

speedily and suitably filled and that the services of ministers shall be more fully utilized by the church, and report to next Assembly. A convener and three sub-conveners were appointed on this committee on this subject. The conveners are: Dr. R. Campbell, of Montreal; Rev. D. M. Gordon, Prof. Hart and D. J. Macdonnell.

A deputation of the Baptist body consisting of Rev. J. A. Gordon, Dr. Carey and J. J. Baker was introduced which presented the greeting of the ministers of that body in St. John and Fairville and addressed the Assembly. They were fittingly responded to in a resolution moved by Rev. Dr. Moore and seconded by Rev. D. M. Gordon and the Moderator conveyed the thanks of the court for the greeting of the Baptist church and its desire that that church might indeed be blessed by God.

A resolution on the Foreign Mission report recommends reference by all pastors to this jubilee year of the Foreign Mission work on the 8th or 15th of July, directs correspondence with the Australian Church with the view to the transference to them of the New Hebrides mission, and refers the question of placing the Jewish mission under a separate committee, to Presbyteries to report to next Assembly.

HOME MISSION REPORT

The final disposal of the report, upon motion by Dr. Cochran, seconded by Dr. Grant, was as follows:

That the General Assembly receives and adopts the Home Mission report (Western section) with gratitude to God, for the work accomplished during the year, and especially for the great advance made in the more distant fields of the North-west and British Columbia. The Assembly returns thanks to the colonial committee for valuable assistance, and to individual congregations in these churches, who have given, and promised to give for a period of years certain sums to aid the committee in its great mission work; also to the Women's Home Missionary Societies, Young People's Associations, Sabbath Schools and individual members of congregations who have contributed during the year, and gratefully recognizes the continued kindness of the Eastern section in bearing a share of the burdens of the Western Committee. The Assembly approves of the appointment of the Home Mission Committee of the Rev. W. C. Gordon, to bring the claims of the committee before the British churches, and tenders special thanks to Mr. Gordon for his successful presentation of the mission fields in the Northwest, before the Presbyteries, Synods and General Assemblies; and also to Messrs. David Arnot and D. R. Drummond for their efforts to secure the adoption of our missions by the student societies, as their field for the year of 1894. This resolution was adopted.

EIGHTH DAY—THURSDAY.

The General Assembly met at 9 o'clock this morning. Dr. Scrimger presented the report on *The Presbyterian Record* and *Children's Record*. Of *The Presbyterian Record* 600,000 copies were printed during the year, the average monthly issue being 50,000 copies. The expenditure up to December 31, 1893, was \$14,464, and the balance \$3,729. Two hundred and fifty thousand copies of *The Children's Record* were printed and issued at the rate of 20,833 monthly. The expenditure at the end of the year was \$1,972 and balance \$1,184. There was an increase of 2,000 copies monthly in the issue of both publications. The report was adopted.

Rev. J. L. McLeod, of Three Rivers, submitted the report on the redivision of the Manitoba Synod. The report recommended that the Presbyteries be increased from five to nine. Agreed.

The report of the Finance Committee of the Eastern section was adopted.

AGED AND INFIRM MINISTERS.

Rev. Anderson Rogers read the report of the Eastern section of the aged and infirm ministers, and Rev. Wm. Burns, of Toronto, submitted the Western report. Both were adopted.

At the evening session the Rev. Wm. Burns presented the report of the Aged and Infirm Ministers' Fund. In all seventy-four ministers received benefit from the Western section and the demands upon the fund were increasing. The names of four had been removed from the list on account of death, but ten will be added this year. The net income had been \$16,738 and the expenditure \$15,888. A vigorous effort is being made to raise an Endowment Fund of \$200,000 and it is gratifying to report that \$137,000 has been subscribed. The report from the Eastern section is also encouraging. About one hundred and thirteen ministers are connected with the fund as subscribers; but there are at least ninety ministers in the Maritime Provinces who have no such connection. There are twenty who are now to receive the benefits of the fund.

The committee pointed out that, while the contribution from the Hymnal Committee to the ordinary fund was discontinued, the congregational contributions were falling off. In 1890-1, congregations gave \$9,591.09; in 1891-2, \$9,157.29; in 1892-3, \$8,554.63, and last year \$8,194.93, or \$1,402.16 less than in 1890-1. The reports were received and adopted.

