bibles, with maps, etc., bought by the preachers, cost \$100; and one preacher is supported by the people here—that makes another \$100; so that the total would be \$1,143.85. If preachers were paid with that sum, eleven would be supported for an entire year. Now, we neither used the money in that way, nor put it thus on paper, or in report. There are different ways of writing and doing things. It might be put thus: the native church in North Formosa supported eleven preachers during 1888. The facts are the same, however stated. Were it not for the French troubles the Sinitian congregation would be supporting its own native pastor by this time. As it is, they are looking forward to that in the not distant future."

"The above is what the station united have done in 1888. Let us take one at random now, in a town of say 5,000 inhabitants. A place—a rented house—has been secured for worship, and a preacher lives in part of it. He exhorts, preaches, relieves suffering, does all he can to gain converts; but only fifteen, twenty or thirty from the peasants or poorer classes are got. They have to work hard for a living in the midst of idolaters. Can they support a native who needs at the least \$100 a year, so as to be somewhat respectable in dress, food, etc? It is simply impossible. To be continually pressing for money from the platform with idolaters listening has the effect of frightening them away. If a church is largely in debt in Canada, does not that keep persons from joining it? Have there not been stations in Christian Canada for upwards of twenty years before becoming self-supporting? I am confident that you will agree with me that an ignorant man, without shoes and stockings, etc., in such a place in the midst of 5,000 Chinese (though he might live on \$50 a year) would only bring contempt on our cause. It would just be the same here as in Canada. Are not Chinese as shrewd as Westerners, and are they not more conceited and proud? An educated ministry alone will meet the wants of such a people. Then (a) an educated native to be respectable here needs \$100 a year; (b) an ignorant coolie for half the amount would injure the cause; (c) where there are only fifteen, twenty, thirty or forty of the poorer classes in a Chinese town or city attending worship regularly, they cannot raise \$100 a year. We labour to get more and more of them, and then they will be able. (d) In such cases, if Canada does not support, the place has to be abandoned by a trained preacher. As to the future, even this year, 1889, I cannot write until able to say such and such has been accomplished. In due time, of what converts contribute this year, you will be informed."

Thus plainly does Dr. Mackay set before us the state of things, the great work to be done, and the difficulties to be overcome in the accomplishment of it. He has our heartiest sympathy and our fullest confidence; and the Church in Canada may well continue to give the most generous support to the Mission, assured that he, even more than any of us at home, longs for the day when, by the blessing of God upon the work there, the Church in North Formosa, shall be, in a great measure, self-supporting.

What the congregations are learning and doing in this direction is brought out incidentally in such communications as the following:—

"I have already referred to advancement all along the line in a general way, and now direct attention to progress in a particular department. During a tour of forty-seven days I noted the increased care of converts for their places of worship. At the Pi-po-hoan village of Ki-bu-lau a new thatched roof, which would cost \$20 or more, was put on the building, the whole interior was whitewashed and the exterior, with the open space in front, attended to; besides a neat new platform took place of the old one, etc. In front of the Hoan-sia-thau chapel, bamboo, grass and rattan were piled, waiting for dry weather, to repair and re-roof the house of God. Lang-koe-soa is a large Chinese village, and there those who have forsaken idolatry rented, repaired and fitted up a house for Divine service. There being no accommodation for the native preacher, they secured quarters near at hand. The members at La-na-bi bought lumber and made the chapel buildings much more comfortable and useful. It was very interesting to see the Lord's redeemed at Sau-hut looking so diligently after the oleander and private plants in front of the 'James Memorial Chapel.' As I had some more 'cuttings,' this time elders, deacons, etc., turned out to plant them at once. The idea is to have a hedge by-and-by, so that bamboo fences can be dispensed with. This has been done at many of the chapels. In time the economical, as well as æsthetic, object will be easily seen. The building was painted before by the people, and is still fine in appearance."

"These are examples of what our converts are doing towards self-support. It is a good and healthy sign to see them thus take hold and care for the places of worship. It is moving on; it is advancing toward the much desired goal. In one city the converts raised money to purchase a small bell, so that they can hear it ring, and attend prayer-meetings and services on Sabbaths."

Dr. Wardrop referred to the suggestion that the Church institute a mission to the Chinese in British Columbia, and also to the proposed mission to the Jews in Palestine. He then stated that he had come to the conclusion of tendering his resignation of the office of Convener.

Rev. Ephraim Scott, of New Glasgow, then spoke of the progress of mission work in the New Hebrides. Fifty years had elapsed since John Williams was martyred. Last year the New Hebrides Synod met, a fact that speaks for itself of the great work accomplished. There has been great progress also in Honan, where a Presbytery of seven members has been formed. There has been much progress in the contributions to the Foreign Mission Fund. In 1876, \$25,000 was raised; in 1880, \$35,000; this year, \$103,000, three times as much as was contributed the year after the union. Seven congregations themselves support missionaries, colleges also support missionaries, and individuals even. Also along the line of woman's work there has been marked progress. The women have alone raised this year \$35,000, the amount raised by the entire Church only ten years ago. Still we have by no means done all that we ought to have done nor what we might have done.

Rev. Kenneth J. Grant, of Trinidad, seconded the motion for the reception of the report. He told how much the sympathies of the Church at home cheered them in their work. He also told how

very encouraging their work was in Trinidad at present. The mission was undertaken at the most opportune time.

There are 68,000 East Indians in Trinidad, and are steadily increasing. There is free access to these people, and there are nearly as many women as men attending the churches. The planters have been liberal in their support of the educational efforts of the mission. The Government are making better provision for primary education. Before leaving for Canada a most pleasing incident occurred. A farewell social was held, presided over by a Christian Chinaman, who had spent two years at Galt, and a beautiful address and a purse of sovereigns presented to the departing missionaries. The mission in Trinidad needs re-enforcements. The prospects there are grand. They should fill us with hope.

Rev. Dr. Waters, of Newark, N. J., was invited to take a seat on the platform.

Rev. John Wilkie, of Indore, said his work on behalf of India at home had been very encouraging. He had met with liberal and cheerful givers. For the building fund of Indore College \$11,097 has been subscribed, and for the scholarship fund \$707.24. In all nearly \$12,000 for the promotion of education. We might have the education of all Central India under our control if we only had the means. The religious condition of India is one of great unrest. Clever and highly-educated natives are active in the dissemination of infidelity. There is great willingness on the part of the native youth to receive the training the missionaries are ready to supply.

Rev. Hugh McKay, of Round Lake, gave a few interesting facts connected with mission work among the Indians of the North-West. In illustration of the need of effort among the natives he described the sun-dance, a relic of cruel paganism existing within our own Dominion. Opposition also comes from the Romish Church. There are, however, many encouragements in the prosecution of our work. It is the duty of the country to educate the Indians. They are the words of the nation. Education removes them from paganism and pauperism. The Gospel is making triumphs among them. An aged Indian not far from the Round Lake mission is very active in speaking the words of Christ to his people whenever he has the opportunity.

Mr. W. Mortimer Clark gave an account of his recent visit to Palestine. The Jews are not to be found in Palestine generally, but in certain localities. We have now funds to begin work in that interesting land. The immigration of Jews into Palestine is great. They are crowding into Jaffa. There are certainly 25,000 Jews resident in Jerusalem. There is only one Protestant mission in that city. He gave it as his opinion that our Church should establish her mission to the Jews in Jerusalem. It is a mistake to suppose that missions to the Jews have failed of success. There is no place of worship in Jerusalem open to Protestants except the Church of England. Many tourists would attend the services our mission would provide. Mr. Clark concluded by moving that the mission be established in Jerusalem, and that the work be under the charge of a separate committee.

FOURTH DAY.

Rev. J. Greenfield, Storraway, Scotland, was invited to take a seat on the platform.

Mr. J. Croil presented the report of the committee on the *Presbyterian Record*. The average circulation had been about 44,000 a month, and there had been a steady increase. It was suggested that the proposal to establish a Children's *Record* be remitted to the Record Committee. Dr. Robertson moved the reception and adoption of the report, expressing satisfaction at the increase in circulation and commend it anew to the confidence of the Church, and that the matter of an illustrated magazine for the youth of the Church be remitted to the committee and that an editor be appointed. The motion was seconded by Mr. McMechan and carried. Dr. Moore thought that the existing periodical should not be superseded. Mr. Scott intimated his willingness to hand over to the Assembly the publication hitherto carried on by him. A committee was appointed to consider the matter and report.

COLLEGES.

Rev. R. F. Burns, D.D., presented the report of the Presbyterian College, Halifax. There had been a gratifying increase in the number of students. The teaching was of a very high character, although did circumstances permit they need an addition to the professorial staff. The library needs replenishing. The bursary fund has increased. The finances have for two years received a gratifying increase, this year there being a surplus of about \$300. Referring to the college journal Dr. Burns hoped to see an amalgamation of all those journals. The total receipts amounted to \$10,205.30. Principal King in a few appropriate remarks moved the adoption of the report and a resolution covering the matters contained in the report. Rev. T. Sedgwick seconded the motion. After a few racy sallies he explained the relation of the Synod of the Maritime Provinces to the Dalhousie College. The motion was carried unanimously.

Rev. Dr. Campbell, of Renfrew, submitted the report of Morrin College, Quebec. There were in attendance last year over thirty students. Many of them had passed most creditable examinations. The theological department had been much strengthened by the appointment of Rev. Thomas Macadam to one of the chairs. This department has been of great service in strengthening and extending Home Mission work in Quebec Province. There had been several liberal bequests made to the college last year. It is expected that soon two or three additional professors will be appointed. The income for the past year amounted to \$8,827.82. Rev. Dr. Thompson, Sarnia, moved the resolution disposing of the report in felicitous terms, bearing testimony to the fitness of Professor Macadam and the Rev. A. T. Love, B.A., for the positions on the teaching staff to which they have been appointed. Rev. F. M. Dewey seconded the adoption of the report and that Morrin College was a most important centre of missionary influence. Now that Rome is exercising such influence over Quebec Legislature it is of importance that an institution like Morrin should be liberally sustained. The resolution was unanimously adopted.

Rev. Dr. Warden presented the report of the Presbyterian College, Montreal. The attendance of students has been the largest in the history of the college, and the accommodation provided in the buildings has been taxed to its utmost capacity, quite a number of students being unable to secure rooms during the session. Of the eighty-three students in attendance, eleven completed their course, and have already been licensed to preach the Gospel. It will be observed by the accompanying statement of the treasurer, that the financial position of the college has considerably improved since last report. This is mainly owing to the receipt of twenty thousand dollars from Mrs. Redpath, of Terrace Bank, Montreal, which, together with the twenty thousand dollars contributed by her in 1881, makes forty thousand dollars towards the endowment of the John Redpath Chair, her desire being to permanently associate with the college the name of one who took a prominent part in instituting it. The cordial thanks of the Board and the whole Church are due Mrs. Redpath for her considerate generosity. There is now to the credit of the Endowment Fund the sum of \$179,007.32. The congregational contributions for the year amount to \$2,288.94 and the special Exegetical Chair subscriptions to \$2,300. By the exercise of the strictest economy the receipts of the year have been sufficient to meet the expenditure, leaving a balance on hand of \$257.40 in the Ordinary Fund. The people of Montreal have been largely instrumental in the maintenance of the college. Several valuable donations have been made to the library during the year. The report concludes with a recommendation that the salaries of the professors be increased. Rev. Robert Campbell, D.D., Montreal, proposed the adoption of the report and the recommendations it contains. Dr. Campbell spoke

briefly and to the point in support of the motion. Mr. George Hay seconded the motion for adoption. As a business man he could bear testimony to the excellent method in which the finances of the institution are managed. In the present condition of the country the number of colleges is no real detriment to real progress, rather has the disposition of them been of great benefit to the young men. Let us be straightforward in the statement of our principles of civil and religious liberty. Mr. Hay was very cordially received by the Assembly.

Justice McLennan presented the report of Queen's University. He stated that the attendance had been very encouraging. The finances were also satisfactory, still a little more effort might result in providing all that is necessary for the adequate maintenance of the work of the University. Justice McLennan referred to the jubilee celebration last year. Mr. A. Jeffrey, Toronto, moved the adoption of the report and the appropriate resolution. The motion was seconded by Hon. Mr. Bryson and unanimously adopted.

Mr. W. Mortimer Clark submitted the report of Knox College, Toronto. What had been said of the management of Montreal College would, with equal justice and truth, be said of Knox College. He concluded with a motion concerning the appointment of Rev. R. Y. Thomson as Professor of Apologetics, and making such arrangements as will enable Dr. Proudfoot to extend his labours in connection with the branches in which he now gives instruction. Rev. John Sommerville seconded the motion, paying high compliments to Dr. Gregg for the long and valuable services he has rendered the college and the Church at large. He also spoke very highly of the qualifications of Rev. R. Y. Thomson for the chair of Apologetics. Principal King said a few words highly commendatory of Rev. R. Y. Thomson's rare qualifications for the work to which he is called. The motion was carried with great cordiality.

Chief Justice Taylor presented the report of Manitoba College. The recent institution of the Methodist College in Winnipeg has not diminished the attendance. The students have maintained the highly honourable place in examinations for which for years they have been noted. The total receipts for the Ordinary Fund, including the balance of \$756.37 in hand at the beginning of the year, have been \$15,858.18, and the expenditure has been \$15,009.34, leaving on hand \$788.84. The result has been secured only by a continuance of the most careful management on the part of the Principal. Last year the debt was reported as \$10,023.65, made up of indebtedness at Dr. Reid's office on account of the Ordinary Fund and the debt to the old Endowment Fund for an amount used for building purposes. This debt the Board has not succeeded in entirely removing during the year, but it has been largely reduced. The indebtedness to the old Endowment Fund \$3,565.65, has been wiped out by donations from kind friends of the College. The debt at Dr. Reid's office by applying to it the balance of donations for debt received by Dr. King, with a small sum paid directly to Dr. Reid, together \$364.80, and from ordinary revenue \$1,265.20, has been reduced from \$6,458.72 to \$4,828.72. This sum now represents the total debt upon the College. The Endowment Fund now amounts to \$15,565, of which \$15,390 has been, and now is, invested on first-class mortgages, and the balance is on deposit in the Merchants' Bank.

Justice Taylor in conclusion referred to the present state of the University Education question in the Province of Manitoba. As yet the Government has given no indication as to what its policy in this matter may be. He suggested that a small advisory board be appointed to consider any proposals that may be made. After a few remarks from Principal King, Dr. Warden proposed the adoption of the report and the resolutions suggested therein. Dr. Warden paid a very high tribute to the excellent work done by Principal King since his appointment eight years ago, and also adverted to his successful efforts in clearing off about \$40,000 of indebtedness. Manitoba had made most creditable contributions for the maintenance of the College. Dr. Warden suggested that ministers ought to make an effort to advance the interests of Manitoba College. Dr. R. F. Burns in a few happy words seconded the motion which was unanimously agreed to.

The new Moderator, Rev. John Laing, M.A., D.D., was ordained in 1854 at Scarborough, preached there over five years, and then spent twelve years at Cobourg, where he received the degrees of B.A. and M.A. from Victoria University. He next organized what is now called Colling College at Ottawa, and in 1873 accepted his present charge at Dundas, where he has ever since laboured with much acceptance and success. In 1854 Mr. Laing married Eliza Smith, of Toronto, and is the head of a large family. Dr. Laing is known as a ripe scholar, a keen observer and an out-spoken, uncompromising preacher. He is a hard worker and has cultivated many fields. He is the author of a couple of works and has contributed frequently to journals and religious periodicals. He has also a talent for poetry, having often read in public an unpublished scriptural drama entitled "The Betrayal," which displays literary and poetic ability.

The Rev. Thomas Sedgwick, of Tatamagouche, Nova Scotia, was nominated for Moderator, but gracefully withdrew in favour of Dr. Laing, whose election was therefore unanimous.

(To be Continued.)

THE MENNONITES IN MANITOBA.

A correspondent of the *Chicago Interior* gives the following description of the Mennonites in Manitoba:—

"This peculiar people are followers of Simon Menno, who was born in 1496, and who died in Holstein in 1561. In the year 1780, after many wanderings and bitter persecutions in Germany, they accepted the invitation of Catherine II. to settle in Southern Russia. The Russian Government gave them lands free from taxation for twenty years, with exemption from military service and freedom to worship God according to their own convictions. They were also provided with lumber for their houses and money and implements of agriculture to aid in commencing life in the land of their adoption. For protection against robbers and for schools and churches, they settled in villages, as their descendants still do in the Canadian North-West. The favours granted by Catherine were continued eighty-five years. Then by a cruel edict they were required either to submit to military service or leave the Russian empire. They determined to leave. Five years were granted them in which to sell their lands and clear out, bag and baggage. In that time a great many Mennonites emigrated, some to the United States, others to Canada. On July 23, 1873, Henry Wiebe and Jacob Peters secured a grant of a reserve in Manitoba from the Dominion Government at Ottawa. The area of this reserve is forty-eight miles by eighteen, the finest wheat lands in Manitoba. In 1875 the colonists came from "Rushland," and settled upon it. In that year they had ten villages. This year (1890) they occupy fifty villages west of the Red River. They number 6,000 souls. To help them emigrate and settle, the Dominion Government loaned them \$100,000 for ten years at six per cent. This large amount was all repaid in 1889. The Rev. C. Pochman, a German brother from Schleswig-Holstein, in Europe, and more recently from Mount Forest, in Ontario, is at present engaged in evangelistic work among these Mennonites in Manitoba."

Pastor and People.

LAY IT DOWN.

On His altar lay it down,
Burden hard to carry,
He the world's strong burden-bearer,
Of severest toils the sharer,
Though relief may tarry.

On His altar lay it down
If He ask thy treasure,
When an earthly joy He taketh,
Holy recompense He maketh
In unstinted measure.

On His altar lay it down,
Boon of thy vain longing,
Not in wrath the strange denial,
See'st thou not from out the trial
Richer blessings thronging.

On His altar lay it down,
In full resignation,
Loving heart for service lowly
Leave it on the altar holy
As thy glad oblation.

—Mary H. Leonard in *The Southern Presbyterian*.

ON HOLY GROUND.

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

To the cleansed and far-seeing poet, this world, in its entirety, is a great and glorious revelation of God. Everything bears the impress of His hand, and carries in it the working of His thought, and so it is to Him a vast repository of spiritual analogies. The invisible things of God from the creation are clearly seen, being understood by the things that are made, even His eternal power and Godhead. To the seer the whole earth is holy ground. But it is not so with all. Many see nothing. Yet to ordinary people some places are more sacred than others. Not inherently of course, but by reason of what has transpired in them. These, like the Mohammedan Mecca, are places whither men go to adore and worship; and that because they are invested with intense human interest. They are connected with heroisms, or martyrdoms, or genius, or the consecration of life to the good of men. Every land under the sun has its share of such spots. They are in a sense holy ground, but not always in the highest sense. Only those places where God in grace unveils His glory to the soul are, in the highest sense, holy ground. When God appeared to Moses in Midian, in the bush that burned with fire, and was not consumed, He said to him: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Again, when He appeared to Joshua by Jericho, as Captain of the Lord's host, He said: "Loose thy shoe from off thy feet; for the place whereon thou standest is holy."

