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Whole No. 907.

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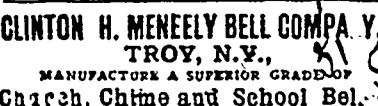
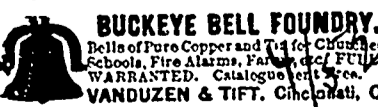
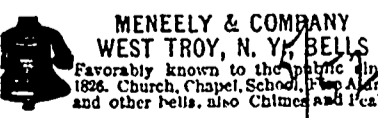
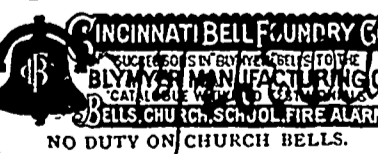
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# THE CANADA PRESBYTERIAN.

VOL. 18

TORONTO, WEDNESDAY, JUNE 26th, 1889.

No. 26.

## Notes of the Week.

We hear, says an English exchange, too much of the progress of Roman Catholicism in England, and too little of its remarkable decline elsewhere. Within the past few years half a million of Roman Catholics have emigrated from Ireland. Some of the bishops and priests are dead against the exodus. Why? The reason as given by one of the bishops at a recent confirmation is exhilarating:—Sevenths of the Roman Catholics who leave Ireland cease to have any connection with the Church of Rome.

MR. SPURGEON, in the *Sword and Trowel*, writes:—A certain minister says, somewhat spitefully, that Mr. Spurgeon's sermons are largely used in many pulpits; and we confess that we are not grieved by the information. If the Lord has ever given to His servant a thought or an expression which tended to edification, it is the common property of the Church of God. We will raise no cry of plagiarism. We have never taken out letters patent. He who pays his penny, and buys our sermon, may preach it if so it pleases him.

A PRIZE of \$500 is offered for the best essay on the title of the miracles of our Lord to credence. One of the conditions is that it answers the arguments against Miracles presented in the book "Elsewhere Elsewhere." A prize of \$100 is offered for the best essay on Prayer. One of the conditions is that the latter essay prove that supplication is not merely a vehicle for aspiration, that objective as well as subjective benefits are realized from prayer. The circular is signed by F. S. Abiff as secretary of the Committee of Award, 131 Tremont St., Boston.

FLORENCE NIGHTINGALE has written the following to the Band of Hope of the Rev. Lewis Davidson, Mayfield Free Church, Edinburgh. Don't think you can do anything worth doing in a fit of enthusiasm, but train yourselves carefully to any work you are called on to do: and think nothing too small to do carefully, or to train carefully, for that is for the good of your fellow-creatures. For instance, good or bad cooking may make or mar the lives of thousands, and those, too, who are trying to do great things for our race. God sends us real and lasting enthusiasm—that is, the spirit of love and of power, and of a sound mind to carry us through our training and our discipline. It is He dwelling in us. That is His goodness to us. I knew Gordon. More than in any one, you felt that when you were with him that there was One always closer to him than anyone with him, in whose immediate Presence he always lived. That was the secret of his life. Fare you very well, my dear Band of Hope and your good minister.

IT would surprise few people, says the correspondent of an English journal, who are behind the scenes of the Church of Scotland if Dr. John Watt, minister of Anderston Church, Glasgow, were to be appointed by Lord Lothian to the chair of Church History in Aberdeen University, rendered vacant by the death of Dr. Christie. Dr. Watt is an Aberdonian by birth and education, and carried off the Ferguson Scholarship for classics and philosophy, when the two subjects were conjoined in one competition and for one prize, and has been Assistant-Professor of Humanity in Aberdeen. He has, further, taken an active interest in the education of the divinity students of his Church, but is not a pronounced partisan in any way. Dr. Watt's most formidable opponent will be Dr. Henry Cowan, minister of New Greyfriars, Edinburgh, who previous to his translation thither, held a charge in Aberdeen. Dr. Cowan is believed to have many warm friends among the clergy and laymen who manage the schemes and affairs generally of the Church. He is an ardent evangelical, and was in his day a great Greek scholar in Edinburgh University.

A GREAT deal is talked, writes a correspondent of the *British Weekly*, but very little is accurately known, about the successor of Dr. Jebb as Professor of Greek in the University of Glasgow. The choice

of a successor will be made next month, but the appointment is in the hands of the University authorities themselves, and they are very good at keeping their secrets. Of Dr. Jebb's two unsuccessful competitors at Cambridge, Dr. Jackson and Dr. Fennell, the former, at any rate, is expected to become a candidate, and he is likely to have a good chance, for our local patrons are rather contemptuous of local talent. Mr. John McKail, one of the finest scholars that Scotland has ever produced or Oxford ever bred, a son of the Scotch manse, and the son-in-law of Mr. Burne-Jones, has also been talked of. But he will probably be accounted too young. Then I hear a good deal of muttering about the desirability of some academic teacher such as the Rector of Edinburgh, or of Glasgow High School, or the Rector of the Edinburgh Academy being appointed, on the ground that, after all, it is boys that a Professor of Greek in a Scotch University has to teach. But I suspect that this talk will end in smoke.