Upon the Endowment Fund the report proceeded:—

"The committee regrets that it is not able to report greater progress in reaching the \$200,000 of capital fund fixed by the Assembly. Several causes have strongly militated against that measure of progress for which the committee greatly hoped. The first of these is only too apparent to every one, namely, the general depression in business and the 'hard times,' which result from it. Scarcity of money has prevented many from subscribing, while at the same time it has reduced the amounts which would otherwise have been given by those who have subscribed. A second cause is that a great deal of the agent's time has been taken up in connection with the arrears of rates, both in ascertaining the correct amount and in correspondence with ministers in connection therewith. A third cause, and perhaps not the least, is the obstruction offered

in many instances to a canvass of congregations. Some ministers and sessions seem to be under the impression that this is a matter which they have the right to decide, and, as a consequence, the agent's plans and arrangements have frequently been entirely disarranged by a minister or a session saying to him, 'We won't allow you to canvass this congregation,' or 'We won't allow you just now.' There is no doubt in the mind of the committee as to the intention of the Assembly when it directed the committee of the Western section to proceed to the raising of a capital fund of \$200,000, but it may be well for the Assembly, by a plain declaratory statement, to make clear that the canvass of any particular congregation is not by the grace of the minister, but by the order of the Supreme Court of the church.

"In the face of all the difficulties fair progress has been made. The following statement is as at April 30, of the present year:—Total amount subscribed, \$122,550.61; total amount paid, \$97,693.87. If to the above be added the capital on hand before the new effort was started, it will make it:—Subscribed, \$137,600.61, paid up, \$112,743.87." During the year 74 annuitants received benefit.

In regard to these funds, Rev. Anderson Rogers brought up an overture from the Maritime Synod, recommending that contribution to the fund be made compulsory, and that every minister as soon as ordained be obliged to subscribe to it. Rev. D. J. Macdonnell, Dr. MacLaren and Rev. Geo. Bruce spoke against it, while Dr. Sedgwick, Dr. MacRae and others supported it. Finally the matter was referred to the Presbyteries for consideration.

Dr. Robertson, of Winnipeg, submitted the report of the Board of Management of the church and Manse Building Fund for Manitoba and the Northwest Territories, which was adopted. The board gave assistance to 45 congregations during the year. The aid given to Donal for its church, to Lumsden, Mountain City, Blake and Old Deloraine, was in connection with buildings previously erected, while the aid given to the remaining 39 was to erect new buildings. Of these new buildings 1, are manses and 26 churches. In material, one is stone, two brick, two log, and 34 frame. Of the 45 congregations assisted, 31 are in the Synod of Manitoba and the Northwest Territories, and 14 in the Synod of British Columbia. The grants amounted to \$2,575, and the loans to \$13,400, making a total of \$15,975. Value of buildings, \$57,125. When the board began its work in 1882 there were only 18 churches and 3 manses belonging to the church between Lake Superior and the Pacific. Since that date the board has helped to erect 222 churches and 49 manses, or 271 buildings in all, being an average of 22 a year. The estimated value of these is about \$400,000, and although not one-fifth as much has been expended on manses as on churches, yet the rent saved by these manses would yield interest at 9 per cent. on all the capital placed at the disposal of the board. The receipts for the year were \$27,572 and the disbursements \$15,276.

An overture from the Synods of Kingston and Toronto, stating that difficulty was experienced in securing returns from the sessions of the committees appointed to inquire into the workings of churches was read. It showed that needless expense was incurred in trying to get the reports, and it was overtured that instead of there being separate committees for the state of religion, Sabbath observance, systematic beneficence and temperance, there be but one committee to do the work. After considerable debate, Rev. Neil McKay, who thought the change too revolutionary, moved the overture be handed to the Presbyteries.—Carried.

The committee appointed to consider the overture from Calgary and Brandon on the constitution of the Home Mission Committee, recommended that no charge be made.—Adopted.

The questions in the report of the Committee on the State of Religion were adopted.

THE CLOSING SESSION.

The closing session of the Assembly met at two o'clock. An overture from Hamilton Presbytery anent Sabbath Schools, asking the Assembly to simplify the statistical questions and to keep the expenses within their income, was accepted.

Rev. R. Johnston presented the report of the committee to draft a constitution for the Young People's Society. The constitution was not presented owing to the absence of its convener. They recommended that the session supervise the work of the societies.—Adopted.