The place is holy where God appears and acts upon the human spirit, uplifting the hopes that have fallen prostrate, clearing the vision that has grown dim, comforting the heart that has been crushed and torn, sweetening the life that has become bitter, easing the soul that has been burdened and weary. When God comes in there is gracious help, and glorious deliverance. How many holy places are there, therefore? On the hillsides, and moors and dells where the Covenanters congregated? In the deep ravines among the mountains, or the sequestered spots in the dark forests where Huguenots and Waldenses assembled? On the commons or in the fields where Wesley and Whitfield rallied the spiritually-hungry hosts of poor men and women? In the lowly cottages of the labouring classes, or in the lofty castles of the aristocracy? In the cathedrals, or churches, or chapels, or schoolrooms? Even the graveyards where William C. Burns preached, and where many holy men held up the crucified Jesus to the eye of faith on communion occasions? Last summer in a hallelujah meeting in a little room on the high street of Edinburgh I heard a young man acknowledge that God had revealed Himself savingly to him in a coal pit near Prestonpans. Ah! where has not the glory of God shone? Where are not spots of holy ground to be found? Were they all pointed out the earth would glow as the heavens on a clear winter night. We would perhaps see that the poet's words were not after all too strong. "Earth's crammed with heaven, and every common bush afire with God." Only this in a higher and grander sense!

Was that not a piece of holy ground where McCheyne prayed? In his first pastoral letter he says: "God is my record, how greatly I long after you all in the bowels of Jesus Christ; and the walls of my chamber can bear witness how often the silent watches of the night have been filled up with entreaties to the Lord for you all?" Was not the manse at Ayr holy ground where John Welsh prayed? He used to say, "He wondered how a Christian could lie in bed all night and not rise to pray." "One night," we are told, "he rose and went into the next room, where he stayed so long at secret prayer that his wife, fearing that he might catch cold, was constrained to rise and follow him, and as she hearkened, she heard him speak, as by interrupted sentences: "Lord, wilt Thou not grant me Scotland?" And, after a pause, "Enough, Lord, enough." The answer had been given, and the place was holy.

When Dr. Robert Moffat in 1871 visited the cottage in High Leigh, where he had lived as a gardener, he, looking round, said, with tears coursing down his cheeks: "Here it

was that God revealed Himself to my soul five and fifty years ago." Was not that place holy ground?

Wherever man has a dealing with God, or God comes out of His secret place and meets with man, and quickens his soul and fits him for a nobler life and more extensive service, that is a sacred spot. Memorable as Bethel was to Jacob, or Moriah to Abram, or Dothan to the servant of the prophet!

Every time God reveals Himself to the soul there is an object in view, a work He seeks to do. He would heighten the feeling of the heart, or expand and deepen the thought of the mind; create a clearer and stronger faith, a brighter and nobler hope; a more holy and heroic courage or a more sure and satisfying joy. He comes to correct that which is wrong, strengthen that which is weak, build up that which is broken down, remove that which is hurtful or destructive. He comes in mercy and love and gracious helpfulness. With His eye to look in sovereign compassion on His creature; with His hand to touch and heal the wounded spirit; with His voice to inspire the trembling soul with assurance, and with His presence to make possible a fellowship which the spiritual nature demands. These are not idle words of the apostle written to the Philippians: "Being confident of this very thing, that He, which hath begun a good work in you, will perform it until the day of Jesus Christ."

Could we but gather together out of the lives of men all the occasions of Divine dealing or God's discovery of Himself to the human spirit, what a record we would have! One thrilling with interest and powerful in pathos.

Thomas Cooper tells us in his "Life" that while a child he did not listen to the earnest prayers of his teachers in the Sunday school, or join in the singing, or hear sermons without having religious impressions. "Often," he says, "during our reading of the Gospels, verse by verse, as we stood in class at the Free school, the Saviour seemed almost visible to me as I read of His deeds of mercy and love. The singing of our morning and evening hymns and repetition, on our knees, of the Lord's Prayer, had always a solemnizing effect upon me. And doubtless seeds of spiritual good were sown thus early in my mind, never to be really destroyed." Did that not become holy ground?

All through life there are sacred spots which have no monument erected over them save in the hallowed memory of the event that has happened at the point. From the early dawn of reason, and in some cases before that, God has been working, but in the last scene His power and presence are most clearly visible. Then the place is overshadowed with glory! Ah! when God comes in, and reveals His might helping, healing, blessing, it matters not where, the place is transfigured, and ever after lives in memory as a holy place. And rightly seen is not all our earthly pilgrimage such? True; but do we ever see it rightly? Ah, very seldom. Yet we are led along by the hand of the good Shepherd, cared for so constantly and tenderly, watched over so lovingly, upheld, guided and comforted so graciously that never for a single moment do we move without God's manifest presence. "I will never leave thee, I will never forsake thee," "Without Me ye can do nothing." I will make all things work together for good, darkness and light, gloom and glory, trials and triumphs, sorrow and singing, life and death: all things. I rule, and I rule for thine advantage. Such is God's thought concerning us. Thoughts of good and not of evil. Who can take up into his mind the truth and not cry "Bless the Lord, O my soul; and all that is within me—bless His holy name!"

WITH THE HEART.

An employer, pointing to two men working side by side in his shop, said to me: "Though I pay them the same wages, one of them is worth twice as much to me as the other, because he puts his heart into everything that he does. He is interested. He is always anxious to do his best. His neighbour, on the contrary, thinks only of his wages. He will shirk whenever he thinks that he can do so and not be found out. I cannot trust him. I have to watch him closely, or he will send out work that is imperfect, and will injure the reputation of the shop."

"Well, what does the man you commend gain by putting his heart in if you pay the same wages?"

"Nothing at present except the satisfaction one feels in trying to do his duty. But I shall need a foreman one of these days, and he will get the place. I can't discriminate now between them, for the union, to which all our workmen belong, won't permit that. But, in spite of its arbitrary rules, the man who does his best will be rewarded in due time."

While my friend was talking I could not help thinking about Christian workers. Though God says at the outset, "My son, give Me thine heart," and "With the heart man believeth unto righteousness," yet how few of us serve the Lord "heartily?" I sometimes think that the reason some preachers are more successful than others is just because they put more heart into their work. A man may write a first-rate sermon, and he may preach it well; the logic, rhetoric and elocution may all be admirable, and yet it will neither edify a Christian nor awaken a sinner. Why? It lacks the element of life. The heart's blood of the speaker is not in it. It does not throb with the spirit of John Knox, when he cried: "Lord, give me Scotland, or I die!" If to love the Lord with all the heart is the first and great commandment, surely we ought to serve Him heartily. Heart-work is always earnest work, and it is nearly always successful work.—*Herald and Presbyterian*.

HOW THE PRESBYTERIANS GREW.

The history of the Reformed Churches during the last three hundred years has been a singular illustration of the text "The last shall be first, and the first last." The feeblest and apparently the most insignificant among them all was the Reformed Church of Scotland. That "land of brown heath and shaggy wood," to which the French had given the name of "L'Ecosse la Sauvage" did not probably number more than half a million of people. During the half-dozen previous reigns it had passed through a constant succession of troubles in consequence of the minority of its kings, its civil wars, the contentions of its rival clans, and its bitter strifes with England. It had little wealth, little commerce, little learning, poor agriculture, a Church corrupt beyond all precedent, and a nobility whose great object was to raise themselves and keep down the king. Through the efforts of John Knox and his coadjutors, the Presbyterian Church obtained a remarkably firm hold of the Scottish people. Knox, while a most vehement hater of popery and the mass, was far from bigoted on the subject of church government. He himself held office as a preacher for several years in the Church of England. He was one of the chaplains of King Edward VI., and though he refused a bishopric for himself, his sons were brought up in the Anglican communion. All the world knows the struggles and sufferings the Scotch people had to undergo for the sake of their Presbyterian Church. Its very existence in the seventeenth century was due to the endurance of the Covenanters. If prosperity at home and great enlargement abroad can be any compensation, they have been abundantly rewarded. For it is the least among the daughters of the Reformed Church that has proved the great means of spreading Presbyterianism over the world. Little could anyone have foreseen this result. What a different destiny the Reformed Church of France apparently had at the start from the Reformed Church of Scotland! The Church of Calvin got a very firm hold of France, and bade fair to take the lead among the Reformed Churches of Europe. What a grand country, too, France was, as compared with poor Scotland, and gave splendid men, especially among the laity—Coligny, Duplessis-Mornay, and the like—gave themselves heart and soul to the cause! But France was simply overwhelmed by avalanches of persecution. Could any calamities have exceeded the massacre of St. Bartholomew in 1572, and the revocation of the Edict of Nantes in 1685? It was by her refugees that France contributed to extend the Reformed Church, enriching the blood of other countries, as it were, and quickening their zeal by their very presence. In the centre of Europe, the Reformed Church was strong in Hungary, Bohemia, and other parts of the Austrian Empire; but here, too, the light was literally quenched in blood. If Holland and Germany had quieter times, they did not bestir themselves much to spread their Church. It is the Anglo-Saxon branch of the Presbyterian family that has proved the "fruitful bough, whose branches run over the wall." In her own country, the Scottish Church, which at its first General Assembly (1560) had but six or seven ministers, has now, in its various branches, about 3,000. In the seventeenth century, when the province of Ulster was re-peopled by colonists from England and Scotland, who proved a troublesome and turbulent lot, some earnest Scotch ministers went to labour among their countrymen; a great revival followed their labours, and a better stamp was put on Ulster, which it has retained ever since. This was the beginning of the Presbyterian Church in Ireland, which now numbers nearly 600 congregations. Then Ireland became in turn a great colonizing country. When its Presbyterian people spread to the United States of America, they carried their Church with them, and so did the colonists from Scotland. And in the great Republic, Presbyterianism had found a very congenial home. It is essentially democratic, and the soil and climate of the United States have greatly fostered its growth. If we include Canada the number of Presbyterian congregations in North America is probably not less than 15,000. In most of the other colonies of Great Britain it has a firm hold. The mission-fields of China, Japan, India and Syria all have their branches. At home, too, there have been recent extensions. At the beginning of the reign of Victoria there were but a handful of orthodox Presbyterian congregations in England; now there are three hundred. The Calvinistic Methodists of Wales have adopted the Presbyterian form; they have 1,400 congregations and 600 ministers. It has always been a point of great importance with Presbyterians to give a thorough education to their ministers. Where national universities or other public colleges exist, the undergraduate course is taken in them; but through theological institutions of its own, each church makes provision for the theological and pastoral training of its ministers. From what has just been stated it will be seen how the twenty millions of Presbyterians are made up.

AT THE POINT OF DEATH.

Jesus Christ has pledged His word to meet you when you come to the point of death. He has said: "I will come again, and receive you unto myself; that where I am, there ye may be also." When human skill has exhausted its resources, when hope dies out from the eyes of your friends, when love is weeping in secret—He will come. And when the death darkness is gathering, and you can see no face and hear no whisper, and feel no touch of mortal hand any more; and when you cannot speak, or look, or lift your hand to make on this side the veil one sign, or breathe one prayer more—He will come then. There is no need to pray. He will answer all your prayers in one vast donation, and, or ever you are aware, the "point of death" will become to you the gate of Life for evermore.—*Dr. Raleigh*.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 18th, 1890.

Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 Cents a hundred, at the office of
THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).
5 JORDAN STREET, TORONTO.

THERE is more work being done by Presbyterian young men for various societies outside of their own Church, than would make a hundred young men's missionary societies a conspicuous success.

THERE is enough written by Canadian Presbyterians, for American and British publications of one kind and another, to go a long way in supplying a first-class Presbyterian magazine of our own with fairly good matter. But then some Presbyterians are everlastingly helping other people more than they help themselves.

DR. GRAY of the *Interior* has taken up his abode for the summer in his camp, which, we understand, is situated somewhere in the northern forests of Wisconsin. Of course the veteran editor has already resumed his "Campfire musings" in the columns of that journal. Almost the first thing he writes is that some cranks are "infernally active." That is good for a beginning. It is true.

THERE is grim humour in the fact that Dr. Langtry moved his resolution in favour of denominational schools immediately after the heated debate on the Rectory Surplus. Dr. Langtry and his friends may be just the right kind of people to teach religion to young Canada, but they must be careful to keep reports of debates on the surplus and other burning questions out of the way of the young people.

OUT of all sight the best point in the debate on the Dods case was made by Mr. Lee, of Nairn. Dr. Dods' friends have always contended in the press and everywhere else that the famous St. Giles' sermon was written to convince sceptics, and should be viewed from the standpoint from which it was prepared. Mr. Lee knocked the bottom out of that explanation by showing that the sermon was preached first to the General Assembly of the Free Church!

IT is said that the contributions in the American Presbyterian Church were far and away ahead of any previous year up to the time that la grippe set in. That disease laid many a bread-winner low, stopped or lessened his income, ran up his doctor's bill and destroyed or lessened his power to contribute. The most willing people are not always able to do as much for Christ's cause as they would like to do. Indeed it is the willing ones that are never satisfied with their own efforts. The other kind always think they are doing too much.

MOTIONS and amendments are sometimes turned into queer shapes but we cannot recall another such freak as that attempted in the late meeting of the Congregational Union at Kingston. A member of that body moved a resolution strongly condemning the man that Principal Grant alluded to in his opening sermon and the constituency that sent him back to Parliament. The Rev. Mr. Clarke moved an amendment condemning the subserviency of both political parties to Rome. Now how in the name of common sense could that be an amendment? If a man is not subservient to Rome may he with impunity indulge in conduct discreditable, corrupt and scandalous?

AS a rule the speeches delivered by representative men during the late political campaign were alike credible to the speakers and to the Province to which they belong. Undoubtedly Ontario has a large number of able public men. No State in the Union, no country of the same population anywhere, can show a larger number of really talented and capable statesmen. For the most part, the discussions were able and instructive, and as fair as party speeches can reasonably be expected to be. We understand, however, that in some remote places, where the reporter was not present to tell the world next morning, and the means of contradiction were not at hand, there was a considerable amount of misrepresentation. Responsible men should stamp out that kind of thing. Even on the low ground of policy it does not pay. People who are deceived once are almost certain to vote the other way next time. The campaign tramp who is ready to make any kind of statement in order to gain a temporary advantage should be suppressed.

MOST heartily do we endorse the movement in favour of establishing Young Men's Missionary Societies within the Presbyterian Church. It will, if properly managed,—and who has any right to assume that it will not be so managed—prove a good thing for the Church, for missions and for the young men themselves. Not long ago, we heard of a question put by an estimable young man, the son of a worthy elder, that might awaken enquiry. Hearing his mother and sister speak of the Women's Missionary Society and Mission Band, with which they were connected, our young friend asked, "Why is there no work for a boy to do?" That question should have been asked and answered by the Church long ago. We know all that can be said about multiplying societies and meetings. A sufficient reply in the present case is that there is not a single society in the Presbyterian Church specially intended for young men. There will soon be one. Mr. Macdonnell deserves the hearty thanks of the Church for taking action in this matter.

THE present meeting of the General Assembly should be characterized by much harmony and brotherly love. For years the Church has been singularly free from irritating questions. If some of our people have not been as active and liberal as they should have been, they have certainly been peaceable. Our Methodist friends have been troubled with the Federation question and an awkward question it is. The American Church has been grappling with revision. The Free Church of Scotland has a serious heresy case on hand, the end of which no one can see. Our beloved Zion has had unbroken peace—not graveyard peace, but peace that comes, we hope, from a higher source. This Assembly meeting should reflect the mind of the Church and be singularly free from friction. At the present writing we cannot say how that is going to be. The unexpected often happens and the meeting may easily be of another kind. The men who are at the front should have an interest in the prayers of the whole Church. More prayer and less snarling criticism is what the Assembly needs.

TWO weeks ago Ontario was filled with politics. Now it is filled with ecclesiastical matters. Two or three Anglican Synods, three or four Methodist Conferences, and one General Assembly are in full blast. Some of the discussions in the ecclesiastical parliaments are quite as sharp and tart as many of the political discussions were. There is abundant evidence that clergymen, elders, lay delegates and Professors of Theology are all human. Even bishops and general superintendents lay themselves open to the suspicion that they are not infallible. The balloting in some of the conferences and synods seems to be just as keen as it was at the polls on the 5th of June. Human nature is pretty much the same thing wherever you find it. The only difference is that in some cases it is a little more restrained and sanctified than in others. A really good man will act like a good man on the hustings or in the polling booth, and a man that is not good cannot be sanctified by the air of a Church court. A fool will act like a fool in any surroundings. Our environment does not make our character.

THE following condensed from the *British Weekly* will give a bird's-eye view of the deliverance of the Free Church Assembly on the Dods-Bruce case:—

Dr. Adam moved in effect that there is no ground for a process, but that there is ground for very serious dissatisfaction with Dr. Dods' teaching, especially with reference to the

divinity of Christ, the atonement, the resurrection and inspiration.

Mr. Howie proposed the appointment of a special committee to deal with Dr. Dods.

Mr. Renny, of Wick, made a motion recognizing the existence of grave misapprehensions and alarms in the Church, counselling Dr. Dods to have more regard to the convictions of his brethren. Mr. Renny announced himself as the friend of Dr. Dods.

Mr. Lee, of Nairn, made a fourth motion, substantially the same as Dr. Adam's, but instead of saying that there is *no ground* for a process, affirming that a process is not advisable. Mr. Winter, of Dyke, moved that Dr. Dods be prosecuted for heresy. The vote was as follows:—

First vote.—For Mr. Winter's motion, 120; for Mr. Lee's motion, 168.

Second vote.—For Mr. Lee's motion, 287; for Mr. Renny's motion, 301.

Third vote.—For Mr. Renny's motion, 307; for Mr. Howie's motion, 278.

Final vote.—For Mr. Rennie's motion, 274; for Dr. Adam's motion, 357.

THE ASSEMBLY SERMON.

THAT there are diversities of gifts but the same spirit in the modern Church is abundantly verified. The great variety of mental endowments, the diversified applications of practical energy in the religious movements of the time is matter for gratitude to all who take a comprehensive view of the religious activity everywhere displayed. Our own Church has in the ranks of her ministry and office bearers many whose gifts are entirely devoted to the work of the Master, and each in his own sphere who conscientiously exercises the talents bestowed on him who, according to individual responsibility, does his work in the way that to him appears best is leaving an impress more or less extensive in the advancement of the work of the Church with which he is identified. The highest office in the gift of the Church, the Moderatorship, is not capriciously bestowed. It is a mark of recognition by the entire Church of the value of the devoted services rendered during a lengthened ministry and of the personal character and worth of the recipient. In the past the Church is not chargeable with having made mistakes in the selection of those deemed worthy to occupy the Moderator's chair. Those who have hitherto held the office retain the undiminished confidence and esteem of the Church, and are held in reverence for their work's sake.

The Moderator's sermon in the past has in each instance been worthy of the occasion. This year the opening sermon has been no exception, unless it may be legitimately said that it was exceptionally good. Principal Grant has what without exaggeration may be described as a continental reputation. He is closely in touch with the spirit of the time and in many respects he voices the thoughts and aspirations now prevalent. The discourse to which the large audience listened at the opening of the General Assembly was characteristic of the man. The customary breadth of view was there. A full and clear exposition of the principles contained in and suggested by the text he selected was given with the forcible and telling eloquence which characterizes his public utterances. The value of the discourse was enhanced by the elevated tone of devotion which pervaded it.