ANOTHER view of Dr. Dods' appointment is that presented to its readers by the *British Weekly*:—We thankfully record that Dr. Marcus Dods has been elected to the vacant Professorship of New Testament Exegesis in the New College, Edinburgh, by a majority of 103 over both his rivals combined. There is no danger of this action being misunderstood. It means simply the recognition of pre-eminent claims,—claims which hardly twice in a generation meet in one man. It is not needful to discuss all the incidents of the election. If anything was done ungenerously it cannot hurt a man who with all his claims has ever been the last to assert them, the first to stand aside, the quickest to discern merit or promise anywhere, and the most eager to make it known. The students of the New College are to be envied in the possession of two such teachers as Dr. A. B. Davidson and Dr. Marcus Dods. It will be their own fault if they do not come forth mighty in the Scriptures. Those who believe that the true cure for the vast unrest of the time is a recourse "to the law and to the testimony"—a deep and patient study of the Bible—will rejoice in this appointment. Some men, greatly to be respected, have confused Dr. Dods with the advocates of ignorant and heartless negation; but the more they see of his work, the more they will be convinced that it is not so, and that he is one of the wisest and most helpful teachers of all faithful students of the truth as it is in Jesus.

ONE who was present at the Assemblies in Edinburgh writes. There is no denying the fact that the churches in Scotland are marching with the times—whether that is towards the day or towards the night remains to be seen. I am not quite sure what has exactly happened in the Established Church; but I know this much, that Principal Cunningham may now say what he likes about the Confession, and yet retain his self-respect as an honest man. What the Free church has done is more easily followed. It has appointed a committee to consider what had best be done with the Confession, its want of harmony with the age on certain points being admitted by all but the Constitutionalists. The debate which led to this conclusion was exceedingly interesting; I don't think I ever listened to one that was more so. Two speeches in particular greatly impressed me. The one was delivered by Principal Brown, of Aberdeen; the other by Professor Bruce, of Glasgow. Dr. Brown, they say, is eighty-six years of age; but, except that his voice was a little feeble, he gave no sign of having failed either in memory or in vigour of intellect. But what specially struck me in these two speeches was this, that they both so manifestly welled out of full fountains, and that they were expressed in such choice and cultured language. It is quite true, what has been often said, that the English Universities produce a style of discourse which we cannot imitate in Scotland. But Drs. Brown and Bruce seemed to me more like English University Fellows than like men bred in the quite as vigorous but less refined colleges of Scotland.

THE Philadelphia *Presbyterian* thus reflects an opinion prevalent in the American Church as to the significance of Dr. Marcus Dods' appointment to a

theological chair in the Free Church College, Edinburgh: The General Assembly of the Free Church of Scotland has elected the Rev. Marcus Dods, D.D., to the Chair of New Testament Exegesis in the New College, Edinburgh. He received 383 of the 658 votes cast, and the result was greeted with great enthusiasm by his friends. This is a result of great importance to the interests of the Free Church of Scotland, as it indicates that the party of "advanced thought" is in the majority in that Church. A few years ago Dr. Robertson Smith was condemned in the same Church for his free handling of the Old Testament. Dr. Dods, who certainly has affiliations with the same school of critics, is now advanced, by a vote of the Assembly, to a place of distinction and influence. Dr. Dods is a man of high standing in the Church, and has, undoubtedly, many qualifications for his new post, and his friends claim that he has been misunderstood, but it is impossible to avoid seeing that his election is a sign, suddenly made visible in the heavens, that hereafter the Free Church of Scotland will be no longer found among the conservative section of the Presbyterian body, but in one in which variations from the old faith and vague negations may be quietly tolerated. And when the origin and glowing history of this Church is recalled any drift or tendency of this kind made manifest is quite saddening. The Free Church has had great honour paid her in the general Presbyterian communion in the past. Her beginnings were grand, and the story of her heroism, her self-denials, her patient endurance and her marvellous success is still read with unabating, even with exulting interest. We cannot bear to think that this Church, with all her noble traditions, is to withdraw from the front line of the defenders of the ancient faith which she professed so distinctly before the world nearly half a century ago.

THE Irish in America honestly working for the cause of civil self-government in their fatherland, says the *Interior*, are looked upon as making a practical test of their capacity for the maintenance of free institutions, and the result is not encouraging. In politics they are the spoil and tools of demagogues to a larger extent than any other distinct race. Their attempts at combination and union in work have been sad, and even tragical, failures. The Clan-na-Gael have seen their hard-earned contributions to the Irish independence fund squandered by gamblers who have not hesitated to meet criticism by assassination. And the gamblers and assassins have had so strong a party of deluded and passionate followers as to be able to set the honest patriots at defiance. The rulers of this American-Irish party have gone on with their frauds and robberies to crimes which fill the civilized world with horror. The Englishman points with a grim smile at the American-Irish, and says, "There is self-governing Ireland for you. How do you like it yourselves?" The old historical incapacity of the Irish for union among themselves is again emphasized. The race has been trained for centuries to the blindest credulity and the fiercest prejudices. The English fully believe that if Ireland were free to govern itself today, without any outside influence, the island would be red with fratricidal blood in less than six months. The large majority of the Irish Catholics would honestly and indignantly repel the imputation that they have any sympathy with the assassination of Irishmen in America. And yet there stands the fact that assassins are able to dominate their organization in this country, and defend themselves with squandering the people's funds. What better evidence could there be of the incapacity of the Irish for self-government? What would there be to hinder an Irish demagogue from pushing Parnell aside—killing him if necessary—and seizing upon and wasting the public treasure on his own vices? Look at the record of the Tweed ring. This is the dark side of the Irish question. It has a much brighter side, but unfortunately the dark side is thrust year after year in the face of the world, and their attention compelled by some such shocking exhibition as the murder of Dr. Cronin. The Irish are fully alive to the very serious situation. They are rising up everywhere and putting forth every effort to bring the assassins to justice. They are determined to clear their escutcheon of this foul blot. Every true friend of Ireland hopes for their success.

## Our Contributors.

### THE JESUITS.

BY REV. R. F. BURNS, D.D., HALIFAX.

JESUITS IN FRANCE AND POLAND.