An overture from Toronto Presbytery, dealing with the employment of students in the mission fields, was read. It prayer was that the Home Mission Committee be instructed to employ first theological students, then literary students, according to their standing, and that mission stations be enjoined to secure supply through the committee.—Adopted. Dr. Campbell presented the report of the Widows' and Orphans' Fund.

The application of Saugeen Presbytery on behalf of Miss Fraser was refused, as the rules governing the funds would not permit.—Report adopted.

The Algoma memorial asking that Rev. E. B. Rogers be put on the roll was granted.

Dr. Reid submitted the report on systematic beneficence.—Adopted. An overture from Guelph on how to strike standing committees was laid on the table. The memorial from Mailand allowing them to sell property was granted.

The Manitoba overture anent the Indian missions was referred to the F. M. Committee.

The prayer of Kingston Presbytery asking for the transferring of the Poland mission station to the Presbytery of Lanark and Renfrew was granted.

Algoma Presbytery was allowed to alter its boundary.

An overture from Hamilton and London anent uniformity of worship was tabled.

A report from the Woman's Missionary Society of Montreal showed the work had steadily gone on and the Assembly approved of the society's efforts.

A communication from Dr. Rosebrugh, re prison reform, was received, and while the Assembly was of the opinion that it was not wise to ask for special legislation from the Federal Government in the matter, a resolution in sympathy with all prison reform work was adopted.

Several votes of thanks were passed for courtesies extended to the General Assembly. Moderator McKay spoke in eulogistic terms of the business like manner in which the proceedings were conducted and the harmony that prevailed. He thanked the commissioners for the courtesies extended to him, and said among the hills of his beloved Island of Formosa the meeting of the Presbyterian Assembly would remain green in his memory.

After praise and prayer the usual proclamation was made and the Assembly closed, to meet in London on the second Wednesday in June, 1895.

PULPIT, PRESS AND PLATFORM.

Cumberland Presbyterian: Better give up the theatre, better forego the pleasures of the dance, better deny yourself the worldly delights of the Sunday buggy ride, of questionable society, and of the hundred other things which the world agrees with the church, that a church member ought not to do, than, by doing these things, lead others astray or destroy your own influence.

Christian Advocate: There are thousands of professedly Christian homes in which God is never recognized. The days come and go, and even blessed Sabbaths pass by, without the slightest trace of worship. We call upon all parents who read these lines to reflect whether they have not been remiss in their duty to God and their children. Under every roof let an altar be reared; let the Word of God be read, holy songs be sung, and fervent thanksgiving and supplications be offered up. So shall our homes be "an habitation for the Lord of hosts."

Christian Instructor. People go to church to be entertained, to be pleased and to enjoy themselves, so the worship must come down to their level. The idea of going to church to be instructed, to be admonished and to be brought to sincere repentance for sin seems not to be entertained for a moment by the thoughtless multitude. They seem to think the house of God was made for their carnal comfort and mental enjoyment, not for a holy service. There is a time to laugh, but it is not during the divine service. There is a time for intellectual entertainment, but it is not while we sit before God for worship.

The Watchman: If the Scriptures are the guide to eternal life for the race, it must be possible for plain men, who are not specialists, to understand them. The Roman church has withheld the Bible from the laity on the ground that they are not competent to interpret it. Has Protestantism swung around the circle until our most advanced thinkers are telling us that it is the part of wisdom for us to take with reverence what the specialists please to communicate to us? It makes very little difference to us whether we must take our interpretations of the Scriptures from a Romish priest or a Protestant specialist. For our part, we believe that the Bible can be "understood" without either of them.

John H. Graham, Watford: It was the Rev. Sam Jones, I think, who committed himself to the statement that if all fear of future punishment were eliminated from the fact of human life, the churches in Toronto might close their doors. I have no sympathy whatever with such an idea. The fear of a future life of misery is no doubt an element in the workings of conscience, mind and heart, which we experience prior to the peace which justification brings through faith, but negative feelings are not the only prelude to our salvation and enlistment in the work of the church. The strong positive facts of God's grace, and of His love commended, unite us so strongly in the sacrifice of His Son, have place in the very morning of our Christian life and hope. And soon the true child of God will find that 'tis the love of Christ which constrains him, and that fellowship with God and with His people is a necessity of the soul. The foundation of the church is not, on its human side, based on fear, but of power and of love and of a sound mind.

Teacher and Scholar.

July 8, 1894. PRESENTATION IN THE TEMPLE. Luke ii 25-38.

GOLDEN TEXT—Luke ii. 31.