It may be that some of the opinions and sentiments to which he gave expression might not command the full assent of all who heard or the many more who may read his sermon, he nevertheless gave utterance to much that will stimulate reflection and further research. Throughout it was a stimulating discourse and its utterances were robust and manly. Perhaps its strongest portions were those relating to present day problems in which his terse statement of them brought out the wide divergence between the actual and the ideal, between the imperishable ethics of the kingdom of God and their practical application to the existing conditions of industrial, commercial, social and national life. Strongly does he hold, as do all really Christian thinkers, the conviction that theories of Socialism are as impracticable as they are inapplicable. No less strong is his conviction that the Gospel of Christ is the only adequate solvent for the difficulties with which the social economist and the philanthropist are wrestling. To the great mass who are dumbly grappling with the anomalies with which they are beset and looking wistfully for light and leading the Gospel still has its message of love and hope and Dr. Grant is evidently of opinion that that message should be more widely and directly spoken.

It is not easy for every man to speak with effect on topics directly within the region of practical politics. So strong with many are party affiliations and prejudices that their utterances on such subjects are readily discounted, and they thereby fail to make the impression intended. Not every one would have had the courage to speak the scathing

words that described the betrayal of a public trust for the advancement of personal ends, and to describe in true and vivid colouring the degradation of a constituency that in the face of general censure and the finding of Parliament, return a member whose public conduct was pronounced to be "discreditable, scandalous and corrupt." No wonder that this heroic method of dealing with a political scandal surprised the hearers out of the usual silent decorum that properly characterizes the impressive opening proceedings of the Assembly. The Principal's declaration elicited a marked expression of approval. The opening sermon of this year's Assembly is one that will long be remembered.

THE HOME MISSION COMMITTEE'S REPORT.

SOMETIMES there is a little apprehension that the recent development of the missionary spirit throughout the Church might throw into the shade the urgent claims of the Home Mission field. It might be too much to assert that such apprehension is entirely groundless, but in most cases it is. The energy and vigilance displayed in the management of the Home Mission work of the Church has for the most part repressed any strong tendency in this direction. It is true that there are some who are glad to find any colourable excuse for declining support to some of the schemes of the Church, and such may urge increased contribution to the Foreign Mission scheme as a pretext for diminished giving to advance Home Mission work, but the zeal and devotion enlisted in behalf of missions to the heathen are not chargeable with the excuses that niggardliness is always ready to offer. It may reasonably be doubted if there is any real ground for the suspicion that any real antagonism exists between the Home and Foreign Mission Committees of the Church. If there is such a feeling the sooner it is repressed for the sake of the great common work the better—for in actual fact there is no room for rivalry. The work of the Church is one whether it be in India or China, in the North-West, Algoma, or in the crowded cities or the remote and sparsely settled districts of the Dominion. The only room for emulation is in the direction of greater zeal and earnestness in the prosecution of the entire work for which the Church has been instituted.

Despite the anxiety that for a time existed lest the Home Mission work should suffer from the inadequacy of funds placed at the disposal of the Committee, the year has been one of prosperity and encouragement. The report submitted this year to the Assembly is one of the most complete and satisfactory yet presented. It is earnestly hoped that it will not share the fate of reports generally. It has been prepared with great care and labour, has been submitted to the Assembly and received, remitted for careful consideration to a committee, reported on and adopted. It must not be supposed that it is now finally disposed of by its insertion in the proper place in the Assembly minutes. Its usefulness is now only beginning. It is a rich mine of carefully compiled facts and statistics, giving a clear and comprehensive view of the actual state of the mission fields of the Church from the Atlantic to the Pacific. It details the work done and describes the nature of the field and points out those where urgent labour is needed. The resolution has been reached that it would be an eminently wise and judicious thing to have the report widely circulated so that ministers, office-bearers and people may be fully informed of what is being done and what ought to be done by the Church in the home field if it would anything like adequately fulfil the obligations resting on it. Many addresses at missionary meetings breathe a fine spirit and exert an inspiring influence on the hearers, but some of them are lacking in definite information and are too devoid of detail. Frequent repetition of well-known facts ceases to be interesting, but fresh and recent intelligence is always welcome and nothing tends to arouse interest more than the direct statement of the newest facts relating to the Home Mission field. On present knowledge there can be based strong appeals to the conscience and the whole Church might be moved to larger effort and greater achievement. Ministers and elders especially will find this year's Home Mission Report a rich treasury that they can readily draw upon for themselves, which will benefit their congregations and help the advancement of the work throughout the length and breadth of the Dominion.

The income for the year turns out better than was at one time anticipated. It was feared that there would be a deficit, but there is a surplus of \$1,706.82 to begin the new ecclesiastical year with.

It is unfortunately true, however, that the Augmentation Fund, notwithstanding special efforts to raise the minimum amount, shows a deficit. It is stated that since the returns were completed there are one or two instances in which handsome donations have been made which may help to equalize matters, though the fact remains that the brethren who have to look to this source for part of their meagre income, have to be content to submit to the reduction that the present inadequacy of the fund has rendered necessary. The Augmentation Scheme has been urged on the favourable attention of the people by several of the ablest ministers and elders of the Church, by none with more self-denying earnestness than by the respected pastor of St. Andrew's, West, Toronto, but somehow it has not yet met with the generous support its merits deserve. The cold reception it meets with in some quarters can only be due to misconception, and it is time its character and purpose were more clearly understood. It is difficult for one to anticipate objections having any force being brought against it. When the Rev. D. J. Macdonnell was submitting the report to the Assembly in the most direct manner possible, he asked any one present to state any objections to the scheme that could be thought of. Whether all present were of opinion that the scheme was without a flaw or not, no one had the hardihood to give verbal expression to any feeling hostile to the principle of Augmentation or to the management of the scheme. On this particular question it is evident that an educative process is needed, and the part of the Home Mission report that deals with this branch of the work will supply all that is necessary to convince every candid and fair-minded reader that the slight addition the Augmentation Fund affords to the ministers whose salaries are utterly inadequate is not only reasonable and proper, but a matter of simple justice.

A portion of the report that will be read with deep interest is that furnished by Dr. Robertson, Superintendent of Missions in the North-West. The information concerning the moral, social, educational and religious condition of the Prairie Province and the territories is full and complete. In addition it gives much information of a general kind that will help one to form an excellent idea of the present state of that region to which many in Canada and Europe are casting wistful eyes.

A careful perusal of the report leaves an impression on the mind of the reader of encouragement and hope. May it stimulate to greater endeavour to advance the interests of pure and undefiled religion throughout this wide Dominion. Devotion to the best interests of the country, the Church, and her King and Head demand it.

HERE is an argument happily put.—Though it is reckoned that some one hundred and forty references are made in the Acts and the Epistles to priests and a priesthood, yet never is the Christian minister designated a priest; he is called an ambassador for Christ, a witness, a steward, a bishop or overseer, an evangelist, a shepherd, a prophet—but never a priest.

THE chief religions of the world may be classified according to the number of adherents as follows: Christianity, 450,000,000; Confucianism, 390,000,000; Hinduism, 190,000,000; Mohammedanism, 18,000,000; Fetishism, 150,000,000; Buddhism, 100,000,000; Spirit Worship, 50,000,000; Shintoism, 22,000,000; Jews, 8,000,000; Parsees, 1,000,000. Total, 1,349,000,000.—*Missionary Review*.

THE Rev. C. B. Pitblado, for a long time the popular pastor of St. Andrew's Church, Winnipeg, and now ministering to a large congregation in California, paid us a pleasant visit on Monday, leaving in the evening for the capital of the Prairie Province, where he will occupy the pulpit of his former charge next Sabbath. Mr. Pitblado is a faithful preacher and an excellent pastor, and many friends in the various provinces would like to see him again settled in Canada.

IT is often true of human characters that they are reduced in our estimate upon an intimate acquaintance with them. It is not so with Christ. The more we know of Him the more sacred, wonderful, peculiar, lovely, attractive and divine He appears. He becomes more precious to the heart as acquaintance and experience more and more disclose Him to the eye of faith. Such is Christian experience on earth, and doubtless such it will be in heaven.—*The N. Y. Independent*.

TEACHERS are seed-sowers. They must not expect the harvest without previous sowing of the Word. They must water what has been sown, watch the germination, and care for the fruit as it matures. We too often become impatient for results. We want the reaping immediately upon the sowing; but grace takes time in bringing about the harvesting. We must sow in patience, beside all waters, and at the appointed period conversions and sanctifications will occur. As God's workers we can afford to wait spiritual developments.—*Church of To-Day*.

Books and Magazines.

THE third volume of Ibsen's prose dramas, edited by William Archer, and being issued in this country by Messrs. Scribner & Welford, will contain: "Lady Inger of Ostrat," "The Vikings at Helgeland," "The Pretender."

UNDER the title "Egyptian Sketches," Mr. Jeremiah Lynch, State senator of California, is about to bring out, through Messrs. Scribner and Welford, a volume of reminiscences of his six months' stay in Egypt. It will be embellished with sixteen full page illustrations.

THE Grand Trunk Railway Company have issued a neat yet comprehensive "Guide to the Fishing and Hunting Resorts" in the vicinity of their line. It contains most of the information likely to prove useful to those who contemplate spending their vacation by engaging in the healthful modes of recreation indicated.

MESSRS. Scribner & Welford will soon follow up Arthur Young's "Travels in France" with a new edition of the same author's "Tour in Ireland," which is to appear in unabridged form, with introduction and notes by Mr. Arthur W. Hutton. It will form two volumes in "Bohn's Standard Library."

ETCHING, photogravure, and wood-engraving will all be employed in the numerous illustrations of the great book on the Barbizon School of Painters—Rousseau, Diaz, Millet, Daubigny and Corot—by D. C. Thomson, which is about to be brought out in a limited edition by Messrs. Scribner & Welford. This work will supply a complete biographical and critical account of this school.

DR. ENGL has had the good fortune to induce Professor Huxley to write a short autobiography for his new book, "From Handel to Halle," imported by Messrs. Scribner & Welford. But perhaps the most striking feature in the book will be the long and interesting history of his own life—his early days, his artistic training, pecuniary struggles, and final success—contributed by Mr. Hubert Herkomer.

IN Dr. Louis Engel's "From Handel to Halle," about being issued by Messrs. Scribner & Welford, besides piquant stories and interesting details of the musical world with which the author has been so long connected, there will be carefully executed engravings of Handel, Gluck, Beethoven, Sir Arthur Sullivan, Mr. Joseph Barnby, Mme. Albani, Professor Huxley, Mr. Hubert Herkomer, Sir Charles and Lady Halle, Adelina Patti, and the juvenile prodigies, Hofmann and Hegner.

THE new volume of the "Contemporary Science Series," published in this country by Messrs. Scribner & Welford, will be "The Criminal," by Havelock Ellis, with numerous illustrations of criminal heads, faces, etc., and reproductions of some composite photographs of twenty or more criminals. It will present a summary of the exhaustive studies which have of recent years been made abroad into the physical, mental and moral nature of the criminal. Following this will be "Sanity and Insanity," by Dr. Charles Mercier, with numerous illustrations.

THE Religious Tract Society, London, announce for immediate publication through their American agent Mr. Fleming H. Revell, of New York and Chicago—the following: London Pictures—being the last edition to the popular "Pen and Pencil" Series. A new book by Sir J. William Dawson, entitled "Modern Ideas of Evolution as related to Revelation and Science." "Home Handicrafts," by Charles Peters, editor of "The Girl's Own Indoor Book" etc., "Stanley's African Expeditions," and "Waiting to be Loved,"—"Books for the People" Vol. IV—comprising "Christie's Old Organ and Jessica's First Prayer" and other stories.

A VERY interesting article on Presbyterianism in America, by the Rev. H. H. Ludlow, D.D., one of the leading minds in the Presbyterian Council, will appear in the *Cosmopolitan Magazine* for July. Dr. Ludlow, as the author of "The Captain of the Janizaries," and as a constant contributor to the leading journals and magazines, has come to be well known over the entire continent. He is recognized as one of the liberal minds of this important body of thinkers and his article will doubtless attract wide attention.

BY the first week in June almost everybody has decided where the summer (or even the few weeks' vacation) shall be spent. What shall I read? is the next important question. On that subject more information is given by the June number of *Book News* (John Wanamaker, Philadelphia,) than is often one's good fortune to get. The number is rich with reviews of the newest books; there is a delightful short "Life" of Rider Haggard, accompanied by a plate-paper portrait; "One Way of Illustrating a Book" is a short essay on that fascinating pursuit, "Grangerism," and there are many interesting illustrations from the best of the new books.

THE *Graphic*, Chicago's popular illustrated weekly, is publishing a beautiful story of Canadian life, by Mrs. Mary Hartwell Catherwood, author of the famous "Romance of Dollard," the "Story of Tonty" and other charming chapters of Canadian history and tradition. The *Graphic* story is entitled the "Children of Ha-Ha Bay," the scene being laid successively near St. Alexis, Chicoutimi and Tadoussac. Marie, a fair orphan girl; her grandfather, a hermit, at Chicoutimi; Ignace, a brave young forester, and Justine, his sister, are the well-drawn characters in this, the best of Mrs. Catherwood's shorter stories. The three issues containing this beautiful sketch (finely illustrated by Mr. A. B. Davies) may be obtained of most newsdealers, or they will be mailed by the publishers.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—In the June number the English national game of cricket has a place of honour. A portrait of the famous cricketer, W. G. Grace, forms the frontispiece and there is an illustrated paper by him giving "A Review of the game past and present in Australia, Canada, the United States, India and England." Tennyson's "Crossing the Bar" is reproduced with appropriate music by Professor Stanford. Another interesting illustrated paper is "Lace-Making in Ireland," by Alan S. Cole. "The Poetry of Sully-Prudhomme" and "A Castle on Mount Etna," are also attractive contributions to the number. Mr. William Morris, author of "The Earthly Paradise," begins a new serial story, which will no doubt afford interesting reading.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XXII.

WINKLE STREET, SOUTHAMPTON.

On a pleasant spring morning, in the year 1687, a traveller, who had just landed at the Southampton pier, stopped opposite the old hospital of St. Julian, Winkle Street, and gazed up long and earnestly at the inscription over the doorway of the ancient chapel "DOMUS DEI."

The building had been originally endowed by Henry III., for the benefit of pilgrims, but at the command of Elizabeth, a century before, the chapel had been set apart as a place of worship for French emigrants driven by persecution from their own land. There, in the heart of a strange people, amid the clash of contending faiths, the exiles had ever since been permitted unmolested to hear the Word of God in their own tongue and according to their own creed.

As the stranger looked wistfully over at the venerable structure, a woman's voice, at a window in the house behind him, suddenly took up Madame Guyon's beautiful hymn:—

"Oh, Thou, by long experience tried,
Near whom, no grief can long abide,
My Lord, how full of sweet content
I pass my years of banishment."

The voice of the singer was silvery and low, but sweeter still to the listener's ear the sound of the French tongue in the English port. The dark-browed chapel and ancient hospital vanished. Before his eyes, rose a vision of vine-clad hills and soft blue southern skies, and as if in God-sent comfort to the longing that swept his breast, the singer at the window went on:—

"While place we seek, or place we shun,
The soul finds happiness in none:
But with my God to guide my way,
'Tis equal joy to go or stay."

"All scenes alike engaging prove,
To souls impressed with sacred love:
Where'er they dwell, they dwell in Thee,
In heaven, in earth, or on the sea."

There was a moment's pause. The exile had drawn back under the shadow of the window; the "Domus Dei" swam before his eyes in a mist of tears. The singer spoke to some one at her side, and a man's rich tenor blended with her silvery soprano in the concluding strain:—

"For me remains nor place nor time,
My country is in every clime:
My heart is glad, and free from care,
On any shore, since God is there."

The stranger stepped forward to lay his hand on the knocker. Before he could do so, the door opened, and a gray-haired man, leading a little child by the hand, came out.

"Will you take me to see the ships, Jean?"

"If you like, my mademoiselle."

"And tell me about your own country, and how you helped to get me out of the chateau when I was a baby?"

"If it pleases you, my heart's-ease!"

"Godfrey isn't old enough to understand yet, is he, Jean?"

The man did not answer. He had caught sight of the figure before him, and was staring, as though he had seen a ghost at midday.

"M. l'Abbe!"

"Nay, I have left that name behind me;—M. Bertrand, a French gentleman, who wears no longer the livery of a Church stained with blood."

The Cevanol's eyes sparkled. "Is it indeed so? Then the day we have long hoped and prayed for has come—as my master has always maintained that it would. Run, little one, and tell thy mother that a friend from France has come. Enter, monsieur. My master and mistress will be more than glad to see you."

"I need not ask if they are well and happy; I heard them singing at the window just now."

"My master will never be a well man again, sir,"—a slight shadow fell upon Jean's face; but he suffers less now than in the cold weather. As for my lady—there is not a lighter foot, or a merrier heart, in all the town than hers. She has never gone to the bottom of the joy of having my lord back again. It seems new to her every morning."

"And that rosy little Hebe, who has flown to announce my coming, can she be the babe whose hold upon life seemed so frail?"

"That is my young Mademoiselle Gabrielle, sir—a taut little craft, in spite of the rough weather she has seen. But, thank God! the baby lad, who came to us this New Year's, and is the very light of his mother's eyes, will not have such seas to stem."

Jean opened the door of a sunny sitting-room that looked out upon the sea. There was an invalid-chair near the window, with a child's toy on the floor beside it.

"My master is often kept indoors for weeks at a time; he likes to be where he can see the water, and hear the singing in the church over the way," the valet explained.

A cradle stood beside the spinning-wheel, on the other side of the hearth; there was a bowl of marigolds near an open French Bible; over the mantel hung a pretty water-coloured sketch of the harbour of La Rochelle. Louis Bertrand had a moment in which to take in the sweet, homely details, before the inner door opened, and Henri entered, leaning upon his wife's shoulder.

The erect carriage, the elastic limb of the soldier had gone forever, but in their place had come a nobler strength. An expression of quiet happiness shone from under the serene brow, and the lines of patient suffering about the lips bore witness to that grandest of all achievements—the ruling of one's own spirit, the fight, after all, in which it is not we who win, but "God that giveth us the victory."

There was all of Henri's old heartiness in his clasp of his kinsman's hand.

"Welcome to our English home, Louis! Eglantine and I were speaking of you only this morning. How long have you been here, and how did you find us out?"

"I landed an hour ago. I had no idea where to look for you, but as I strolled up the street, the old 'God's house' opposite attracted me, and then I heard Eglantine singing."

Louis Bertrand had taken his kinswoman's hand once more in his, and was looking wistfully into her clear, dark eyes. It was the first time they had met since the days of her sorrowful captivity in the old chateau.