In a former article we noticed the Jesuit advent in France. By putting on the most meek and submissive look they disarmed the opposition of the Parliament and university, and having secured courtly influence their way to preferment was paved. Seminaries everywhere dotted the surface of the land as if by magic. The French mind just as it was recently was about exclusively in Jesuit hands.

Entering on the political arena they became embroiled in disputes which caused them on two different occasions to be driven forth in disgrace.

About 1580 the Jesuits entered Poland and to the crooked policy they pursued may in a great measure be traced the blighting of this unfortunate country's prosperity and the subsequent rending of it in pieces. The tide of the Reformation "rolling along the Southern shores of the Baltic and through the principal dominions" had flowed into Poland at an early period. To drive it back was the great object.

Finding a fulcrum for their lever at the city of Riga they directed it against previously established orders. In 1596 they set the whole city in an uproar. Then the University of Cracow, which had gained considerable celebrity, became the point of attack. They first set up an opposition establishment, but finding that this did not work well they assumed their blandest airs and offered their services as instructors in connection with the educational system recognized by the State, as they have done in some parts of Canada. They humbly asked for admission to the University merely to teach their own members. The managers were quick-sighted enough to discover their real intentions and had the courage and good sense to give a point blank refusal.

Nothing daunted these indefatigable men changed themselves into polished courtiers and poisoned the ear of the king with sly mien and cunningly contrived calumnies against the university authorities. Too easily won over, the weak minded monarch ordered his troops to the gates of Cracow. The streets were drenched with blood, and during all the fearful carnage the directions were given by the vindictive Jesuits. On March 4, 1626, the Polish Parliament convened at Warsaw. The Grand Marshal of the Kingdom convincingly shows that while professing to be plain teachers the Jesuits are in reality a band of political conspirators. His withering exposure goes down with the vast majority. They are condemned. And now the readiness of their resources again appears. They assent to the verdict but only in appearance. Their schools are converted into theatres. They take to acting when they are forbidden to teach. They can insinuate their principles through the medium of plays as conveniently as through their old school books. At last, in 1640, they get a Papal decree in their favour, and then commences a series of barbarous contests with the civil authorities which continues for upwards of a century. By such intestine commotions the strength of Poland was enfeebled and she fell a comparatively easy prey to the foreign invader. Canada may learn salutary lessons from her chequered history.

The islands of Sicily and Corsica were laid hold of. In Syracuse, Palermo, Naples and Messina seminaries were opened, but their depraved lives and meddling disposition brought down on their heads merited opprobrium.

In 1500 three priests and three laymen undertook an expedition to Switzerland. By sly manoeuvres they prevailed on Antonius Quadrius, a man of wealth and station, to bequeath to them his property. With this they straightway built a college. But the case was brought into court by the injured and incensed relatives. It was urged by the Jesuits that they had been of singular benefit to the young, but on the other hand it was proved to demonstration that they had had recourse to the most dishonourable means in order to get the money. The case went against them and they were outlawed from the Swiss Cantons. But repeatedly in different characters have they returned and some time ago by their doings there the peace of Europe was threatened.

Into Savoy and Piedmont, Popevinius the Jesuit entered in disguise. He got round the reigning duke, Emmanuel Philibert, and induced him to found two colleges and send to Lainez, the general, for a batch of Jesuit professors. Within this lovely and romantic region the principles of the Reformers had obtained almost universal circulation. And what were the weapons which Popevinius wielded in order to overcome them? Forgetful of that Jesus whose name he bore, who said to that very Peter from whom he boasted descent, "Put up thy sword into its sheath,"—he called to his aid 2,000 men under the Count of Trinity and converted the smiling villages of a peaceful population into heaps of smoking ruins.

### DOINGS IN GERMANY.

It was to be expected that Loyola would not be long in trying Germany, the birthplace of the Reformation—the scene of his antagonist Luther's exploits. In 1551 the Emperor Ferdinand I. wrote to Loyola that there was no way of arresting the progress of the Lutheran heresy and of restoring the erring sheep to the fold of orthodoxy but by securing pious and faithful instructors for the young. He accordingly requested some to be despatched forthwith to Vienna. On their arrival the university is given over without reserve into their hands. From Vienna as a centre point they spread

throughout the entire Austrian territory. They then take up their quarters at Cologne, the seat of the magnificent cathedral. This gives them the sweep of the region of the Rhine. Ingolstadt is next seized upon. This supplies a key to Bavaria and adjoining centres. They knew well how to pitch upon the most eligible localities. At first they commenced with amazing modesty and disinterestedness as if they had nothing in view but the best interests of the rising generation. They even went the length in some instances of palming themselves off as Protestants, exposing the mass as a blasphemous mummery and the Pope as Antichrist.

Gradually the cloven hoof began to appear. Under Rodolph II. they waxed strongly. Maggio, the Provincial, induced him to resolve on an immediate and universal extirpation of heresy from his dominions. Protestant preachers were supplanted by Roman Catholic. Individuals in the private walks of life were subjected to a formula, one of whose leading articles was, "Dost thou believe that everything is true which the Church of Rome has laid down as the rule of life and doctrine?" If they could not return an affirmative answer they were punished. A test termed the *Professio Fidei*, was imposed on all who applied for chairs in universities or offices in the State. If they would not at once proclaim themselves Roman Catholics they were excluded. In the schools the Popish ritual reigned supreme. Popish formularies, catechisms and other books were forced on the children. Popish ceremonies in all their "infinite variety" were rigidly observed. The book stores and the custom houses were carefully searched and everything wearing a Protestant face was immediately confiscated. Nothing was allowed to escape the rapacious hands of men who were bent on treading out the faintest sparks of light and liberty.