Time, forty days after last lesson.

Place, in the temple at Jerusalem.

Persons: Joseph, Mary and the babe Jesus; Simeon and Anna, both good people and now old.

The section of the life of Christ to which this lesson belongs, begins with v. 21. (1) The circumcision of Christ when eight days old. (2) The purification of mother and child. (3) The presentation of Jesus in the temple. Instead of the first-born of every family in each tribe, God chose one whole tribe, that of Levi, for His service; accordingly every first-born child had to be redeemed or bought back by the parents, to be theirs by the payment of a sum of money, five shekels (\$2.75), which was to be given to the high priest and his family.

Joseph and Mary in attending to these divine ordinances or rules, set an example to all Christian parents to value and observe the ordinance of baptism and present their children to God. This lesson may be studied as a group of pictures.

Vv. 25, 28—First Picture: Simeon, the aged saint. What a beautiful sight is that of an aged Christian, calm, pure in heart and life, cheerful and content, revered by all, ready and waiting for the close of life. Such was Simeon. He was just and devout, and the Holy Ghost was upon him, that is he lived his life under the influence of, and guided by the Holy Spirit.

He was waiting for the consolation of Israel. This means the Messiah. It was known from their scriptures that the Messiah should appear about this time. The great mass of people were too busy or indifferent to take any notice, but some good people were waiting and watching. Simeon was one of these, and because of this it was revealed to him by the Holy Ghost, that he should not see death until he had seen the Lord's Christ (anointed). So if we read, study earnestly, pray over the Word of God and look and ask for light, the meaning of many things will be made plain (revealed) to us that to others will be all dark.

Vv. 27, 28—Second Picture: The aged Simeon in the temple, Joseph and Mary coming in with the babe Jesus. It is said, he came by or in the Spirit. He was led by some special, divine impulse. While there Joseph and Mary came in carrying Jesus in their arms. Simeon knew this little infant was the Messiah. What joy filled the old man's heart. This was He whom he had been waiting and looking for. When anyone for the first time sees Jesus as his Saviour, it fills his heart with joy and gratitude.

Vv. 29, 32—Third Picture: The aged Simeon standing with the babe Jesus in his arms and praying: Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to lighten the Gentiles and the glory of Thy people, Israel.

Simeon's prayer had been answered, his utmost wish had been fulfilled, he had seen his Saviour, the Lord's Christ; now he is ready, he desires to depart. The Jews despised all other people, bitterly hated some, and thought that Jesus when He came would be for their benefit alone. This is like some Christians who think we have enough to do at home without sending the Gospel to the heathen. But notice what Simeon says. "Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles." The Lord Jesus Christ was intended for all, and we are not doing right if we do not let all know about Him.

Joseph and Mary were standing by, while Simeon held their little child in his arms praying. An angel had told them who their child was. Probably they thought no one else knew, so this conduct and the words of Simeon took them by surprise; they marvelled at these things which were spoken of Him. Then he turns and speaks to them. First, he blessed them, he asked God's favour and kindness to be shown to them. Next he told them something of their child in the future. "Behold this child is set for the fall and rising again of many in Israel"; the humbling of them through a consciousness of their sin and helplessness, and rising by acceptance of Christ and His finished work into new, higher, more glorious, divine life and privileges. "For a sign which shall bespeak against; that the thoughts of many hearts may be revealed." We show what we really are by the way we think and feel and act toward Christ. "Yea, a sword shall pierce through thy own soul also." Though Mary had been so greatly honored in being the mother of Jesus, she would also through Him, owing to the treatment He would receive, be exposed to the keenest suffering.

Fourth Picture: While this was taking place in the temple, another very aged saint, Anna, had joined them. The aged Simeon and Anna and Joseph and Mary all bending over and deeply interested in the babe Jesus. Anna was a prophetess, she lived in close intercourse with God, and made known to others what He gave her to say. Here is her character: "she departed not from the temple, but served God with fastings and prayers, night and day;" she was present at the temple services by day, and even at the night services of the temple watchmen. Her service of God, and attendance at the temple were constant and devout. "She coming in that instant gave thanks likewise unto the Lord, and spoke of Him to all them that looked for redemption in Jerusalem." There were good people like herself expecting the Messiah, and when she returned she became a missionary as it were to them, and told them about Jesus. This is an example to those who have found out about Jesus, what others have not to go and tell them. To gladden the hearts of others, makes our own heart more glad.