"Can you ever forgive me for my share in that cruel silence?" he asked. "You do not know what I suffered, seeing your white face day after day, without being able to speak. M. Renau had bound me by my word of honour before he would permit me to approach you, and when I refused to connive any longer at the deception, he dismissed me from the chateau. Yet, if there had been less of the fear of man before my eyes—"

"Say no more," interrupted the young wife, with a tear-dashed smile. "I have had too much myself for which to ask forgiveness to reproach any one—even if your kindness to Henri at Aigues Mortes had not more than atoned for everything."

She led the invalid to his chair, and Henri beckoned Louis to a seat at his side.

"What business brings you across the Channel this time of year?" he asked.

Seriously the visitor met the kind, keen glance.

"The same that brought you, my cousin."

"The truth?"

"Nothing less."

"Then God be praised. I began to hope, when we parted, that the light was dawning on you, but so long a time has passed that I had nearly lost heart."

"It is not easy to pull against the tide," answered Louis Bertrand sadly.

"But it is harder to keep out sunshine."

"It is indeed, my sweet kinswoman. And your husband had shown me for the first time in my life what true religion was. I could not forget your earnest words, Henri—far less the courage and patience, which preached to me more eloquently than they, and made me ashamed of my own empty profession. But it was left for another to break the bonds that still bound me to my Church."

"And that other—"

"Was Fulcrand Rey, the Huguenot pastor and martyr. He was at Anduze the summer after you left, preaching the Word in secret to all who would come to hear, when I stumbled unexpectedly upon one of his sermons. You know his burning eloquence; the truth struck home to my heart. While I was still struggling with conviction, the next day, I heard that he was taken—betrayed by one of his own people, a man whom he had greatly benefited, and in whom he fully trusted. I followed him to Nismes, then to Beaucaire, where he met his trial. I was present in that judgment-hall, beside that rack at the foot of those gallows-stairs. I heard him tell M. Bavielle, when the bloodthirsty Intendant stopped to plead with him from the judgment-seat, that the only life he asked was the life eternal. I heard him protest to his persecutors—when they had in vain endeavoured to extort from him by torture the names of those who had been present at his services—that they had suffered far more than he, that he had scarcely felt any pain at all. I saw him rejoice at the foot of which reached even unto heaven. The work his lips had begun, his death sealed. The conviction had long been forcing itself upon me, that there was more of the spirit of Christ in the courage and gentleness of the religionaires than in the ferocity of their persecutors. I could no longer blind my soul to the truth, that, if I would tread in the footprints of the meek and loving Prince of Peace, it could not be in the pale of my own Church."

"That was last July," said Henri gently, when the speaker paused.

"Yes; it has been a long struggle. My heart was too cowardly at first to face the thought of being branded as a traitor by my old Church, and the ties that bound me to land and kindred, the prospects of worldly advantage and preferment, which others had counted loss for Christ, held me with adamant bonds. But, thank God! to them that have no might, He increases strength. The fight is over at last, and I am here—free!"

"To learn, as we have done, that those who forsake all and follow Him, do not miss their reward even in this life!" added a deep, moved voice from the shadow of the doorway, and the exile looked up to meet the moistened gaze of Rene Chevalier and his wife, who had entered unnoticed during the recital. "Jean brought us word, and we could not wait a summons to come and welcome you," said the physician, when the first joyful greetings were over. "My mother is watching with Pepin and his wife by the bed of a sick child, but she will be with us this evening. Monsieur, you must permit us to share with Henri and his wife the pleasure of entertaining you. Marguerite can plead the tie of blood as well as Eglantine, but methinks we have even a stronger claim upon you. My mother has always believed that it was to you we owed the secret warning, three years ago, which gave us opportunity to escape to the hills. Ah!" as the sensitive colour surged to the other's face, "then she was not mistaken."

"Spare me thanks," interposed Louis Bertrand hurriedly. "You have generous memories, that recall only my few good impulses. It must indeed have been a callous heart that would not have done what it could to save Agnes Chevalier."

The soft eyes of Marguerite Chevalier filled with tears at the mention of the name. Her husband looked at her tenderly, and then laid his hand upon her shoulder.

"Can we regret anything for her, who has seen Christ face to face?" he asked in a low voice; "Can we ask anything more for our little daughter, Marguerite, than that she should follow her namesake, as she followed Christ?"

"Nay, you know well I do ask nothing better for her," she responded quickly, and Rene turned back to Louis.

"Do you bring us any tidings of Beaumont and our brethren there? Does the persecution still rage as fiercely as ever?"

"I hear there has been a comparative respite since M. Renau's arrest and summons to Paris. What!" as Henri uttered a sharp exclamation, "you have not heard of that, Monsieur? Your kinsman and my patron, as you may remember, was fond of games of chance. He undertook to cross Minister Louvois in one of his schemes—secretly, of course,—but the plot miscarried and came to the minister's ears. M. Renau is at present a prisoner in the Bastille, and it is not likely that the power he has offended will be in any haste to release him. He will have ample opportunity, my

fair kinswoman, to taste the bitterness of the portion he meted out to you and yours."

"But I would not add a finger's weight to his fetters, if I could," said Eglantine, La Roche sadly.

"Nay, let us only pity the downfall which is so utterly devoid of comfort," added her husband gravely. "Perhaps in his humiliation and loneliness, repentance and better thoughts may come to him. If so, may God forgive him as freely as I do. I am glad, however, to hear that our persecuted brethren have some rest. Now, Louis, tell us of your plans. Do you propose to enter the Church here?"

"Nay, monsieur; henceforth I am a learner, not a teacher. I must, of course, seek some way of earning a livelihood, but I have scarcely thought of that yet."

"Then cast in your lot with us," pleaded Eglantine, reading the thought in her husband's eyes. With the first of May, Louis, we will have set sail from England, and be on our way across the sea, to a home in the new world. The lords proprietors offer great inducements to emigrants, and the climate of the Carolinas, Rene says, is like that of our own Languedoc, and will be far better for Henri than these bleak English winters."

"And there are portents of a storm here which I would be glad to avoid," added her husband gravely. "The religious liberties of the people are well defended by their laws, but we know, by sad experience, how little edicts can withstand a tyrant's will. The King of England is devoted to the Romish Church, and has set his heart upon restoring it in his realm. The highest offices in the kingdom have been given to men notoriously corrupt, who will sell the rights of their countrymen without scruple. Already the law, prohibiting Papists from holding office, has been repealed; the Jesuits have been invited back to London, and Romish priests placed in some of the highest benefices of the Church of England—in defiance of the remonstrances of the people. It is true, King James continues to offer an asylum to our persecuted brethren, and shows much kindness to the dissenters; but we cannot be deceived. When he has crushed the State Church it will be asy for him to deal with us."

"Methinks he would do well to pause and consider," answered Louis Bertrand. "Has he forgotten that he trifles with a people who brought his father to the block for a less infringement of their liberties?"

"It would seem so. 'Whom the gods would destroy, they first make mad,' and King James is deaf, we hear, even to the remonstrances of Catholic advisers against the madness of his course. Already there is a strong opposition to the Government, and the various sects are forgetting their petty discords, and uniting against the common enemy."

"The English people will not surrender their liberties without a struggle," added Rene; "but who can tell through what seas of civil war the right may have to fight its way. I, for one, will be glad to place my loved ones in a place of safety before the storm breaks, but even had these events not occurred, M. Bertrand, the thought of founding another Languedoc on the shores of the new world, and of laying the corner-stone of a purer and more enlightened state for those who shall come after us, has been a dream of mine ever since I left my own land. Only M. Laval's tender claim upon us has kept us here so long, and now that his gray head has been laid to rest, there is nothing to detain us."

Louis looked at Eglantine.

"I have been in Picardy for the last six months; I had not heard of your grandfather's death," he said.

"He passed away the last night of the old year," she answered, a tender moisture in her eyes. "He had been failing for a year. We saw a great change in him when he came over first, at the time of Rene's and Marguerite's marriage, and last autumn, when he made us another visit, he had a fall from a coach, which confined him to his chamber for many weeks. His attachment for Marguerite had been touching from the first; her influence over him now became wonderful."

Eglantine smiled across the hearth into her sister's soft-shining eyes. "It was just as aunt Monique had hoped from the first that it would be: he was never happy when she was out of his sight; he would let her read and sing to him by the hour, and loved to hear her talk of Agnes. Even his old dislike to Rene vanished, and he clung to him like a child, and when he was told of the birth of our little son on Christmas day, he sent a special request by Aunt Monique, that the little one should bear the name of the best man he had ever known—Godfrey Chevalier. There was no formal change of faith, but when they found him, New Year's morning, asleep, to wake on earth no more, Marguerite's Bible lay open on the table beside him, and there was a look of peace on the old face, which left no doubt in our hearts that he was satisfied at last."

"After all it matters little in what church our names are enrolled, if they are written in the Lamb's Book of Life," said Rene.

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"The priest's name was Pere Ambrose. Natalie thought you would like to keep it," he said reverently.

Marguerite unfolded the paper, and then, with a great light shining through the tender mist in her eyes, held it up for Rene to read.

"Now we see through a glass darkly; but then face to face. Now I know in part, but then shall I know, even as also I am known."

THE END.

YOUTH.

How sweet this rushing life through every vein!
Youth's wild, weird music thrills the mind and heart,
And keeps afar each sorrow, every smart,
Nor leaves our lives the smallest place for pain.
We laugh at age! What can our spirits gain
By looking to the future? We apart
Can stand from fear, nor need we start,
When death around us leaves its gloomy stain.

The very joy of living makes us glad.
The summer's sun and winter's keenest blast
Bring to our spirits only stronger life.
Why need we stand with faces dark and sad,
Dreading the present, moaning o'er the past,
When our young years yearn for the joys of strife?
—T. G. Marquis, in *The Week*.

MR. SWINBURNE ON THE BRONTES.

I will venture to avow my humble conviction that they may, with no great show of unreason, be expected to outlive the works of some few, at least, among the female immortals of whom the happy present hour is so more than seasonably prolific; to be read with delight and wonder, and re-read with reverence and admiration, when darkness everlasting has long since fallen upon all human memory of their chief scientific, their vulgar erotic, and their voluminous domestic schools; when even "Daniel Deronda" has gone the way of all waxwork, when even Miss Broughton no longer cometh up as a flower, and even Mrs. Oliphant is at length cut down like the grass. It is under the rash and reckless impulse of this unfashionable belief that I would offer a superfluous word or two of remark of the twin-born genius of the less mortal sisters who left with us for ever the legacies of "Jane Eyre" and "Wuthering Heights." . . . Perhaps we may reasonably divide all imaginative work into three classes—the lowest, which leaves us in a complacent mood of acquiescence with the graceful or natural inventions and fancies of an honest and ingenious workman, and in no mind to question or dispute the accuracy of his transcript from life or the fidelity of his design to the modesty or liveliness of Nature; the second of high enough quality to engage our judgment in its service, and make direct demand on our grave attention for deliberate assent or dissent; the third, which in the exercise of its highest faculties at their best neither solicits, nor seduces, nor provokes us to acquiescence or demur, but compels us without question to positive acceptance and belief. Of the first class it would be superfluous to cite instances from among writers of our own day, not undeserving of serious respect, and of genuine gratitude for much honest work done and honest pleasure conferred on us. Of the second order our literature has no more apt and brilliant examples than George Eliot and George Meredith. Of the third, if in such a matter as this I may trust my own instinct—that last resource and ultimate reason of all critics in every case and on every question—there is no clearer and more positive instance in the whole world of letters than that supplied by the genius of Charlotte Brontë. . . . The final expression in verse of Billy's passionate and inspired intelligence was to be uttered from lips already whitened, though not yet chilled, by the present shadow of untimely death. No last words of poet, or hero, or sage, or saint were ever worthy of longer and more reverend remembrance than that appeal, which is so far above and beyond a prayer to the indestructible God, within herself: a psalm of trust so strangely (as it seems) compounded of personal and pantheistic faith, at once fiery and solemn, full alike of resignation and of rapture, far alike from the convictions of vulgar piety and the complacencies of scientific limitation; as utterly disdainful of doctrines as of doubt, as contemptuous of heresy as reverent of itself, as wholly stripped and cleared and lightened from all burdens or bandages and all ministrations of creed, as it is utterly pervaded and possessed by the sublime and irrefutable passion of belief.—*Algernon Swinburne in "A Note on Charlotte Brontë."*

At the recent conference of the Camera Club, Lord Rayleigh gave an account of instantaneous photography by the light of the electric spark, and exhibited photographs of jets of water taken in less than the 100,000th part of a second by this means.—*Electrician*.

SOME experiments have recently been made at Spiez on the Italian man-of-war *Messaggero*, with a view to ascertaining the speed attainable with coal and petroleum mixed for fuel, and they seem to have resulted in producing a high speed at a given moment. The *Messaggero*, which never before surpassed fifteen knots an hour, reached almost seventeen with the new process of combustion, so that the increased speed supplies a very valuable assistance to a ship imperfectly defended. It is stated, however, that the immense heat generated affects the boilers injuriously, but arrangements are being made for obviating this in the future.—*Industriest*.

THE MISSIONARY WORLD.

SEED SOWING IN CHINA.

LETTER FROM REV. D. MACGILLIVRAY.

Our missionaries in Honan have sold this year an immense quantity of literature. Most people will probably over-estimate the good thus done, as much of the literature will never be heard of again. Others, again, may be inclined to underestimate the probable good of all this sowing. Some may have heard of the story regarding the Scriptures, which were given away in the early days of colportage in China. It was asserted that many copies found their way into the soles of Chinese shoes, which need considerable wadding to make them thick. The truth of this legend may well be doubted, although the fact is patent that much of the early work was very unwise. Nothing was asked by the distributor in return for the books, and what was easily acquired was lightly esteemed. In the early days Scriptures only were distributed. Now, this policy is considerably modified and only in answer to dear bought experience. The average Canadian if asked what kind of book might best be given to a Chinaman knowing nothing of Christianity would unhesitatingly say, "a New Testament." But the testimony of missionaries is that only in a very few cases is such a gift likely to give a clear idea of Christianity to the reader. Many of the oldest missionaries in China would unhesitatingly prefer to give a small tract containing a simple statement of our Christian faith and a portion of Scripture. Or if only one thing, then give the tract, leaving the Gospel for a future occasion. What has been called the "Million Testament Scheme" has long been abandoned and even among the Bible societies whose principles require the circulation of the pure Word of God without note or comment, the National Bible Society of Scotland permits its colporteurs to sell tracts along with the Scriptures, so convinced are they of the necessity of some introduction to the Bible. To meet the need for a cheap Christian literature, several tract societies have been started in China. One of the most successful of these is the Central China Religious Tract Society, from whose fourteenth annual report we glean a few encouraging facts. In 1889 this society sent forth upwards of a million publications! This is stated to be unique in the history of the Christian Church in China. Lately one of these books was shown which had been read and much talked about by nearly twenty persons in Hupeh. Suppose that each publication sent forth secures on an average two readers, what a magnificent prospect of leavening and enlightenment opens out before our view!

To show that in the fundamental and vital truths of the Gospel, the Christian churches working in China are practically one, twenty-five different societies have sold these publications. In many districts, owing to the work of these societies, the people are becoming less hostile to foreigners. The reading of literature, while not to take the place of the living voice of the preacher, serves to dispel many prejudices and thus prepare the way for the messengers of peace. The report mentions cases of good done of which they have received information.

SOME FELL ON GOOD GROUND.

A merchant while on business in a distant city stayed in the house of a friend. Some time before this friend had purchased a copy of the catechism of Christian doctrine, but not wishing to keep it made a present of it to his guest. The guest returned home with his book which he carefully studied, and became so thoroughly interested that he made a special journey to Han Kow to seek for more light. Let us hope and pray that the hundreds of similar catechisms left in Honan may also fall on good ground.

A BUDDHIST PRIEST CONVERTED.

He came to the missionary and said he was leaving the temple in which he had served as a priest because he no longer believed in idols. He was led to take this step by reading the tract entitled, "The Idols are Fictitious." Many priests in Honan have possessed themselves of our books, and we pray the Lord to use them to their conversion.

HOW NEW ROOTS ARE STRUCK.

A man four years ago bought the last volume of the Old Testament, a copy of "The Gate of Wisdom and Virtue," and a copy of the "Christian Trimetrical Classic." These books were casually looked at for a long time without any light coming. At last he set himself to learn the classic by heart. The result was that light came, and from that time he and his wife began to worship God as best they could. In this state they were discovered, and after further teaching were baptized. Since then the nucleus of a Christian Church has been formed in that place. Many hundreds of this same "classic" were left in Honan by our mission on their last tour. We may further remember that the most flourishing village work of the Pang Chuang mission was inaugurated through a man who casually bought a copy of this same classic for three cash.

Many purchase books which will give them the idea that foreigners "exhort men to do good," and this is a step towards further knowledge. Many bought who cannot read, but they will seek out one who can and we can imagine little knots of hearers in many villages of Honan listening to the reader, who is always popular here. Children bought books. Many bright lads who are going to school, and just getting in love with reading, or their big brothers took away books. Some of these will fall into the hands of older people in the family.

Sheet calendars with their summaries of doctrine will be pasted up in many homes. The light has come to them at last in a few faint rays. May the Holy Spirit cause them to come to the light which is shining for them. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." "Cast thy bread upon the waters, for thou shalt find it after many days."

D. MACGILLIVRAY.

LETTERS FROM FORMOSA.

LETTER FROM DR. G. L. MACKAY.

The following letter, dated Formosa, Tamsui, April 15, 1890, has been kindly forwarded by Rev. Dr. Wardrope, Convener Foreign Mission Committee: My dear brother,—Whilst Mr. and Mrs. Jamieson went to Thò-a-hng for several days and held meetings, I proceeded with Mrs Mackay, children, and twenty students to Tōa-tūi-tia on Friday, 4th inst., and held evangelistic services exactly a week. The city is a mile from Bang Kah on the same side of the river and stretches along its bank. All the foreign merchants live there, also railway engineers and government school teacher, who has two dozen pupils studying English. The new stone chapel takes the place of the old mud one at Toa-liong-pong which was destroyed by a mob during the French troubles. It is the largest and finest church edifice in North Formosa. The first evening there we had sixty men including the students, but no women or children, partly because the rain descended in torrents. Saturday we had forty men, four children and ten women. Sabbath forenoon 100 men, twenty children and forty women. Thus the numbers and interest increased daily until at several gatherings the house was packed. At the closing service Mr. and Mrs. Jamieson—a Finn and Hollander were present. Ten students read and sang as many hymns. I addressed all on Titus ii. 11, "For the grace of God that bringeth salvation hath appeared to all men." The plan arranged was to speak between the singing of every two hymns—so I made remarks ten times—by the way, a plan we have pursued for eighteen years and know by this time its value. All the students are again at work in the college. I address them from two to five times daily. Al well. Work progressing as usual. Ever yours sincerely,

G. L. MACKAY.

LETTER FROM REV. JOHN JAMIESON.

Mr. Jamieson writes from Tamsui, Formosa, April 10, 1890, as follows:—

Dear Dr. Wardrope,—On Thursday, the 3rd, accompanied by Mrs. Jamieson, I left this for a visit of a few days to our station at Thò-a-hng, which is a town of considerable size, lying southward from Tamsui. The first night we passed at the chapel in Bang Kah city, and next morning took advantage of the newly-opened railway, which now carries passengers some seven or eight miles south from the city. It was drizzling all day and after we reached our destination in the afternoon the rain poured down.