The first regular Jesuit seminary was planted in England upwards of sixty years ago by a few polite gentlemen from the continent, whose real objects were, of course, at the time dexterously cloaked. It is situated at Stonyhurst, near Preston, Lancashire. They professed to be solicitous only for the welfare of the young. But a few years after their settlement the priest at Preston made a boast, that whereas on their arrival a small room could contain all the Roman Catholics in the neighbourhood, they then crowded two splendid churches each capable of holding 2,000. We find now eight additional English Jesuit colleges. St. Lawrence's, in York, St. Gregory's, near Bath, St. Conception, near Loughborough, St. Mary's, near Chesterfield. These five in England and the following three on the continent. The English College at Rome, the English College at Lisbon, and St. Edmund's College at Douay. Maynooth College, in Ireland, to which our Government most infatuatedly grants £30,000 a year, is also very much under Jesuit influence and the system adopted corresponds exactly with that adopted in the ordinary Jesuit seminaries. Even in the land of Knox the Jesuits are striving to find a lodgment, and it is through the door of the school they are entering.

In Canada they have more seminaries than we are fully aware of. Doubtless whenever a favourable opportunity occurs we will find the same policy pursued here as elsewhere. The saying of Napoleon with respect to the Bourbons after their restoration by the allied forces to the throne of France, is true still with respect to the Jesuits, "They have learned nothing and forgotten nothing." Though ignominiously driven thirty-nine distinct times beyond the pale of European nations, they are to be found everywhere and anywhere in substance the same.

The view we have presented, derived from the most authentic sources, of the mischief they have wrought wherever they have obtained a firm footing as educationalists is surely of itself enough to put us on our guard, even supposing that their ability in teaching were much greater than their most enthusiastic eulogists allow. Can it be safe to give countenance even to the most able and accomplished teachers when they are bound neck and heel to a foreign potentate when by their oath they are released from all obligation to the civil authorities—when during their entire history their skirts have been dyed with blood, and when, on the first favourable chance, without a note of warning, they may lift up their heel against us? But is their system of education really so superior after all? Having shown you the extent of their educational machinery and the unworthy purposes to which it has been applied, let us look more closely into it and mark its working. At the outset we are not unwilling to make some concessions. We grant that the Jesuits are men of varied accomplishments, with refined manners and in a certain sense well-disciplined minds. They excelled greatly in arithmetic and mathematics. They were devoted to the dead languages and did not a little to produce and foster a taste for classical literature. They have proved subtle logicians and paid special attention to the graces of rhetoric. In the fine arts they have also stood high. Poetry, painting and sculpture have been taught with considerable success. Their manner is much in their favour. They have a winning way with them which steals a passage insensibly to the youthful mind.

A careful estimate of the Hebrew population in this country in 1880 placed it at 250,000. New York City's Hebrew population was placed at 60,000. In the last few years, as is known from the records of the United Hebrew Charities, about 75,000 of the emigrants who came to the United States through Castle Garden remained in New York (about 20,000 in 1888 alone). There is, therefore, now a Jewish population at the lowest calculation of 125,000, while the entire number in the United States cannot fall short of 500,000.

### OUR WATCH TOWER.

The college commencements are past and the graduates have gone home, with their blushing honours thick upon them in the shape of well-earned degrees. It is a most honourable thing for a man to earn a degree by careful and extensive and prolonged studies. These fit him for taking a larger view of life, and also for doing a worthier part on the great arena of this world's action. They put the edge on, and the temper in the tool. They give it weight and value. The degree means something. Many, no doubt, do study and labour and make additions to the thoughts of the time, or materially help in contributing to the happiness and moral health of the age—and these persons may properly, though passing no examination, be honoured with degrees of the higher grades—but there are those who do neither who appear with them, and for whom they must of necessity mean nothing. Such a course is simply demoralizing, both to the man and to the community in which he lives.

Opportunities for the obtaining of these degrees are increasing, if we may judge from this spicy clipping from the *British Weekly*, which we would most heartily commend to all who are interested in this matter:

A new American university has been started, called the Correspondence University (Incorporated), Chicago, Ill. The *Independent* says that its motto is taken from Scripture, "Men of low degree are vanity," and much more, therefore, men of no degree. Its purpose, therefore, is to accomplish the Scriptural description that "men of high degree are a lie." It is sending out a circular in which it says: "You have been recommended to us as likely to take an active interest in our grand enterprise, and we address you to secure your co-operation in your vicinity. We would like to have you send the names and addresses of all persons of your place who have left college before graduating, or who would gladly avail themselves of our unique arrangements to complete their education at home, and at little expense." In the postscript it says: "Is there any degree you would like yourself?" We give the University the benefit of this gratuitous advertisement.

We have also seen a circular from the Chicago College of Science, which has this important paragraph:

Post-Graduate Department. The Chicago College of Science offers advantages to non-resident post graduate students unequalled by any institution in the world. Ph. D.—A person having a Master's degree from a reputable institution, is required to present a thesis on a subject chosen by himself. If the thesis is approved, the degree is conferred. Sc. D.—Is conferred on the same conditions as the Ph. D. M. D.—Is conferred on those who already have the same degree. Ll. D. or D. C. L.—Is conferred only on persons already having one Doctor's degree, who present a satisfactory thesis. D. D. or S. T. D.—Is conferred only on graduates of theological schools, or clergymen of at least ten years' standing, who present satisfactory thesis. F. C. C. S.—A person who feels that he has the requisite attainments may make application, stating his or her case, and if satisfactory, the applicant will be elected a Fellow of the Chicago College of Science (F. C. C. S.), which is really a minor place on the faculty. Fees.—The expenses attendant upon any of the doctor's degrees, including diploma, are \$25.00. The fee for the fellowship diploma is \$5.00.