When it was known that we had arrived many, both men and women, called to see us. On Saturday evening we opened the doors and invited all to come to hear the Gospel, and in a short time the comfortable new chapel was well filled. I addressed them for a short time and then requested all to come again the following morning. Next day (Sabbath) both forenoon and evening we had a crowded house and excellent opportunities for sowing the seed. In the forenoon I spoke from 1 Timothy ii. 4, and in the evening from Matthew vii. 13-14, about the broad and the narrow way. The preacher at the station also addressed the people both times.

Besides these public meetings we had the opportunity both in and out of doors of speaking with many individually; and in this way improved the time by explaining to them the meaning of the doctrine with its advantages and privileges. In speaking with the people in general I find that many who do not make any profession yet know something about the leading truths of the Gospel. Sometimes when conversing with them one of them will unexpectedly repeat a part one of our well-known Chinese hymns. These Bible truths in verse treasured up in the memory are powerful for good and I believe that even now they are leavening many hearts and preparing them for the full reception of the Gospel light.

On Monday we again returned, leaving the preacher to continue his regular ministrations, and follow up any vantage ground that may have been gained by our few days' sojourn amongst them. In such visits I always try to impress upon the hearers the necessity of regular attendance at the chapel,—not coming to hear occasionally or when there is something unusual as an attraction.

But while it is so that at this station we visited, as it has been at many other places, there were crowds of attentive and apparently interested hearers. I here state and emphasize the fact which I have more than once written before, that out of the numbers who will come to listen and readily assent that the teaching is good, it is very hard and uphill work to get one solitary individual to come out and take his stand as a follower of Christ. So far so good; but past experience in the mission has taught us that it is one thing to have people come to listen to the Gospel, and quite another to get them to clean their houses of idols and tablets, become regular worshippers of the true God and keep holy the Sabbath day.

Yours sincerely,

JOHN JAMIESON.

Ministers and Churches.

THIRTY-THREE new members have been added to the communion roll of the Tara Presbyterian Church.

THE Rev. J. A. Brown, of Belmont, has gone on a five weeks' holiday to Ottawa and Muskoka.

THE Rev. E. Wallace Waits and wife sail for Europe on the City of Rome on Saturday, June 28th inst.

THE Rev. J. A. McDonald, of Bridgen, preached in the Presbyterian church, Wyoming, Sunday week, morning and evening.

THE young people of Knox Church, Perth, gave an anniversary and farewell social to their pastor, Rev. Mr. Ross, on the eve of his departure for Europe.

THE Rev. Dr. Gray assisted at communion services in Gravenhurst, Sunday before last, and baptized a child of the Rev. M. N. Bethune.

THE Rev. Hugh Fraser, a young minister of the Presbyterian Church of Canada, has been called to the pastorate of the Presbyterian Church of Cornwall on the Hudson.

THE Presbyterians of the united congregation of Franktown and Black's Corners are about to build a manse for their minister. They have \$500 already on hand for that purpose.

THE congregation of Newcastle, Ont., gave a unanimous call to Rev. W. T. Allen, of Newburgh, on the 10th inst., and a *pro rata* meeting of Presbytery is summoned for the 20th to prosecute the same.

THE London *Advertiser* says: Rev. George Cuthbertson, of Wyoming, occupied the pulpit of the Presbyterian Church, June 8, morning and evening, and preached thoughtful and impressive sermons.

THE Rev. J. A. Murray, London, has left for the Pacific coast, where he will remain for two months. During his vacation Rev. Mr. Sinclair, lately from Edinburgh, will take charge of St. Andrew's pastoral work.

ALL applications for a hearing in, and all information required regarding Oneida and Hagersville vacancy for the next quarter ending September will communicate with the Rev. J. H. Ratcliffe, St. Catharines, Ont.

THE congregation of the Presbyterian Church at Niagara Falls met recently and extended a call to Rev. Mr. Crawford, of Toronto. The call comes before the Presbytery at Hamilton, and if it be accepted he will probably locate here in a couple of weeks.

BEFORE the Rev. H. Gracey left for the General Assembly he was presented with a cheque for \$500 from the congregation, with the assurance that the pulpit would be supplied during his absence, if he chooses to take a holiday trip after the close of the Assembly.

THE Ladies' Aid of St. Andrew's congregation, Fort William, held their annual bazaar on Friday, May 30. In the evening the hall was crowded and a good business done. The proceeds amounted to \$125, which was given to the managers towards debt on the new church completed about a year ago. The ladies of the aid are to be congratulated upon their success and well wished for the future.

THE Presbyterian congregation of North Bay, Rev. J. M. Goodwillie, pastor, celebrated the sacrament of the Lord's Supper in connection with the morning service on the 8th inst. The services were of a more than ordinarily solemn and impressive character. Nine persons were added to the communion roll of the congregation.

In the Presbyterian Church, Oakwood, a clever Knox college student supplies the pulpit there during college vacation. He preaches at 3 p.m., and last Sunday week gave an eminently pointed, searching, clear, critical and instructive sermon. He is a young man of good talents and gifts, has a good voice, and if spared will doubtless succeed well in his holy calling.

A DUTTON correspondent writes: The Presbyterian Church was recently re-opened, after having been enlarged and improved. It is now capable of seating about fifty more. The neat manner in which the building is papered throughout reflects much credit on the ladies. Rev. M. Ballantyne, of London, and Rev. T. Wilson exchanged pulpits. Mr. Ballantyne's discourses were able and practical.

THE Manitoba *Free Press* says: Rev. Mr. Caven's wife and family have arrived in Manitou from Buckingham, Quebec. The evening of their arrival they were given a reception in the Presbyterian Church by the congregation. Short addresses were delivered by Rev. Messrs. Argue and McArthur, after which a short programme of vocal music was rendered by the choir.

THE alterations now in progress in connection with St. John's Presbyterian Church, corner Bolton Avenue and Gerrard Street, Toronto, will soon be completed. Re-opening services will be held on Sabbath, 22nd inst. Rev. Dr. Kellogg, of St. James' Square Church, will preach in the morning and Rev. D. J. Macdonnell, of St. Andrew's, West, in the evening.

THERE was a very large attendance of members at the quarterly communion services in St. Andrew's Church, Lindsay, last Sunday, much exceeding that of any former occasion. At the preparatory service held on the previous Friday evening forty new members were received, twenty-six of these by profession of faith. Such results of Rev. Robert Johnston's work must be gratifying and encouraging to him.

THE *Listowel Banner* says: We congratulate the Rev. I. Campbell, pastor of Knox Church, upon having the degree of Ph. B. conferred upon him, after passing the examination required by the Chicago National University. At the end of twelve months more he will be examined for the degree of Doctor of Philosophy. The course consists of Philosophy, Logic, and kindred subjects, and furnishes healthy and valuable mental training.

THE First Presbyterian Church, St. Mary's, commemorated the sacrament of the Lord's supper last Sunday week. Preparatory services were held on the preceding Friday afternoon when Rev. D. Perrie, from Missouri, occupied the pulpit. His discourse was very acceptable. Rev. Mr. Ballantyne, missionary in Jamaica, preached on Sunday, June 1. Rev. Mr. Turnbull has gone to attend the General Assembly, which meets at Ottawa.

KNOX CHURCH, Galt, June 8, was devoted to the children and the services seemed to be enjoyed by the large turnout of the little folks both morning and evening. At the morning service the ordinance of baptism was administered, twelve children being baptized. In the evening the service was choral and responsive. The pulpit was prettily decorated with flowers, and the central range of pews, being reserved for the children, the effect was very pleasing.

THE Rev. James Smith, wife and child, of Mariposa, daughter of Mr. Robert Nugent, of Lindsay, with a friend, Miss Gordon, will sail for India on the 29th inst., in the interests of the Presbyterian Missionary Society. Their station will be Ahmednagar, in Bombay Presidency, where Mr. Smith and his wife have already spent ten years, one result of their labours being the establishment of a college which affords a thorough course of education to some three hundred pupils and is practically self-supporting so far as church aid is concerned.

THE class of '80, Knox College, held a reunion supper in the college on Monday evening of last week (June 9). At the table were seated Principal Caven, Professors MacLaren and Gregg and Rev. Messrs. Eastman, Baird, Tibb, Craigie, J. R. Johnston and W. A. Hunter. A telegram was read from Mr. Scouler, of British Columbia and a letter from R. W. Kennedy, of Dakota. Speeches were made on appropriate subjects such as, "The Crude Material,"

"The Machine," "The Process," "The Product," "The Campaign," "The Field," "The Enemy," "The Equipment," etc.

THE second anniversary of the induction of Rev. James Murray, B.A., B.D., into the pastorate of Wentworth Presbyterian Church, Hamilton, was celebrated last week by the holding of special services both morning and evening. In the morning Rev. Mr. Cooley, formerly of Zion Tabernacle, occupied the pulpit. At the opening of the service Mr. Murray expressed his gratification at having Mr. Cooley present. The platform was decorated with rich foliage plants which had quite a pretty effect. There was a large congregation present and the music of the choir was good. In the evening Rev. C. Cooper preached to a large congregation.

THE Port Perry *Standard* says: On Monday, the 9th inst., Mr. P. A. McLeod was ordained a minister of the Presbyterian Church by the Presbytery of Lindsay in session, and inducted into the charge of St. Andrew's Church, Sonya. The dual ceremony and the presence of so many ministers attracted a very large audience. A disappointment was caused by the absence of Mr. Cameron, of Cannington, who had been appointed to preach the opening sermon, and consequently that part of the service lacked the interest which would otherwise have been attached to it. Mr. Johnston, of Lindsay, addressed the minister, Mr. McLeod, and gave a remarkably eloquent and vigorous address replete with wise instruction. We believe that the congregation of Sonya is to be congratulated on the manner in which the long vacancy has been filled. Mr. McLeod begins his ministry under the most favourable auspices, his call having been as hearty and unanimous as could possibly be desired.

THE anniversary services in Knox Church, Owen Sound, were conducted on Sunday, May 18, by the Rev. Mungo Fraser, D.D., of Hamilton. The congregations attending this church are on ordinary occasions large, and on this Sunday they consisted of not only a full representation of the members and adherents of the church, but also of many from the sister churches in town. The Rev. Mungo Fraser is a man apparently just in the prime of manhood, and as a preacher may be said to have a style peculiarly his own. While he enforces the Gospel and exalts the principles of Christianity above everything else, he not infrequently causes his hearers to smile at the humorous manner in which he makes his striking points. A very successful tea-meeting was held in the town hall on the following evening. The chair was occupied by the Rev. E. Wallace Waits, and addresses were delivered by Mr. James Masson, M.P., Rev. John Sumerville, M.A., and the speech of the evening by Rev. Dr. Fraser. The abbreviated title of his subject might be called "B. a man." The address was eloquent, and pre-eminently calculated to arouse high and noble aspirations in the minds of all who wish to faithfully fulfil life's mission.

SABBATH week, communion services were held in both of the Presbyterian churches, Ayr. In Knox Church the pastor was assisted by Rev. Mr. Hamilton, of Motherwell, who preached both morning and evening. On Thursday afternoon and evening Rev. Mr. Tolmie delivered excellent preparatory discourses. Rev. Mr. McTavish, of St. George, conducted the preparatory services in Stanley street church on Friday afternoon. On Sabbath evening a praise and thanksgiving service was held in Stanley street church. Rev. Mr. Hardie spoke eloquently upon the theme, "The Children of Israel, a people near unto God." His discourse was given under a number of heads and these were interspersed with choice selections of sacred music which were well rendered by the church choir. A solo by Miss Jean Patterson was sung with fine expression. Altogether the service was of a very interesting and appropriate character and was well calculated to deepen religious feeling among those who were privileged to participate in it. On Monday, Rev. Mr. McMullen, Woodstock, preached in Knox Church at eleven o'clock. The annual congregational meeting followed, at which the printed annual statement of the affairs of the congregation was presented.

THE following is a copy of a resolution passed by the session of Gordon Church, Indian Lands, anent the death of Mrs. Gordon, of Harrington, Ont.: We, as a session, desire to record our deep sorrow at the news of the demise of Mrs. Gordon, wife of the Rev. D. Gordon, who had been our pastor here for a period of eighteen years. We desire to extend, and do hereby extend, our deep sympathy to the Rev. Mr. Gordon and his family in the severe loss they have sustained in the decease of one who had been such a truly loving wife and fond mother. Mrs. Gordon was one of whom the world was not worthy. Her praise is deservedly in all the churches. Her grasp of divine truth was marvellous; her piety humble, earnest, eminently genuine, and mighty in its influence; her devotedness to the cross absorbing, unswerving; her activity in the vineyard vigorous, intense, energetic and inspired by a deep sense of personal indebtedness to the love of God in the face of Jesus Christ. We feel that the church militant has lost, in the departure of Mrs. Gordon, one of her bravest and most energetic members—one who has left a vacancy in the ranks and a void in the hearts of all those who had the privilege and pleasure of knowing her that can by no means be easily filled. She has gone to her rest, "the rest that remaineth for the people of God."

LAST week Orillia Presbyterians celebrated the first anniversary of the opening of their new church—an edifice which the members at the recent meeting of Synod pronounced as near perfection as they thought an ecclesiastical building could come. Erected at a total cost of \$24,000, the congregation were naturally saddled with a large burden of debt, which they are wiping off in generous slices. The past year has been the most successful in the history of the congregation, since the erection of the first kirk in town some forty years ago. An addition of eighty has been made to the membership roll, which now numbers nearly 500, and more than ten thousand dollars has been raised for church purposes. Eight hundred dollars was Orillia's contribution to the mission funds, and the church debt was reduced by \$4,000. \$5,500 was required for the current expenses, and \$70 was the average collection per Sabbath. Rev. D. J. Macdonnell, of Toronto, preached the anniversary sermons to large congregations. The reverend gentleman is a forcible and effective speaker, practical and convincing, one to whom a congregation could listen for hours without tiring. In the afternoon he addressed the Sabbath school children, and in the evening the V. M. C. A. meeting in Association Hall. Rev. R. N. Grant filled Mr. Macdonnell's pulpit.

THE *Huron Examiner* says: The induction of the Rev. Mr. Needham to the pastorate of Egmondville Presbyterian Church took place on Tuesday week. There was a large attendance of the congregation and others present. The Rev. Mr. Musgrave, of McKillop, presided. An able and appropriate sermon was preached by Rev. Mr. Henderson, of Bayfield. Rev. Mr. Martin, of Exeter, addressed the minister, and Rev. Mr. Ramsay, of Londesboro, addressed the people. The ceremony over, the pastor was warmly welcomed by the clergymen present and the members of the congregation. In the evening a social was held. The basement of the church was very tastefully decorated with flowers, etc., for the occasion. Refreshments in abundance, and of the very choicest character, were provided. Suitable addresses were delivered by the Rev. Mr. McDonald and Mr. McMillan, of Seaford, and by the Rev. Mr. Pettinger, of Blenheim; also by the new pastor. Several very nice musical selections were rendered by the church choir under the leadership of Mr. Stephenson. The chair on this occasion also was occupied by Rev. Mr. Musgrave, who performed the duties in his usual cheerful manner. From all we can learn the congregation has made a most judicious choice and have secured an able pastor and a consistent, earnest church worker, and will now, we trust, enter upon a renewed career of prosperity and usefulness.

THE *Regina Leader* says: A large congregation, consisting of the greater part of the Presbyterians and Methodists of Regina, as-

sembled in Knox Church on the occasion of the induction of the Rev. James Carmichael into the pastorate of the church. The introductory service was conducted by the Rev. John Ferry, now of Qu'Appelle, who preached a sermon from Acts ii. The Moderator, Rev. Mr. Campbell, of Wolsely, presided. It was moved by Mr. S. J. Taylor, seconded and carried, that the brethren of the Methodist District meeting who were present be invited to sit as corresponding members. The Moderator then put the usual questions to Mr. Carmichael and declared him duly inducted, and after an appropriate prayer, in the absence of Rev. Mr. Douglas, he addressed the newly-inducted minister in a few well-chosen and inspiring words. Rev. S. J. Taylor charged the congregation, congratulating them that they had not gone backwards since Rev. Mr. Urquhart left. But although nominally without a pastor they had practically a good and earnest minister nearly all the time. He said there was a great responsibility resting on the churches in Regina, the centre of the country. If the centre, the heart was pure, what life and vigour would pulsate to all the extremities! After the conclusion of Mr. Taylor's address, the service was brought to a close, and then the audience adjourned to the town hall where a social was held. Refreshments were distributed and then Mr. A. D. Fergusson assumed the chair while a brief programme was gone through. The first number was "Raise me, Jesus." It was sung with much taste and expression by the Misses Mellis, Mr. R. Martin and Mr. S. Varde. Mr. Daniel Mowat, Chairman of the Board of Managers, read an address of welcome to Rev. Mr. Carmichael, couched in graceful language and containing sentiments very appropriate to such an occasion. Rev. Mr. Carmichael replied fittingly. He thanked them for the unexpected kindness and said the unanimity of the call which the Regina congregation had extended to him was one of the features in which he evidently heard the Divine voice and saw the Divine hand, and it was for that he had left a comfortable and prosperous charge. The importance of this field (Regina) was apparent and was made strikingly so by the services of that evening. The Rev. J. M. Harrison, pastor of the Methodist church, was then called on and delivered a kindly and racy address. The chairman then called for a solo from Mr. S. Varde, who sang "Arm, arm, ye brave," (from Judas Macabeus), in good voice and was given a hearty round of applause. The gathering, which had been most enjoyable, was dismissed by the Rev. Dr. McLean pronouncing the benediction.

THE Rev. J. Wilkie writes: Will you kindly find a place in your columns for the enclosed and for subsequent lists as they may come in? I should like very much to have good works of reference of a general character in addition to those in theology, and as we are not likely to obtain in this way spare volumes of recently published works, I hope we may be put in a position to buy a sufficient number to carry on our work satisfactorily. The following books have been given up to date for the Indore College library: From Rev. Dr. Reid—Lectures on Ephesians, by Bishop Wilson; Christian Doctrine—South Church lectures; Glimpses of the Truth, by Winslow; Prophet of Fire, by Macduff; Patterson on 1 Thess., James and 1 John; Bates on the Attributes; Mysteries of Christianity, by Prof. Crawford; The Law of God, by Plumer; Life of Gen. Havelock, by Brock; Christian Hope, by James; The Christ of History, by Young; Some difficulties of Belief, by Teignmouth Shore; Lectures to Young Men—Delivered in London; Nature and the Bible, by Dawson; An Earnest Ministry, by James; Darwinism, by Hodge; Peter the Apostle, by Taylor; Commentary on 1 Corinth., by Hodge; Luther on Galatians; Leighton's Works; Exposition of James, by Adam. From Knox College—Pearson on Infidelity; Gold and the Gospel; Testimony of the Rocks, by Hugh Miller; Hengstenberg on the Genuineness of Daniel, etc.; The Modern British Essayist; Expository Discourses on 1 Peter, by Brown; Sabbath by Gillilan; Prophecies of Isaiah, by Alexander; Robinson's Biblical Researches in Palestine. From Mrs. Cassie, Port Hope—Scott's Bible, three volumes; Clark's Commentary, six volumes; Large English Bible; Jeremy Taylor's Life of Christ; Calmet's Dictionary; Origen and History of the Books of the Bible, by Stowe; Commentary on the Old Testament, from Henry and Scott; Lectures on Theology, by John Dick, four volumes; Barnes on Job, Acts i. and ii., Corinthians and Galatians; Nelson on Infidelity; Alison's Essays; Mosheim; Eadie's Biblical Cyclopaedia; Paley's Works; Hall's Contemplations; Essay's on Christian Union; Huck's Theological Dictionary; Bonar on Leviticus; Memoir of William C. Burns; Eskine Works, Vol. 1; Tongue of Fire; Text Book and Treasury; Temple's Christian Daily Treasury; Gospel Studies, by Vinet; Canadian Presbyterian Church Pulpit, first series; Flavel's Method of Grace; Chalmers' Moral and Intellectual Constitution of Man; Prout—Bridgewater Treatise; Law's Call to a Holy Life; Bushe's Notes on Exodus, two volumes; Christian Charity, by J. A. James; Earnest Ministry, by James; Works of Puritan Divines, six volumes; Hodge on Romans; Wheewell on Astronomy; Kidd—Physical Culture of Man; Barr's Help to Professing Christians; Barr's Scripture Student's Assistant; King on the Eldership; Buchanan on the Holy Spirit; Leighton on St. Peter, two volumes; Fleming's Fulfilling of the Scripture; Jacobi on James.

THE *Victoria Warder* gives an account of the laying of the corner stone of Eldon Church. It says: The Rev. M. McKinnon, the deservedly popular young pastor of the Presbyterian Church of South Eldon may well congratulate himself on the successful commencement of the new church, situated a mile or more east of Loraville. The congregation of Eldon station a year or more ago completed a fine edifice there which is an honour to the good people of the community. Not content, however, with a new church at one end of the pastorate, Mr. McKinnon and the congregation wisely determined to erect a splendid edifice in the locality where the old church is situated. Messrs. Gillanders, D. A. McIntyre, H. Macdonald, McMillan, D. W. McIntyre, H. McEachern, J. McEachern and J. Torry, with Rev. Mr. McKinnon, were appointed a Building Committee. That committee has been most energetic during the winter and spring. The work progressed, and Tuesday, June 3, was selected on which to lay the corner stone. Half-past two found a large attendance awaiting the ceremony. Tables had been erected in the open grove adjoining where the good ladies, young and old, of the congregation had piled baskets of eatables. The hour having arrived, Rev. Mr. McKinnon in a very interesting address reviewed the history of the congregation, of the church, of the pastors, and of the present building. Around the walls and foundation were represented three and four generations who had grown up, or were growing up, in association with the church of Eldon. The various pastors, Rev. Messrs. MacMurphy, Macdougall, McKay, Campbell, Gillies, and the present energetic one, McKinnon, form a roll of honour of which any congregation should be proud. Mr. H. Macdonald then received from Rev. Mr. McKinnon, which were duly deposited under the stone, a number of local and other papers, and the fifteenth annual report of the Presbyterian General Assembly. The ceremony of laying the stone was then performed. It was done by the accomplished wife of the worthy pastor. Just before performing the ceremony Mr. D. A. McIntyre, on behalf of the committee and congregation, presented the impromptu mason with a beautiful silver trowel bearing an appropriate inscription. With much skill and composure Mrs. McKinnon then laid the stone, after which, on behalf of the committee and congregation, Mr. Gillanders thanked the assemblage for attendance and assistance. Rev. R. Johnston, of Lindsay, in a very eloquent address commemorated the laying of the stone, and drew impressive parallels with the everyday life and growth of man. The speech throughout was marked by that depth of thought and of heart which distinguishes all Mr. Johnston says or does. Besides the orator of the day, the Rev. Mr. Johnston, of Lindsay, there were other clergymen present: Rev. Mr. McLeod, of Sonya, and Rev. Mr. Martin, of Woodville. Messrs. Cruick, McKay, Hughes, McSweyn, McMurchy, Barron, M.P., Bowman,

Treleven, A. Jackson, Gillsanders and others besides the clergymen named gave brief addresses. The stone laid, and the speaking over, tea was served. And a bountiful repast it was. Too much credit cannot be given the ladies of the congregation for labour, energy and management of their department of the afternoon's proceedings.

PRESBYTERY OF LINDSAY.—This Presbytery held its quarterly meeting at Beaverton on May 27. The attendance of ministers and elders was large. Circular letters from other Presbyteries anent the reception of ministers were read. Subjects for written exercises were assigned to all candidates for the ministry who are residing within the bounds. The report of a committee on Presbyterial visitation was heard. In reply to a reference from Seabright the missionary in charge was advised to make no change in his Sabbath appointments. Leave was granted to the congregation of St. Andrew's, Eldon, to mortgage property in order to raise money for new building. The pastor of Chalmers Church, Uxbridge, reported that at the annual meeting of the congregation his stipend was increased \$100, making it now \$1,000 and manse. The report on augmentation was presented whereon the Presbytery declined to do anything to make up the deficit of the grant to the charge within its own bounds. The next quarterly meeting will be held in Knox Church, Cannington, on August 26. Mr. W. G. Mills laid on the table a call from St. Andrew's Church, Sonya, to Mr. P. A. McLeod, a recent graduate in arts and theology, of Queen's University. The stipend attached to the call is \$800, a manse and a month of holidays. The call was sustained by Presbytery and presented to Mr. McLeod who at a later stage intimated his acceptance of it. Provision was accordingly made for his ordination and induction at Sonya on June 9. The Rev. Alexander Ross, M.A., of Woodville, who has served in the active ministry of the Presbyterian Church in British North America, over thirty years, felt constrained, on account of nervous ailment from which he is suffering, to ask the Presbytery to relieve him from his pastoral charge and to solicit the next General Assembly to grant him permission to retire from the active duties of the ministry for a time, but still retain his full status as a minister of the Presbyterian Church in Canada. Resolutions passed unanimously by the congregation of Woodville, expressive of confidence in, attachment to, and sympathy with their pastor were read, and orally confirmed by a large number of delegates in the hope that the resignation would be withdrawn or refused. But as Mr. Ross emphasized the gravity of his position the Presbytery with regret accepted his resignation to take effect in July, nominated a committee to draft a minute with reference to his retirement and appointed Mr. R. Johnston, of Lindsay, Moderator of Woodville Session during the vacancy. A call from Dunbarton and Melville Church, Scarborough, addressed to Mr. W. G. Mills was taken up and commissioners from the Presbytery of Whitby and the calling congregations were heard for the translation. Commissioners from Sunderland and Vroomantion representing all the departments of church work were heard for retention. Mr. Mills left the decision to the judgment of the Presbytery which decline to grant translation. Rev. A. Ross and Dr. Gillespie were appointed commissioners to the General Assembly in place of Messrs. D. C. Johnson and J. C. Gilchrist who resigned. Messrs. W. G. Hanna and A. U. Campbell were instructed to prepare a standing order of business to be presented at the next regular meeting.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on May 27. In the Moderator's absence Mr. Leishman was called to the chair. Seventeen ministers and five elders were present. Mr. Glassford, of Streetsville, was present and invited to sit with the Presbytery. Resolutions of sympathy with Messrs. Currie and Knox were adopted, these brethren having been bereaved by the death of the wife of the former, and the infant son of the latter. The site of the proposed new church in Alliston was approved. Dr. Gray, Moderator of the Session of Longford and Uptergrove was authorized to moderate in a call when desired. A report was presented from the deputation appointed to wait on the Executive Government of Ontario in relation to the religious instruction of the boys at the Provincial Reformatory at Penetanguishene. The report was received and on motion of Dr. Fraser, seconded by Mr. James, the Presbytery "tendered thanks to the deputation for the efficient discharge of the important duty with which they were charged, and agreed at the same time to express gratification with the temporary arrangement for conducting religious services and giving religious instruction at the Reformatory." Circular notices of Presbytery were received intimating the intention to apply to the General Assembly to receive parties named into the ministry of the Church. It was resolved to apply to the Assembly for leave to license Mr. John Garrioch, who has laboured for several years as catechist in the bounds, and pursuing a course of study under superintendence of the Presbytery and with leave of the Assembly which met at Halifax in 1888; also to apply for status as students in theology on behalf of Mr. Hector McLennan and Mr. J. C. Stinson. Mr. William Harvey, elder, was appointed commissioner to the General Assembly instead of Mr. W. B. Hamilton, resigned. The Moderator and Clerk were instructed to sign the petition circulated by the Prisoners' Aid Association. The Augmentation grants were considered. All the ministers of augmented congregations in the bounds will have the reductions made good to them. The Bracebridge congregation paid to their minister the sum short from the Augmentation Fund. Mr. W. J. Hewitt laid on the table \$25 as a contribution from the congregation of Dunn's Church to help in paying the grants in full, and the Presbytery resolved to pay \$75 for the same purpose. Thus the ministers of the five augmented congregations on the list last half year suffer no loss from the deficiency in the Assembly's Augmentation Fund. The Moderator tendered to Mr. Hewitt thanks for the timely contribution of Dunn's Church. Mr. D. James was appointed to visit the stations in Carling Township, and arrange for their separation from the Parry Sound congregation, so that the services of Mr. J. B. Duncan may be confined to the village. This arrangement is expected to promote the prosperity of the Parry Sound Church. Messrs. D. James, A. McDonald, B.A., and J. Leishman were appointed a commission to visit Penetanguishene and Wyebridge and finally dispose of the resignation tendered by Mr. Currie of the last-named portion of his charge. After trials and examination which were satisfactory Mr. Robert J. Sturgeon was licensed to preach the Gospel. As he is appointed ordained missionary at Waubausene the Presbytery agreed to meet there on June 10, at 7.30 p.m. for his ordination. Mr. D. James was appointed to preside, Mr. J. Hunter to preach, Dr. Gray to address the missionary and Mr. A. B. Dobson the people. Remits of Assembly were taken up. It was agreed that the representation of Assembly should continue as it has been. As regards the Aged and Infirm Ministers' Fund the finding was, That while the Presbytery considers it desirable that as many ministers as possible should contribute to the fund so that it may be strengthened it does not approve of making it compulsory on all to do so. The committee appointed to confer with the Executive Government respecting religious instruction in the Penetanguishene Reformatory was authorized to consider a paragraph in the report on Sabbath Observance which was withheld with a view to procuring further information, and Mr. Currie was added to their number.—ROBERT MOONIE, *Pres. Clerk*.

PRESBYTERY OF PARIS.—This Presbytery held its regular quarterly meeting in St. Paul's Church, Ingersoll, on May 27, Rev. R. H. Myers, B.A., presiding as Moderator. There was a full attendance of members. The Assembly's remits anent reducing representation in the Assembly and the appointment of a general secretary of Sabbath schools were both answered in the negative. A moderation in a call was granted River Street Church, Paris, and Rev. J. C. Tolmie, Moderator of that Session, was appointed to that duty. A call from St. Paul's Church, Ingersoll, in favour of Mr. E. R. Hutt, minister of Port Dalhousie, in the Presbytery of Hamilton,

was submitted by Mr. Myers, largely signed and cordial, and accompanied with a promise of \$1,200 with stipend and manse. Commissioners having been heard, the call was sustained and ordered to be forwarded to the Presbytery of Hamilton, and Mr. Myers for the Presbytery of Paris with Messrs. Hislop, Birss and Hegler were appointed to prosecute said call at the bar of the Hamilton Presbytery. Mr. D. T. Sutherland was taken under the care of the Presbytery as a candidate for the ministry, and Messrs. Myers, McGregor and Dr. McMullen were appointed a committee to direct him in his studies, and report from time to time. The following minute was adopted anent the death of the late Rev. John Dunbar: The Presbytery record with deep regret the death of the Rev. John Dunbar, which took place at Toronto on the 29th day of January, 1890. Mr. Dunbar was ordained as a minister and inducted into the pastoral charge of the congregation at Glenmorris on the 17th day of May, 1853. He was the first minister of that congregation after its separation from St. George, at that time in connection with the United Presbyterian Church of Scotland. He took a deep interest and an active part in the formation of the union of the churches now constituting the Presbyterian Church in Canada. The Presbytery will long cherish his memory as that of a minister whose talents, vigorous by nature, were improved by insidious cultivation and all consecrated to the service of Christ, and who, by his high sense of honour, candid, generous and genial spirit, had won the affection and confidence of all his brethren. He was a faithful attendant upon the courts of the Church, and took an active part in their proceedings. His ministrations were greatly blessed among the people of his charge. His pulpit ministrations were of a high order; his pastoral duties were faithfully attended to, but above all his life was an example to his people. Mr. Dunbar resigned his pastoral charge on the 28th day of March, 1876. During his retirement he continued to take a deep interest in the work of the church, occupying his leisure by contributing to various journals, not a few articles on literary and sacred subjects, all characterized by the thoroughness of research and purity of spirit which were the distinguishing features of his ministry. The Presbytery deeply sympathizes with the sorrow of his bereaved relatives. The next meeting of Presbytery is to be held in Dumfries Street Church, Paris, on the first Tuesday of September at 10.30 a.m.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—There was a large attendance of members at last ordinary meeting, which was held in Knox Church, Guelph, on May 20, Mr. Strachan, of Rockwood, Moderator. The names and standing of students in the bounds were reported. Messrs. Howie, of Knox Church, Brussels; Mr. Ballantyne, of Jamaica, on his way to Europe; and Mr. John Stewart, a minister without a charge residing in the bounds, were invited to take their seats as corresponding members. Dr. Smellie and Mr. Allan McDiarmid having tendered their resignation as commissioners to the General Assembly, Mr. Strachan was appointed in room of the former and Mr. Hugh Cockburn in place of the latter. At his own request an extension of time was allowed the Clerk to prepare his report founded on the statistical returns from congregations and stations for the year 1889. It was reported that the Home Mission Committee had agreed to make a grant to Harksville and Linwood from the Augmentation Fund at the rate of \$200 per annum, but that owing to the state of the fund only \$68 had been remitted, instead of \$100 for the half year which has closed, and only \$16 to Cumnock instead of \$25 for the same period. It was agreed that the Presbytery endeavour to make up the deficiency by appealing to those congregations in the first instance which had not contributed to the Augmentation Fund, and a committee, consisting of Drs. Wardrope and Torrance, with Messrs. Charles Davidson and Peter Rennie, was appointed to meet with the elders and managers of each of these, set before them the importance of the Augmentation Fund as one of the Schemes of the Church, and urge that it have a place given it among those objects, to which the liberality of their congregations is directed, Mr. Rennie, Convener. A letter was read from Rev. D. J. Macdonnell, B.D., of Toronto, mentioning the amount apportioned to the Presbytery for Augmentation purposes, namely, \$1,500, and that up to date only \$600 had been received, and giving the names of congregations from which no contributions had been received. A report was submitted from the committee appointed to enquire into the proposed union between the congregations of Knox Church, West Puslinch, and Duff's Church, East Puslinch, to the effect that they had met with both congregations, had carefully gone over the articles of union that had been prepared, and that these, with one or two slight modifications, had been agreed to. The committee recommended that the Presbytery sanction the union of the two congregations on the basis adopted, and the Presbytery, on motion, adopted the recommendation, and instructed the Clerk to have notice of the same published in each of the churches. The main features of the basis are that the minister who may be called and settled shall preach in Duff's Church in the forenoon, and in Knox Church in the afternoon of each Lord's Day, the evening being left to his own disposal; and that the salary shall be at the rate of \$600, to be paid by the former, with manse and glebe, and \$400 by the latter. Authority was granted to Mr. Smith, the Moderator of Session of Knox Church, to moderate in a call at such a date as may suit the convenience of the congregation. The Clerk submitted and read obituary notices which he had prepared according to instruction, on the late Mr. William Meldrum and Mr. D. B. Cameron. The notices were approved and ordered to be engrossed in the minutes and copies sent to the nearest relatives of the deceased. The Clerk next reported that he had secured the services of Mr. D. Strachan for the supply of Dracon and Metz during the summer months. The Convener of the Committee on Evangelistic Services stated that deputations not having reported to him their diligence in carrying out their appointments, he had no report to present. It was agreed that these reports be called for at an early stage of the proceedings at next meeting, and that considerable time be devoted to the consideration of them. Mr. Millican presented an application, accompanied with a medical certificate, to the Presbytery, to request the General Assembly to allow him to retire from the ministry on the ground of failing health, with an interest in the fund for Aged and Infirm Ministers. After lengthened deliberations it was resolved to summon the congregations forming his pastoral charge to appear for their interest at next ordinary meeting, that a committee be composed of Dr. Torrance, Convener; Dr. Middlemiss, Mr. Mallan, ministers; with Messrs. Rennie and Moffatt ruling elders, meet with the congregations and ascertain what amount they may be prepared to promise as a retiring allowance to Mr. Millican, and that his application be sent on to the General Assembly, with the request that it receive their favourable consideration, the Presbytery pledging itself to see to it that all the steps appointed to be taken in such cases be carried out, Dr. Torrance to support the application before the Assembly. A long time was spent discussing the subject of continuing the triennial visitation of congregations in the bounds, when ultimately it was agreed to delay further consideration of it till next ordinary meeting, brethren being requested to give it careful thought in the meantime, and to come fully prepared to state their convictions regarding the propriety of going on with them as they have been conducted the past three years. A circular on Prison Reform with forms of petition on the subject was read and considered. The Presbytery agreed to express its approval of the reforms proposed, and the Moderator and Clerk were authorized to sign the petitions to the Lieut. Governor. Notices were read from several Presbyteries that they intended to apply to the General Assembly at its next meeting for leave to receive as ministers of the Church the persons named. Next meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of July at half-past ten o'clock in the forenoon.

British and Foreign.

OF 214 students in ten Baptist colleges 205 are abstainers. A TABLET in memory of Dr. Hay has been erected in Inverkeilor Church.

THE Rev. J. Kennedy Cameron, M.A., of Rosskeen, has accepted the call to Brodick.

DR. PIERSON lately gave his valedictory address in London in Mildmay Conference Hall.

LONDON county council by sixty to thirty-eight passed a resolution against compensation.

THE Pope has netted from the pilgrimages to Rome during the last four months nearly \$200,000.

PRINCIPAL CUNNINGHAM presided at a meeting in St. Andrew's to form a liberal-unionist association.

THE Regent Square session leave Mr. McNeill's services at Lxeter Hall in the hands of the Presbytery's committee.

DR. RITCHIE, of Duns, has intimated his intention to retire from active duty and to apply for a colleague and successor.

THE non-established Presbyteries in Scotland are everywhere petitioning for the rejection of the government licensing proposals.

THE Chinese Government has at last forbidden the drowning of female babies; the penalty is to be sixty strokes of the bamboo.

SIR LINTORN SIMMONS is to be succeeded at the Vatican by Sir Adrian Dingli, a Maltese lawyer who married an Englishwoman.

THE Sabbath Alliance of Scotland expresses regret at the railway employees so frequently holding their meetings on the Lord's Day.