This is an alarming condition of affairs. It seems clear that proficiency in learning is not what is desired so much as the small pittance necessary to the purchase (?) of the degree. Is this a conspiracy to bring the highest degrees into utter contempt? It would seem like it. Bogus degrees should be discredited.

### STIMULANTS AND THE VOICE.

Tobacco, alcohol, and fiery condiments of all kinds are best avoided by those who have to speak much, or at least they should be used in strict moderation. I feel bound to warn speakers addicted to the "herb nicotian" against cigarettes. Like tipping, the effect of cigarette smoking is cumulative, and the slight but constant absorption of tobacco juice and smoke makes the practice far more noxious in the long run than any other form of smoking. Our forefathers, who used regularly to end their evenings under the table, seem to have suffered little of the well-known effects of alcohol on the nerves, while the modern tippler, who is never intoxicated, is a being whose whole nervous system may be said to be in a state of chronic inflammation. In like manner cigarette smokers (those at least who inhale the smoke, and do not merely puff it "from the lips," as Carlyle would say), are often in a state of chronic narcotic poisoning. The old jest about the slowness of the poison may seem applicable here, but though the process may be slow there can be but little doubt that it is sure. Even if it does not kill the body, it too often kills or greatly impairs the victim's working efficiency and usefulness in life. The local effects of cigarettes in the mouth must also be taken into account by those whose work lies in the direction of public speech. The white spots on the tongue and inside of the cheeks, known as "smoker's patches," are believed by some doctors with special experience to be more common in devotees of the cigarette than in other smokers. This unhealthy condition of the mouth may not only make speaking troublesome, or even painful, but it is now proved to be a predisposed cause of cancer. All fiery or pungent foods, condiments, or drinks tend to cause congestion of the throat, and if this condition becomes chronic it may lead to impairment, if not complete loss of voice. The supposed miraculous virtues of the mysterious possets and draughts on which some orators pin their faith exists mainly in the imagination of those who use them; at best they do nothing more than lubricate the joints of the vocal machine so as to make it work more smoothly. *Sir Morrell Mackenzie in the Contemporary Review.*

THE FIFTEENTH GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH IN CANADA.

FIFTH DAY.

THE GALT CASE.

The first business of importance when the Assembly resumed on Monday morning was the consideration of the appeal of the Messrs. Cranston and others from a decision of the Synod of Toronto and Kingston in what is now known as the Galt Holiness case. The reading of the papers in the case took up some time and it was agreed at the desire of the appellants that the case should be heard by the Assembly and not referred to a judicial committee. As the Moderator, Principal Grant, is a member of the Synod whose decision is appealed against, the chair was taken by the ex-Moderator, Dr. McMullen.

Mr. J. K. Cranston was heard for the appellants. He gave a detailed history of the case from the point of view taken by those associated with him. He was followed by Mr. J. D. Cranston in further defence of their position. Next on behalf of the appellants Mrs. Alexander Kay was heard. Her address was attentively listened to.

Nominations for the place of holding the next General Assembly were made. Rev. Dr. Moore, of Ottawa, proposed that it be held in the Dominion capital. It was seconded by Mr. George Hay, of Ottawa. Mr. Hamilton, of Collingwood, suggested that the time had come when the General Assembly should be permanently located in Toronto. At the appointed hour in the afternoon it was decided on motion of Rev. Joseph White, of Rochester, seconded by Mr. George Hay, that next General Assembly meet in Bank Street Church, Ottawa, on the second Wednesday of June, 1890, at 7:30 p.m.

In the afternoon the Rev. Alexander Jackson, of Galt, addressed the Assembly at length as representing the session of Knox Church there, giving a clear and exhaustive history of the case so far as it had been dealt with by the session.

Dr. Middlemiss, for the Presbytery of Guelph, and Dr. McLaren for the Synod of Toronto and Kingston addressed the Assembly, both entering fully into the merits of the case as developed in the subordinate courts. This took up the time of the Assembly till the hour of adjournment.

FRENCH EVANGELIZATION.

Rev. Dr. McMullen presided at the evening session, and after devotional exercises and an earnest prayer by Dr. Fing for those of our fellow countrymen who are still in the darkness of the errors of Rome, the chairman announced that the first business before the Assembly was the report of the Board of French Evangelization.

Rev. Dr. MacVicar presented the report of the Board of French Evangelization of the Church. Beginning with a reference to the encroachments of the Church of Rome and tracing briefly the history of the Jesuit Estates Act, the concluding sentences of the report are as follows: "Under these conditions it is not surprising that feelings of uncertainty and deep discontentment prevail among Protestants, while the hitherto irresistible aggressions of the Jesuit Order are begetting in the minds of very many intelligent Roman Catholic laymen utter repugnance and unbelief with regard to the whole system. They would gladly throw off the yoke if they could only see how to do so with safety to their business and domestic peace. What they need is the word of God and His Spirit to teach them how to make the sacrifices necessary in order to achieve true freedom. Colportage is a most important branch of the work of the Board, and the report says: There never has been a time in the history of the country when so many colporteurs were labouring among the French-speaking people of the Dominion as to-day. Sixteen were employed by the Board in whole or in part during the year, and about fifteen others by the Montreal and Quebec Auxiliary Bible Societies and the Mission Boards of other churches. It is estimated that about 150,000 French copies of the Scriptures have been distributed during the past fifty years, and there is scarcely a parish in the Province of Quebec where the Bible is not known and read by some. The reports of the colporteurs indicate increasing zeal on the part of the priests in forbidding the people to purchase, or accept gratuitously, a copy of God's Word; yet the fact that during the past year our colporteurs distributed 2,796 copies and about 23,800 French tracts and pamphlets, shows that the hierarchy are losing their hold on many of the people, who are increasingly anxious to study the Bible for themselves. The mission schools supported by the Board are intended to counteract the effects of the vigorous policy adopted in the public schools where there is a majority of Roman Catholic pupils, and where the instruction is largely of a religious nature.

The schools at Pointe-aux-Trembles are in a flourishing condition, the attendance last session, ninety five boys and fifty six girls, being the largest in the history of this institution, at which, since its foundation in 1846 by the French Canadian Missionary Society, over 3,000 French Canadian children have been educated. Great aid has been given in the carrying on of this work by the granting of scholarships from very many Sabbath schools and a number of congregations throughout the Dominion. The great preaching stations of the Board extend from New Brunswick to the wilds of Lake Huron, and the reports from the various Presbyteries in which they are situated show that great interest is taken in the work, not alone by the Protestants, but by many Roman Catholic French Canadians. The Ottawa Ladies' College has been acquired by the Board, and will be opened in September next on a plan somewhat similar to that in operation at the Pointe-aux-Trembles School. The total receipts during the past year for the various schemes of the Board amounted to \$44,913, and this sum has been sufficient to cover all expenses. The report concludes by expressing thankfulness for the results of the year's labour, which have been the gathering of 200 members into Church fellowship, a large increase in the number of children attending the mission schools and an increasing earnestness and hopefulness of the workers.

In his remarks upon the report Principal MacVicar said that the directors had been forced to turn away many girls from the Pointe-aux-Trembles School for lack of accommodation. He called upon the friends to aid in the extension of the schools so that they would be able to accommodate all who desire instruction. A matter of grave import was the taking over of the Ladies' College at Ottawa, which involved grave responsibility. He trusted that the fathers and brethren of the Church would assist in making that branch a success. In concluding, Dr. MacVicar said the report reminded him of the great missionary meeting in Exeter Hall last June. Several results had attended that conference. The Council found that the doors of the nations of the world were after many years of prayer open to missions; they found also that the labourers were ready to take the field; and the men of that conference went home to pray for the funds to carry out the work. In conclusion, the Principal expressed his pleasure at the presence of that venerable worker in the field, Father Chiniquy, and trusted that he would live to be able to write as a sequel to "Fifty years in the Church of Rome," another history of "Fifty years in the Church of Christ."

Rev. Dr. Kellogg moved the adoption of the report in the following terms: That the Assembly receive and adopt the report of the Committee on French Evangelization, express its gratitude to the Divine Head of the Church for His manifest blessing on this work; thank the Presbyterian Church of Ireland for the continuance of its grant of £150 sterling for the past year, and especially in view of the increasing encroachments of the Romish power in this Dominion earnestly commend this work anew to the active support and prayerful sympathy of all our congregations. In speaking to his resolution Dr. Kellogg said there was in our present days a disposition to give

too much latitude, to be over charitable towards Rome. He took his stand on the old writings of the Reformers and the Scriptures, and referring to the text that speaks of the Apostate Church as being centred in a city of seven hills, he wished to know if his hearers had ever heard of another city than Rome built on seven hills. But leaving Scripture he came down to the facts of the present day practice of Rome. She in one breath said it was good and proper to read Scripture, and in the other said, but only at the discretion of the priest. He had quite a good experience recently after preaching on this subject. A great many gentlemen took a great interest in that sermon and one went so far as to say that his statement was un-true. But the burning of Bibles in recent years by priests showed that the statement was quite true. There were also the errors of the mass and the worship of idols and purgatory, and the Church had some duty to carry the Scriptures to the people under the power of Rome. If Rome said that the Virgin Mary was the intercessor between God and man, had the Church not a duty to tell those people that Jesus was the one propitiation for sin? It was manifestly the duty of the Church to support such a mission, especially as the report put it, in view of the encroachments of Rome.

Rev. Dr. King seconded the motion. He had heard with pleasure the speech of Dr. Kellogg, so calculated to inflame the mind, not against Roman Catholics, but against Popish principles. There was a feeling abroad, and he himself had a very strong conviction that the nation and the Church were only entering upon a period of conflict with Popery, a conflict that might engage the attention of many succeeding Assemblies. He trusted that the members of the Church would keep free from any personal feelings against the men who stood upon the opposite side. Mingling with the priests in the North-West, he had found the kind companions, and oftentimes wished they subscribed to a purer creed. He felt that a great deal of Roman Catholic doctrine was the doctrine of Christ, and he instinctively felt drawn nearer to a priest of Rome than a Unitarian minister, but the truth had been overlaid by a great superstructure of error, that hid the truth from view. He did not wish to overrate the evil, nor did he desire to underate it. His wish that the Church should look upon the subject as one of great import. It was exceedingly to be regretted that one section of the Romish Church, the Ultramontane section, had taken steps that would lead to political warfare. Continuing, Dr. King declared his belief that the real way to combat such absurd doctrines as that the Virgin was man's intercessor was by placing the truth before the people. If the great battle again, Rome was to be won, a great part must be taken by the Presbyterian Church. Rome respected the Presbyterian Church, and there was no other that she feared so much. The fight between them was irreconcilable. A difficulty in the way of the French Mission was, that the converts, mostly labourers, and none the worse of that, could not be kept in the Province, because they were dismissed from work. How many of the large employers especially in Montreal, were Protestants, and he asked them in this indirect way to put their foot down and not be concussed into parting with their employees, simply because they held to their new faith. Some of those employers were members of the Presbyterian Church, and he trusted the advice would be taken, and those men aided in their efforts for the right. There was a reference to Manitoba to female education, and he feared that if he told his views on that, they would think him half a Roman Catholic. But, at the risk of being misunderstood, he would state the situation. In Edmonton, Calgary, and other places, there were Roman Catholic conventional schools, to which many Protestants, even Presbyterians, sent their daughters, notwithstanding the remonstrances of their ministers. This was another outcome of the lack of this hatred of Rome of which he had spoken. What was the cure? Some said it would cure itself when the public high school system was established. But there were some branches of a young lady's education taught in these conventional schools which were not so well taught in the ordinary schools. And then there was the consideration of cheapness. His belief was that the situation showed the need for a Protestant sisterhood, a body of young women who would say, while we live and remain unmarried—Yes, he was sure no Protestant would favour anything that reflects upon married life—we will devote ourselves to the work of the Church in the name of Christ. He believed that in the establishment and work of such a sisterhood was to be found the solution of this problem.