THE Rev. John Lamb, B.D., assistant at Skene, has been appointed missionary professor in the Assembly's institution at Calcutta.

DR. SHELDON, of Belfast, is the president of the Congregational Union of Ireland which lately held its annual sittings at Carrickfergus.

DR. JAMES TAYLOR, formerly of Renfield Street Church, Glasgow, and now residing in Edinburgh, has for several weeks been seriously ill.

SIR ANDREW CLARK, the distinguished physician, at a meeting recently stated that he had come through seas of doubt to the quiet haven of belief.

By the supplementary Endowment Scheme in the Church of Scotland it is expected that in fifty charges incomes will be permanently raised to \$1,000.

IN almost every city in Britain there are several Protestant associations. Edinburgh has at least five; and Sir J. Don Wauchope urges the need of union.

THE Free Church Assembly has reversed the judgment of Deer Presbytery in the Fraserburgh case and ordered the induction of Mr. Forrest to be proceeded with immediately.

COUNT CAMPELLO denounces as a shameful calumny the report that he has returned to the Vatican; but he was offered a diplomatic post and a cardinal's hat if he would come back.

THE late papal warning against cremation seems an infelicitous manifesto to be issued by the Church that cremated Huss, Bruno, Wyclif, Ridley, Latimer, Savonarola, and so many others.

THE Rev. C. G. McCrie, of Ayr, has been unanimously appointed the next Cunningham lecturer. His subject will be "The public worship of Presbyterian Scotland, historically considered."

WHILE the villagers at Mablerton, in Hanover, were assembled in the parish church praying for fine weather, the building was struck by lightning and five killed, while nearly a score were injured.

THE Rev. David Macrae preached the anniversary sermon of the famous Sunday school at Stockport, a function performed in previous years by Dr. Chalmers, Norman Macleod, and Robertson, of Irvine.

IN the large stream of liberality steadily flowing into Mansfield College is included a gift of \$3,000 from the widow of Henry Rogers, author of the "Eclipse of Faith," for a prize in memory of her husband.

DR. BRANDER, of Edinburgh, has been designated a medical missionary for China by Belfast Presbytery. Dr. Pierson, of Philadelphia, delivered an address at the service to an overflowing congregation.

AT Geelong the latest novelty is Saturday evening lectures for the people delivered by ministers in the open air. The speakers mount, not the stump, but the lorry and expound to the crowds, who appear to attend well.

CANON TAYLOR, the champion of Islam, is severely criticized in a story, "Sub Sole," just published by Right Rev. A. Smith. "If seven tailors make a man," he says, "seven Taylors would not make a theologian."

AT a great function of the grand lodge of freemasons, to be held in St. Giles, Rev. John Glasse will be the preacher. It is over thirty years since divine service was conducted under the auspices of the grand lodge.

TEMPERANCE reform is making rapid progress in the Free Church, which has now 694 adult societies and bands of hope, with a membership of 80,000, being an increase during the past year of 146 societies and 16,030 members.

SHANGHAI, locally termed "the model settlement," contains 1,000 licensed opium shops, several capable of accommodating from 500 to 1,000 persons; and adjacent to these are an equal number of licensed dens of moral infamy.

THE Archbishop of Canterbury is said to entertain a sincere desire for formal intercommunion with the Church of Scotland; but of course there is the insuperable difficulty that Scottish Presbyterians will never submit to Episcopal reordination.

BISHOP RYLE declares that the colliers and pit-brow girls in the Wigan district furnish candidates for confirmation who are as well-behaved as those who come from Southport with its luxury, or the south end of Liverpool with all its refinement.

SIR G. B. BRUCE laid the memorial stone of the church at Cambridge which the congregation there is about to erect after worshiping for nearly ten years in the guild-hall. At present there are 150 Presbyterian students attending the university.

A CIVIL-LIST pension of \$250 a year has been granted to the widow of Rev. J. G. Wood, the naturalist. Mr. Wood died through inattention to a cold caught on the platform of a railway station in Scotland. No writer ever secured simultaneously so much popularity and such small pecuniary gains.

A FREE Church minister in the West of Ross-shire who had a consignment of Gaelic Bibles sent him for distribution is said to be unable to get them disposed of because of a report that they are "Dr. Dod's Bibles." By this the people understand that certain books are left out and the others all changed! The story must surely be an invention.

THE poorer Jews in England have long suffered from the almost prohibitive price which they have had to pay for their meat, not being allowed to use the cheap foreign mutton because the sheep are not killed in accordance with the Jewish ritual. To meet this difficulty two shocketim sailed for Buenos Ayres on Saturday to kill sheep there and prepare the meat in the orthodox Jewish fashion.

Our Young Folks.

FEET.

A plump little foot, as white as the snow,
Belonging to rollocking, frolicsome Joe,
In a little red sock, with a hole in the toe,
And a hole in the heel as well.

A trim little foot, in a trim little shoe,
Belonging to sixteen-year-old Miss Sue,
And looking as if it knew just what to do,
And do it in a way that would tell.

A very large foot in homely array,
Belonging to Peter, who follows the dray,
So big that it sometimes is in its own way,
And moves with the speed of a snail.

Ah! a very big thing is the human foot.
In dainty made shoe, or in clumsy boot,
So 'tis well there are various tastes to suit,
And that fashion can't always prevail.

The plump little foot, a beautiful sight,
And the trim little foot, so taper and light,
And the very large foot, though much of a fright,
Are travelling all the same road.

And it matters but little how small or how great,
So they never grow weary of paths that are straight,
And at last walk in at the golden gate
Of the city whose Builder is God.

AMUSEMENT.

Amusement is not an end, but a means—a means of refreshing the mind and replenishing the strength of the body. When it begins to be the principal thing for which one lives, or when, in pursuing it, the mental powers are enfeebled, and the bodily health impaired, it falls under just condemnation.

Amusements that consume the hours which ought to be sacred to sleep are, therefore, censurable.

Amusements that call us away from work which we are bound to do are pernicious, just to the extent to which they cause us to be neglectful or unfaithful.

Amusements that rouse or stimulate morbid appetites, or that cause us to be restless or discontented, are always to be avoided.

Any indulgence in amusement which has a tendency to weaken our respect for the great interests of character, or to loosen our hold on the eternal verities of the spiritual realm is so far an injury to us.

THE MIRACLE.

One day in Spring the boy Solomon was sitting in his father's garden, and looking at the ground in deep thought. Then Nathan, his teacher, came up to him and said: "Of what are you thinking so earnestly under the palm-trees?"

The boy raised his head and answered: "Nathan, I wish I might see a miracle."

The prophet smiled and said: "That is a wish which I also had in my younger days."

"And was it granted you?" asked the prince eagerly.

"A man of God," Nathan began, "came to me carrying a pomegranate seed in his hand. 'See,' said he, 'what will come from this seed.' Thereupon he made a hollow in the ground with his finger, laid the seed in it, and covered it. When he lifted his hand again, the earth opened, and I saw two little leaves come out. But scarcely had I seen them, when they shut up together, and became a round stalk, enclosed in bark, and the stalk became visibly higher and thicker. Then said the man of God to me: 'Give attention!' and while I looked seven branches spread out from the stock, like the seven arms on the candlestick of the altar. I was amazed, but the man of God nodded, and bade me be still and observe. 'See,' said he, 'soon new creations will begin!'

"Then he took some water in the hollow of his hand from the little brook which was flowing by, and sprinkled the branches three times, when behold! they hung full of green leaves, which surrounded us with a cool shade mingled with lovely odours. 'Whence come these sweet smells to the reviving shade?' I exclaimed.

"Do you not see," said the man of God, "the purple blossoms as they shoot from the green leaves and hang down in clusters?"

I was about to speak, but a gentle wind moved in the leaves, and strewed the blossoms all around us, as when the snow floats down from the clouds. Scarcely had the blossoms fallen, when there hung between the leaves the red pomegranates, like the almonds on Aaron's rod. Then the man of God left me in deep astonishment.

Here Nathan paused. "Where is he?" asked Solomon eagerly. "What is the name of the Godly man? Does he still live?" But Nathan replied: "Son of David, I have told you an allegory." When Solomon heard these words, he was much disappointed, and said: "How could you deceive me so?" But Nathan went on: "I have not deceived you, son of Jesse. See, you may look at all of which I have told you, in reality, in your father's garden. Does not the very same take place on every pomegranate tree and other trees?" "Yes," said Solomon "but unobserved and in longer time." Then answered Nathan: "Is it therefore less a divine work because it goes on in silence and unnoticed? I should think it was therefore the more divine." "First know Nature," he continued, "and her works! Then you will easily believe in a greater, and not long after wonders at the hand of men."

MEXICAN CHILDREN.

In Mexico, a group of lads from seven to twelve, will meet, and each boy will decorously lift his hat and salutations of extreme courtesy will be exchanged, and then comes the boyish chatter the fun and the laughter, the same as anywhere. Boys here treat their elders with respect. An old man or woman is not the butt of the youth of Mexico; rather, for the old people are reserved the shadiest seats under the trees in the park. A Mexican boy or girl on entering a room walks around among the company shaking hands with all, and on leaving the room does the same. Urbanity is taught in the public schools as arithmetic is at home. There is no one jostled on the street; the best seats in the horse-car are promptly given up to the ladies, who never fail gracefully to acknowledge the favour. I have never seen a Mexican gentleman fail to give his seat to a woman, whether she was richly or poorly dressed.

CROMWELL'S MOTHER.

Little of Cromwell's father is known: much of the mother is learned through the son. She is described as "a woman with the glorious faculty of self help. Ready for the demands of fortune in its extreme adverse time: of spirit and energy equal to her mildness and patience, and unchangingly simple in her tastes."

Left a widow with a number of small children dependent upon her, she carried on her husband's business successfully, educating her children and exercising over them a discipline which judiciously combined restraint and liberty. From his mother the Lord Protector inherited the patience, candour and simplicity which so conspicuously distinguished him. From her teaching, he acquired the courage, persistency and decision which triumphed on the fields of Naseby and Dunbar, and gained him the supremacy in every contest. Cromwell was proud to install his mother, the widow of a Hunting-ton brewer, in Whitehall, the home of the English kings. But amid her magnificent surroundings she retained her natural simplicity, rejecting all personal pomp, and imploring a quiet burial in a humble country churchyard. A short time before her death, she blessed her son in these words: "May the Lord cause His face to shine upon thee, and comfort thee, and enable thee to do great things for His glory, and to be a relief unto His people. My dear son, I leave my heart with thee. A good night!"

THE BLIND BOY'S PICTURE.

Once there lived a little boy who was blind from his birth. In vain he sighed to see flowers and birds, about which his mother often talked. But it was always night to him. Once he had a lovely dream. He saw an angel float into the room, step to his bedside and say:—

"I have a beautiful picture-book here, which I show to good children in the night when they sleep. Would you like to see it?"

"Ah, dear Angel," said the boy weeping, "You are wrong. I am a poor blind boy and cannot see; not even your beautiful pictures."

The angel dried the boy's eyes and said: "You can surely see them, as well as you can see me. That is just why I go to blind children, so that they may view in dreams what they cannot elsewhere see." He then sat by the bed, opened a large, very lovely book, and showed the boy the pictures.

With what joy did the lad see what was spread before him! Flowers and birds and everything were much more beautiful than he had ever thought. And the kind angel told him the sweetest stories. But when they had finished half the book, he arose and said:—

"Now I must go back to heaven, for it will soon be dawn. I shall come again to-morrow night, and you shall see the rest of the pictures." With these words he disappeared, and to the blind boy it was night again.

When his mother came to him the next day he told her of the angel and the lovely book. But she said in a sad voice: "You are ill, my poor boy, and must remain in bed to-day." The poor child was satisfied, for he was very tired. Still as a mouse he lay, and smiled often as he thought of the angel's visit, while he rejoiced at the coming evening.

At night time the angel came again, but the mother, who watched at the bedside, could not see him, nor did she hear the stories told; but she listened anxiously to the short breaths of the boy.

When the child had seen the last picture he begged: "Ah, dear Angel, come soon back again and show me more of your lovely pictures. Have you only one picture book?"

"I have many others," replied the angel, "much more beautiful, and I will be glad to show them all. But they are in heaven and I cannot bring them down to earth. If you will come to me you can see them."

"I would very much like to," the boy replied, "but I must first ask my mother and tell her where I am going. Come to-morrow night and fetch me."

The angel promised. When the boy awoke he begged his mother to let him go to heaven, so that he might see all the angel's beautiful pictures. The mother wept and wished him not to leave her, but he begged so long that she finally consented. When it was night the angel came for the third time, and seemed much more beautiful and friendly than before. He kissed the child's eyes and said, "Gaze at your mother and take leave of her!"

The blind boy looked around, recognized his mother whom he had never seen, and gave her a friendly smile. Then the angel clasped him and flew aloft with him to the dawn, toward the rising sun.

CHILDREN OF SOUTH AFRICA.

Dr. Livingstone tells us that the children of South Africa have merry times, especially in the cool of the evening. In one of their games a little girl is carried on the shoulders of two others. She sits with outstretched arms, as they walk about with her, and all the rest clap their hands, and, stopping before the door of each hut, sing pretty airs, some beating time, and others making a curious humming sound between the songs.

The girls also skip rope and play at housekeeping and cooking, in imitation of the work of their mothers.

The boys play war with small shields and bows and arrows, or build little cattle pens for the cattle, which they form of clay. Livingstone's looking-glass was ever a source of entertainment to them. They often borrowed it, and the remarks they made were very entertaining to Livingstone as he was apparently engaged in reading and not hearing them. "Is that me?" "What a big mouth I have!" "My ears are as big as pumpkin leaves." "I would have been pretty, but am spoiled by these high cheek-bones." All this while laughing heartily at their own jokes.

While they seem thus conscious of their own defects, they have no great admiration for the beauty of white people, though one woman remarked, "They are not so ugly after all if they only had toes!" She evidently thought that the shoe was the foot itself, and was only convinced of her mistake when she saw the covering removed.

GAMES IN INDIA.

They have a ball-game there which is amusing and fascinating to watch. The ball is hardly so large as one of our footballs. The players are not permitted to touch it with their hands, but must strike it with their bare feet and legs. The object of the game seems to be to keep the ball constantly in the air. It is really marvellous the way those fellows kick at the descending ball. If it falls behind them, up goes a heel like that of a kicking horse. At one side a blow of the ankle gives the necessary impetus. Many a time I have watched one of these games outside of a village, and hugely enjoyed the extraordinary sight of these bare-footed fellows kicking in every direction as if there was no such thing as joints in the human frame.

Perhaps the average young American would be more surprised and interested in the Hindu method of shooting marbles than in anything else I could mention. Instead of shooting from the knuckles and on bended knee, the young Hindu remains standing and uses his index finger as a sort of spring-gun or catapult. With the thumb and forefinger of one hand he holds the marble in front of the forefinger tip on the other hand, pulls the finger back as if it were a spring, takes aim at the marble on the ground, and lets go. The little street urchins become very skilful in shooting, and could show the American boys "a thing or two," very likely.

THINGS EVERY BOY SHOULD KNOW.

A word for you boys—a most practical, sensible word—we quote from an exchange. Perhaps you are bewailing the hard lot that keeps you from school this fall. Cheer up! According to this writer's standard you have plenty of chances to be one of the world's giants, after all, or, better, one of God's giants.

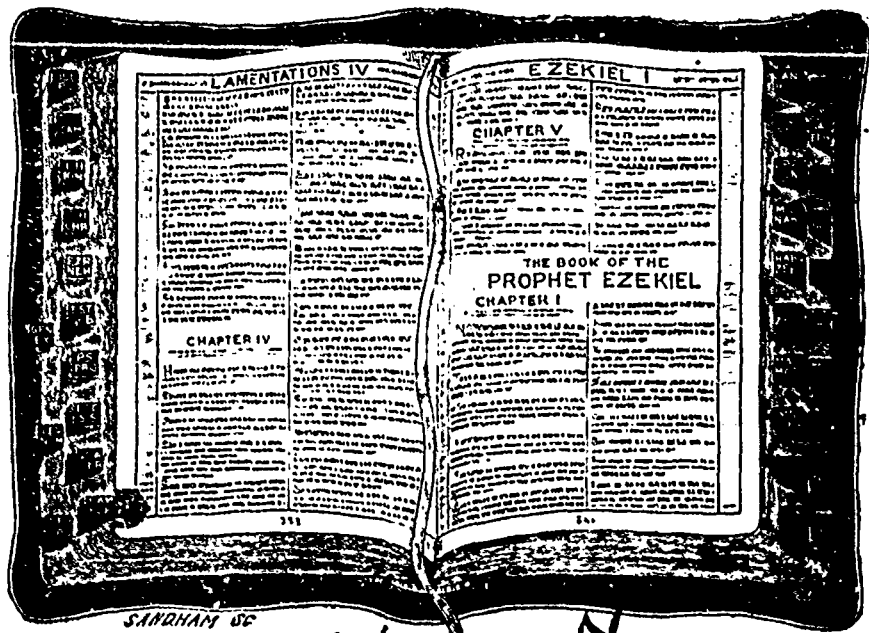
"I believe," says a writer, "in schools where boys can learn trades. Peter the Great left his throne and went to learn how to build a ship, and he learned from stem to stern from hull to mast; and that was the beginning of his greatness."

"I knew a young man who was poor and smart. A friend sent him to a good school, where he stayed two years and came back a mining engineer and a bridge-builder. Last year he planned and built a cotton-factory, and is getting a large salary."

"How many college boys can tell what kind of timber will bear the heaviest burden, or why you take white oak for one part of a waggon and ash for another, and what timber will last longest under water and what out of water?"

"How many know sandstone from limestone, or iron from manganese? How many know how to cut a rafter or brace without a pattern? How many know which turns the faster—the top of the wheel or the bottom—as the waggon moves along the ground? How many know how steel is made or how a snake can climb a tree? How many know that a horse gets up before and a cow behind, and the cow eats grass from her and the horse to him? How many know that a surveyor's mark on a tree never gets any higher from the ground, or what tree bears fruit without bloom?"

"There is a power of comfort in knowledge, but a boy is not going to get it unless he wants it badly. And that is the trouble with most college boys. They do not want it; they are too busy, and have not got time. There is more hope of a dull boy who wants knowledge than of a genius, who generally knows it all without study. These close observers are the world's benefactors."