Rev. Alexander Campbell, a missionary among the Indians of the North-West, said that this work in which he was engaged partook of the character of home and foreign missions, and also was closely allied to the work of French Evangelization. The territory in which the seven missionaries of the Church were working covered three treaties west of Manitoba and east of the Rockies, and stretching up into the Peace River region. In these treaties there were 17,000 Indians. He himself was in the easternmost of these reserves, No. 4, and the band among whom he laboured numbered something over 300 Indians. In the centre of this reserve was a Roman Catholic Industrial School, the priest of which evidently regarded the missionaries as interlopers into his little band. He sometimes sent in three or four men to work among the people. The people were so degraded that, notwithstanding their pagan aversion to give up their children to Christian influences, they would give up their children to those who would pay most for them. The Indians were still pagans, though they believed in a God. He gave a description of a sun dance which was going on when he left. His report of the work was most encouraging. He dwelt upon the danger involved in the great Indian problem, and pointed out the necessity for carrying on with vigour the work of Christianizing this people.

Rev. Father Chiniquy was then introduced amid loud applause, and expressed his gratitude at the kindness accorded him in calling him before the Assembly. Undoubtedly they were interested because of his former connection with the Church of Rome. He was the child of the prayers of their martyrs. Over forty years ago, when the Pointe-aux-Trembles school was built, he was a zealous priest of Rome. They (the priests) laughed at the establishment of the school, and prophesied that it would be a failure. But a year or two after, when the school began to be a power, the Bishop called a conference and decided that steps should be taken to stop the operation of the school. He had been chosen to proceed to Pointe-aux-Trembles, and there he preached for three days about the enormity of sending children to the Protestant school, and abused the young ministers to his heart's content. At the end of that time, meeting the seven young colporteurs, the devil took possession of his heart—he had been there before—and the speaker incited the mob to give them such a lesson as would prevent them from coming again. Forty young men, incited by his words, began to beat them, and in a few minutes the men were bleeding from head to foot, and the snow was reddened with their blood. He hoped that they would be killed. The thought was in his heart, and he had confessed it to God oftentimes. They escaped, however, and prayed when they reached the schools that God would convert the priest who had sought to do them such harm. That was the first step toward his conversion, and now he stood before them, brought into light from the power of the Pope. For that he blessed God's holy name. Last year, having received about one hundred and seventy letters to go and lecture in the New England States, and seventy others to come and lecture in Canada, he thought it his duty to give up his position as pastor of St. Anne's in Illinois, and engage in this work which seemed to be opening up to him. In Boston he gave about forty addresses, going there at the invitation of about twenty-five ministers of the city and vicinity. Dr. Fulton delivered seventy addresses in that time. Boston was in the power of Rome, and they set themselves to wrest that city from the control of Rome. The elections came shortly after they finished, and they had resulted in securing Protestant ascendancy there. But they must not think he had abused Roman Catholics. There were three classes of Protestants whose religion was a sham because of the way they regarded Roman Catholics. The first of those re-

garded the Catholics with indifference, the second with contempt, and the third with hatred. If they would read their Bibles more closely they would not find it taught indifference, contempt or hatred for anybody. "Protestants," he said, "God has made you rich. But at your door there is a starving Lazarus, and that Lazarus is the French-Canadian. When I have asked for means to help to save this poor people, some of them have offered to give me their five cents. You have looked upon the Roman Catholics with indifference or contempt. But I would like to go through this Province and say to every farmer, God has brought you here because you have the Bible. He brought you here for the purpose of saving the people who have not the bread of life. God has given you the richest country in the world—for I have travelled everywhere, and there is no place so fine as the Province of Ontario. You have neglected the French-Canadians, but He will take these French as a rod to punish you. Some people don't like the Jesuits. I like the Jesuits. Since thirty years I am speaking in your midst many of you have looked upon me as an exaggerator, as a fanatical man. When I told you that there was danger ahead, that if you would not convert that nation, if you would not give them the bread of life, these very Frenchmen would be in the hands of the priests an element of danger. Now the Jesuits are going to open your eyes. The Jesuits are going to show you that I was on the right track and you were on the wrong one.