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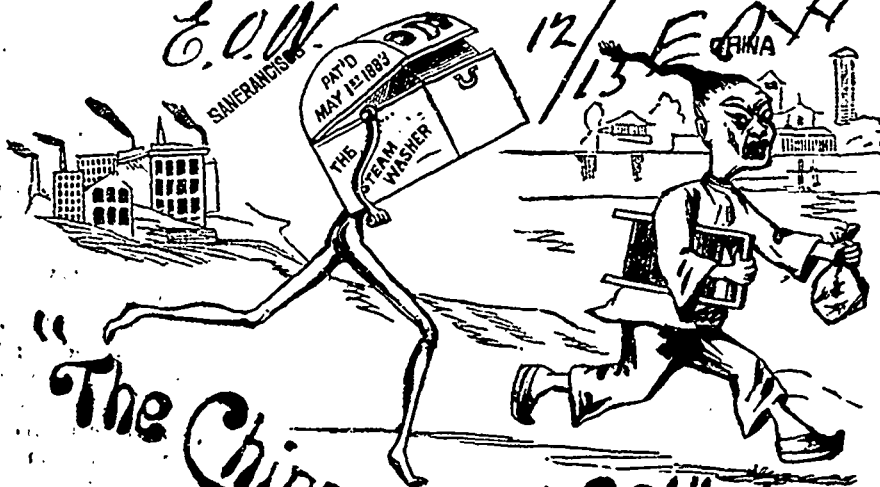
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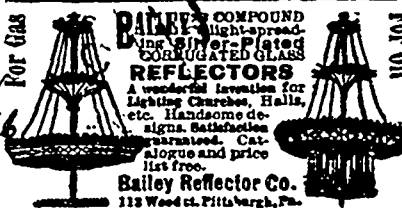
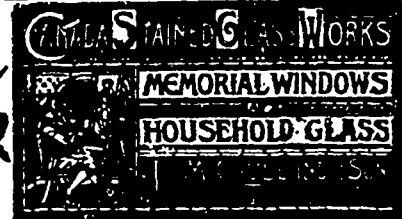
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HOUSEHOLD HINTS.

STRAWBERRIES.—When served as a first course at breakfast it is better to have them unhulled, and to eat with the fingers, dipping each berry into powdered sugar.

LOG CABIN CAKE.—Beat one rounding tablespoonful of butter, a half pint of sugar and the yolks of two eggs together until light, then add a half-cup of milk, and one and a half cups of sifted flour lightly measured. Beat well and then stir in a heaping teaspoonful of baking powder and the well-beaten whites of the two eggs. Flavour with lemon or vanilla, and bake in a moderate oven about thirty minutes.

FOR A GOOD CHICKEN CURRY cut up a pair of tender spring chickens into two-inch squares. Parboil them twenty minutes in just enough water to cover them. Take up the pieces of chicken, drain them, and dredge them with flour and lay them aside. Fry an onion and one clove of garlic in four table-spoonsful of butter, remove them and fry the chicken in it. Skim the parboil water, and strain it through a fine strainer in which half a coconut has been grated. Add this liquor to the chicken and one tablespoonful of the best curry powder. Stew the curry gently for half an hour, and add a tablespoonful of fine coconut and serve hot. Sweet mango is the East India chutney most frequently served with a curry in England.

FRUIT PUNCH.—Put two table-spoonsful of dry gelatine into a cup and cover it with four table-spoonsful of cold water, and stand it aside for a half hour. Put one pound and a quarter of granulated sugar in one quart of water; stir it until the sugar is dissolved; add the grated yellow rind of one orange, and boil five minutes. Add the gelatine; strain; add a half-pint of strawberry juice, the juice of two lemons and one orange. Stand aside to cool. When cold turn into a freezer and freeze. Do not stir rapidly, but slowly and steadily, until the mixture is frozen. Serve in punch glasses. Later in the season grape juice, raspberry juice or currant juice may be substituted for the strawberry, a mixture of lemon, orange and pineapple juices also makes a delightful punch.

PEEP'S-POT.—To four quarts of water put one pound of corned pork, two pounds of the neck, or scrag mutton and a small knuckle of veal. Let simmer slowly three hours, skimming often; then take out the mutton, as that will serve for a dish for the table, with drawn butter and celery. Into this broth put four white turnips sliced, if in season, six or eight tomatoes, if not, a tablespoonful of tomato catsup, an onion sliced thinly, a small piece of garden pepper and a half teaspoonful of salt. Have ready, boiled a quarter of a pound of nice white tripe; cut this into strips of an inch in length; add six potatoes thinly sliced, about a dozen whole cloves and a pint-bowl full of little light dumplings the size of a walnut. Let all simmer for an hour. Serve hot, but take out the pork and veal bones first. If one does not like the flavour of the cloves leave them out.

A PINE-APPLE CAKE is an excellent layer cake. Make a nice cup cake with one cup of butter, two of sugar, four eggs, a cup of sweet milk, three large cups of flour and two teacupsful of cream tartar and one of soda. Beat the butter and sugar to a cream, add the yolks of the eggs, then the milk, in which the soda has been stirred, and then the flour and cream tartar, and finally the whites of the eggs, beaten stiff. If the cake is made in this way it will be fine in grain and rich as pound cake, but if it is carelessly stirred together it will be a coarse, poor cake. Bake it in seven layers for a pineapple cake. Chop a pineapple fine and cook it with three-quarters of its weight of sugar; add to it while hot a quarter of a box of gelatine, which has been soaked an hour in cold water. When cold, the pineapple mixture should be thick enough not to run. Spread it thickly over layers of the cake, place them together, and ice the top layer thickly with a white icing flavoured with lemon. If you wish it for a party you can decorate it with a wreath of confectioners' icing, and set a bright plume of the pineapple leaves in the centre of the cake. If there is more pineapple preparation than can be used for the cake, let it form in a bowl and heap it in shining pieces around a white blanc-mange for a dessert. It is a very delicious and pretty dish.

ASPARAGUS A LA CREME is one of the most delicious of soups, yet is seldom found except on tables where the cook is an accomplished chef. It is not difficult to prepare. First cut the points off a bunch of asparagus and lay them aside. Cut up the remainder of the asparagus in small pieces and add to it a pint of white stock, with a fried onion, and cook the whole till it is tender enough to pass through a puree or flour sieve. After straining the soup add a pint of boiling milk and two table-spoonsful of butter, mixed with two table-spoonsful of flour, and finally the asparagus "peas." Let the soup cook ten minutes longer, stirring carefully all the time. If the "peas" are large, it is better to parboil them in a little stock before adding them to the soup for this boiling. Add a cup of cream last of all, and serve the soup, if you wish, with dropped eggs. It is more delicate, however, with croutons of dry toasted bread.

THOSE who know say that the famous East Indian soup, Mulligatawny, is better made with a rabbit than anything else, but it is more frequently made with a firm and plump fowl. Begin by slicing up six small onions; fry them brown in butter. Cut up the lean and fat parts of two small slices of ham; try it out in the soup pot and add the fowl or rabbit; cut in pieces and let the meat brown in the pot with the ham till it is slightly coloured. Add the fried onions and a clove of garlic, and finally two quarts of rich brown stock. Simmer the whole till the meat is tender. Rub two table-spoonsful of English curry powder to a paste with a little stock, and add it to the soup, with an ounce of almonds, powdered to a paste, and a little grated cocoanut if you wish. Strain the soup. Take up the pieces of meat, turn them into shape, and put them back into the tureen. Squeeze over the soup a few drops of lemon juice and serve it as hot as possible. It should always be accompanied by a dish of boiled rice. English housekeepers serve an East India mango pickle with this soup.

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ed that the bread and cake made with them have a plainly bitter taste. In one instance of recent occurrence a can of newly purchased prize package powder was emptied into the street because of the evidently deleterious nature or its contents.—*Davenport Gazette.*

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Is better than any soap; handier, finer, more effective, more for the money, and in the form of a powder for your convenience. Takes, as it were, the fabric in one hand, the dirt in the other, and lays them apart—comparatively speaking, washing with little work. As it saves the worst of the work, so it saves the worst of the wear. It isn't the use of clothes that makes them old before their time; it is rubbing and straining, getting the dirt out by main strength. For scrubbing, house-cleaning, washing dishes, windows and glassware, Pearline has no equal.

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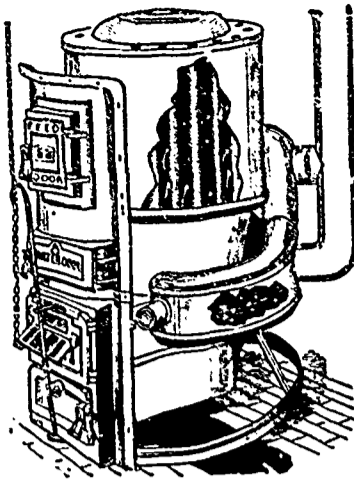
Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS.

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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Hot Air Furnaces and Registers

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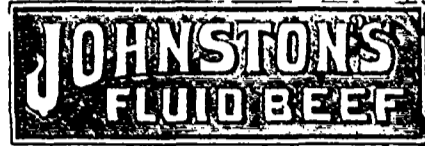
All our Coal Furnaces can be arranged as Combination Heaters, Hot Water and Warm Air.

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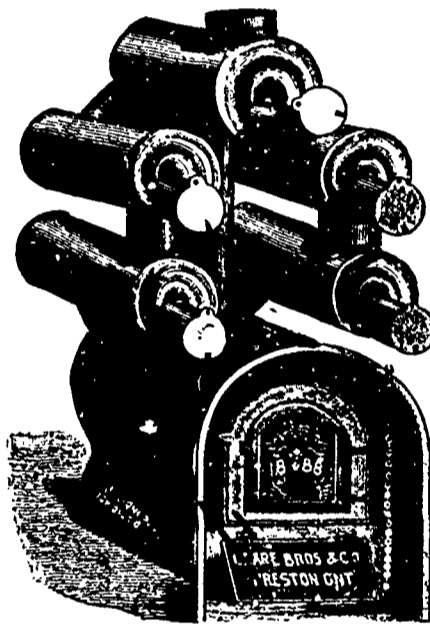
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As the roughest kind of wood may be utilized.

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ANOTHER NEW LIST OF HOME REFERENCES:

GEO. NICHOLSON, Zephyr, Ont., rheumatism 18 years, after two days resumed work in the harvest field. HENRY WHITE, Markham, Ont., rheumatism, shoulders and knees, cured after doctoring ten years. WM. DRINKWATER, V.S., Dutton, Ont., a martyr to rheumatism, cured in three weeks. MRS. MCKAY, Ailsa Craig, Ont., sciatica 15 years, no pain from the first day. JAS. MANSFIELD, Saskatchewan, N.W.T., piles and complete prostration completely cured. JAS. STORY, Fitzroy, Ont., after wearing Butterfly Belt one night, attended to his air; a walking advertisement for us—70 years old. W. GOULD, Bathurst St., Ont., after laying off 3 weeks went to work wore Butterfly Belt 4 days—sciatica. GEO. H. BAILEY, Yarmouth, Ont., a cripple from rheumatism, liver and kidney, completely cured in one month. MRS. WALTER LUNN, Port Talbot, Ont., able to work for two years, cured in one month, lame back and liver complaint. JOSIAH FENNELL, 287 Queen St. East, for 6 weeks could not write a letter, went to work on the sixth day—neuralgia. S. FLOYD, 119 1/2 Portland St., cured against his will, liver and kidney trouble. FLORENCE O'NEILL, Pakenham, neuralgia, cured in four days, doctors could do nothing more for her. MISS FLORENCE McDONALD, 41 Wilton Ave., reports a lump drawn from her wrist. RICHARD FLOOD, 48 Stewart St., tried everything for catarrh, Actina cured him. L. D. GOOD, Berlin, Ont., cheerfully recommends Actina for catarrh. J. R. JOHNSON, Solgirth, Man., tried a hundred remedies, nothing effective, Butterfly Belt cured biliousness and dyspepsia. SENATOR A. E. BOTSFORD, Sackville, N.B., says Actina is good for defective eye-sight. THOMAS GUTHRIE, Argyle, Man., received more good from our Butterfly Belt and Suspensory than from the medicine he paid for in twelve years.



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Average of 100° above zero. Seattle, largest city in the West. Population 25,000. Cohamwell, location of the center of Puget Sound Country. Full particulars Queen & CHAS. H. RYAN, 1111 CHAS. CITY. SEATTLE, Wash. Terr.

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Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists. 25 a bottle.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

BIRTH
At the Manse, Cobourg, on Monday, the 9th inst., the wife of the Rev. J. Hay, B.D., of a daughter.

MARRIED.
At the residence of the bride's brother, Dr. David Gordon, 546 Spadina avenue, on Monday, June 9th, by Rev. D. Gordon, father of the bride, assisted by Rev. C. W. Gordon, brother of the bride, J. Murray Clark, Esq., of McPherson, Clark & Jarvis, to Grace H., only daughter of Rev. D. Gordon, late of Harrington.

On Wednesday, June 11th, 1890, at the residence of the bride's father, Peter St., Toronto, by the Rev. H. M. Parsons, D.D., Henry Newbolt Roberts, eldest son of Albert T. M. Roberts Esq., Paymaster-in-Chief, R. N., to Mabel Estelle Drummond, eldest daughter of George McMurrich, Esq.

At St. Andrew's Church, Oil City, on Wednesday, June 11th, 1890, by Rev. D. B. Macdonald, brother of the groom, assisted by Rev. R. V. McKibbin, Rev. J. A. Macdonald, editor of Knox College Monthly, to Grace L., second daughter of Wm. Christian.

DIED.
In Edinburgh, June 11th, Jessie McLagan, widow of the late John Brodie, of East Grange, and mother of J. L. Brodie, Standard Bank.

MEETINGS OF PRESBYTERY.

BRANDON—At Postage la Prairie, on the 3rd Monday in July, at 3 p.m.

BRUCE—In Knox Church, Tara, on the 2nd Tuesday in July, at 1 p.m.

CHATHAM—In St. Andrew's Church, Chatham, on the 2nd Tuesday in July, at 10 a.m.

COLUMBIA—In St. Andrew's Church, New Westminster, 2nd Tuesday September, at 3 p.m.

GLRNGARRV—At Alexandria, 2nd Tuesday in July, at 11 a.m.

GUELPH—In Knox Church, Guelph, on Tuesday, 15th July, at 10:30 a.m.

HURON—In Goderich, on July 8, at 11 a.m.

KINGSTON—In John street Church, Belleville, Tuesday, July 1, at 7:30 p.m.

LINDSAY—At Cannington, Tuesday, 26th August, at 10:30 a.m.

LONDON—First Presbyterian Church, London, July 8, at 2:30 p.m.

MAITLAND—At Wingham, Tuesday, July 8, at 11:15 a.m.

MINNESOTA—At Neepawa, on Wednesday, July 23, at 2 p.m.

MONTREAL—In Convocation Hall, Presbyterian College, Tuesday, June 24, at 10 a.m.

ORANGEVILLE—St. Andrew's Church, Orangeville, Tuesday, July 8, at 10:30 a.m.

PETERSBORO—In Port Hope, on the 8th July, at 9:30 a.m.

QUEBEC—At Moosomin, on the 2nd Tuesday in July.

SARNIA—In St. Andrew's Church, Sarnia, on the 1st Tuesday in July, at 1 p.m.

SAUGEN—In Knox Church, Harrison, on the 8th July, at 10 a.m.

STRATFORD—In Knox Church, Stratford, on Tuesday, July 8, at 10:30 a.m.

WINNIPEG—In Knox Church, Winnipeg, on Tuesday, July 22, at 7:30 p.m.

ENTERTAINMENTS
FOR CHURCHES, Etc.

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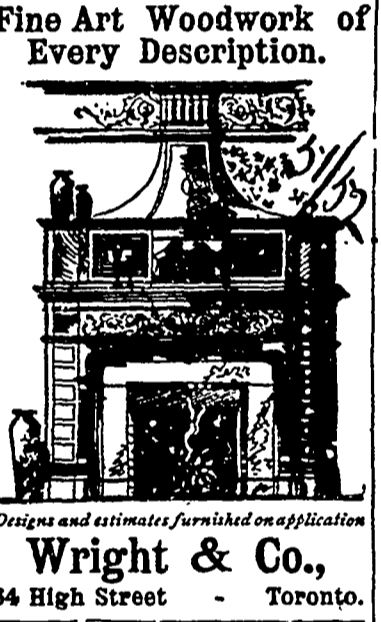
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Two-thirds the loss by death of the LIVE STOCK of its members through disease or accident. Also for depreciation in value for accidental injury.

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For if you do not it may become consumptive. For Consumption, Scrofula, General Debility and Wasting Diseases, there is nothing like

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Of Pure Cod Liver Oil and 26 HYPOPHOSPHITES
Lime and Soda.

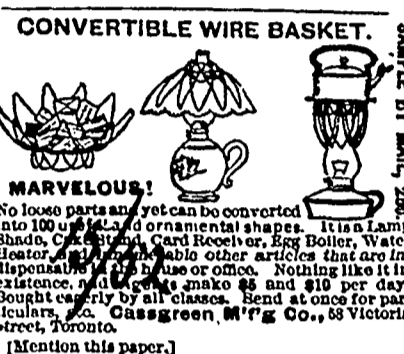
It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer.

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[Mention this paper.]

A BRIDE'S CONFESSION



"Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on the 10th St. West. We did get married somewhat suddenly. My health, you know, had for some time been very delicate, and Dr. Heavyside told mamma that I feared I would follow her. Dear sister Belle, who died three years ago from a wasting disease. Dear George was almost that the doctor said, and I nearly cried my eyes out, but one day I overheard that 'hateful Nelly Parker' say to her mother, 'I think that George Blauvelt is just too lovely for anything, and when the girl he's engaged to dies, and they say she is dying of a galloping consumption, I'm going to step into her shoes and become Mrs. George Blauvelt.' Now just you wait and see." This spring I noticed George seem to be almost resigned to the idea that he should never be married, and the thought that that deceitful busy might get him after all nearly drove me crazy. One day I read the testimony of Lawyers Howe and Hummer as to the wonderful invigorating effect of DR. CAMPBELL'S ARSENIC WAFERS, and I resolved to try what they would do for me. I commenced their use on the 4th of July. George had just called for European business for his firm. On the 13th he returned, and I was from the use of the Wafers, by that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted we get married the very next day. I could not say him nay, and as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget."

THE DEY OF ALGIERS!

The SHAH OF PERSIA and the SULTANS of TURKEY and SOBOCCO now FATTEN and BEAUTIFY their hair exclusively on DR. CAMPBELL'S ARSENIC COMPLEXION WAFERS. So great is the demand for these marvellous Wafers that their manufacture is continued day and night.

The Shah found his hair in a state of disorder on his return to Persia—N. Y. World, Oct. 12, 1888. Reason—Their supply of CAMPBELL'S WAFERS was exhausted!

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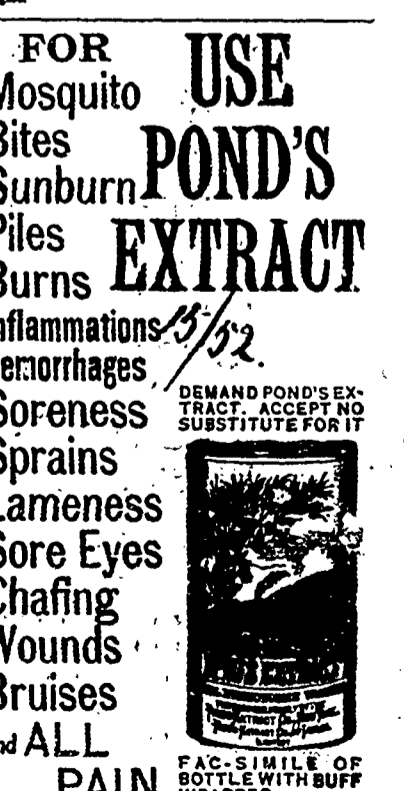
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