He said that sometimes he was tempted to give them his gold medal as a reward for coming to his aid. He related a story of his college days at Nicolet. One day the director came to him and said he was first in a good many subjects but he was last in English. The director told him he would have to learn English if he desired to get on. He told the director that when he was a man he would not need English for he would put himself at the head of his friends and throw the Englishmen into the river. The director laughed and was glad and the boys cheered him. That was the kind of education given in French Canada. The French education taught the boys that the conquest of Canada had been caused by a few bullets at the battle of the Plains of Abraham that struck in the wrong place. The youth were taught to believe that there would be a time when the revenge would come, and the bullets would strike in the right place then. The priests taught the poor Canadians that the Protestants were apostates. It was very apparent that the point was well taken and had brought the right image to the mind of the hearers. Now, Protestants! there is a strange fact—that in the days of Calvin, Knox and Luther, those giant men wrenched from Rome the greater part of Europe. God was evidently on their side. With giant hands they bore away the lies and idolatries under which the Church of Christ was concealed. The Church was there, but she could not be seen or heard, except in some solitary caverns. They rolled away those mountains of lies and heresies and the Church of Christ reappeared in all its beauty and glory, and told the people of Jesus' sacrifice, winning for the world eternal life. Soon the half of France accepted the truth, and Germany and so the greater part of Europe. How did these men gain their victories? Because they attacked Rome with the arms of truth. Why is it that the true Church is losing ground in England and elsewhere throughout the world? Through a false liberality. You say the Church of Rome has some defects, but she is the Christian Church. But Luther's first truth was that the Pope was anti-Christ. It is a blasphemy to Protestants to call the Pope the Holy Father. And what was Calvin's weapon? It was the declaration that Rome was but the idolatry of old times again coming over the world and that it was the most diabolical idolatry the world had ever seen. And Knox said the same thing as you remember even to the Queen, telling her that she was an idolater. Rome is not a Christian Church. She is worshipping a Christ; yes, but it is one made with a wafer every morning. I desire to tell you that 1,200 Roman Catholics have been converted in my hands during the year.

Rev. Dr. Warden, Montreal, proposed a resolution congratulating Father Chiniquy on the near approach of his eightieth birthday, and praying that he might long be spared to labour for the conversion of his fellow countrymen. Principal MacVicar seconded the resolution, and it was unanimously carried with instructions that the clerk forward it to the friends who would celebrate with him his eightieth birthday.

SIXTH DAY.

Wednesday morning Session was exclusively occupied with the hearing of the Galt case. Mr. J. D. Cranston replied on behalf of the appellants. Numerous questions were put to the appellants by members of the court, to which answers, some of them more or less ambiguous, were given.

A delegation from the Methodist Conference consisting of Rev. Drs. Stafford, Dewart and Hunter, Rev. Coverdale Watson, Rev. John Philp, Dr. Gilmour, M.P.P., Messrs. E. Gurney and Warring Kennedy was received by the Assembly the members rising.

Rev. Dr. Stafford read the resolution which the deputation desired to present as follows: Moved by Rev. E. H. Dewart, D.D., seconded by Warring Kennedy. That this Conference has heard with much pleasure the kind words and interesting statements of the deputation from the General Assembly of the Presbyterian Church. We rejoice in the success of the godly labours of our Presbyterian brethren in all departments of their work. We heartily reciprocate the sentiments of fraternal good-will to which we have just listened. We earnestly pray that the time may soon come when those of one Lord, one faith, one baptism shall be more closely united in the service of Him who has said "One is your Master; even Christ, and all ye are brethren."

Excellent addresses, conveying the fraternal regards of the Conference were delivered by Rev. Drs. Stafford, Dewart and Mr. Warring Kennedy. The Moderator replied thanking the deputation for their kind speeches. There were special links that bound Presbyterianism to Methodism. They held the same central truth that Christ brought salvation, they were both evangelical Churches, their Church government was of a similar nature, and they were both free Churches holding supreme the authority of Scripture. Holding all these things in common, as they did, he thought there was no sufficient reason why they should continue permanently a two Churches. It was a question for consideration as to how far historical recollections could be allowed to obscure present duties.

After singing together "Praise God From Whom all Blessings Flow," the visitors withdrew and the Assembly adjourned for lunch.

Mr. J. K. Macdonald in presenting the report of the committee on the Aged and Infirm Ministers' Fund regretted the passing away of two of the recipients of annuities, Rev. J. Duff and Rev. D. McMillen, and called attention to the efforts to raise an endowment fund of \$200,000 to place the fund upon a satisfactory basis. As ten pastors have asked for leave to retire from the active duties of the pastorate, it will be necessary to increase the fund in some way. There are at present sixty-one annuitants, and seven of the ten who have applied to be placed on the fund having had their applications granted; the committee desired to recommend greater liberality in dealing with the fund. Mr. Macdonald called the attention of the Assembly to the words apathy and indifference in the report. The words were not too strong. The Church had annually placed ministers on the retired list, and yet had not made sufficient provision for their maintenance after they were retired. A good many ministers had a large part of last year's annuity still owing to them on account of lack of funds, and he felt sometimes as if he were advocating some scheme under the ban of the Church, instead of something that closely concerned the ministers themselves. The speaker had built great hopes upon getting large subscriptions for the endowment, but actual experience had showed that the hopes were fallacious. Such was the general ignorance and indifference in connection with the fund that it had been found necessary to form committees in the various centres to urge the claims of the fund. The returns from

the various Presbyteries showed that a large deficit or shortage of the sum asked was far too common. Especially was this noticeable among the rural Presbyteries and rural Churches in other Presbyteries. In conclusion the speaker suggested the preparation of a circular by the Assembly, calling upon the people to make more exertion toward a better support for the retired pastors. It was a common claim among the men of the rural districts and among business men that the ministers should make provision for their old age as laymen had to do. How much justice was in that contention would be seen when he stated that thirty two of the sixty-one men now on the fund had incomes of \$600 and under at the time of their retirement. Mr. Macdonald concluded by relating cases of hardship of ministers who suffered through the lack of respect of the Presbyterian Church toward itself and the men who labored for it. The report was referred back for consultation with the committee having in charge the applications of ministers desirous of retiring from the ministry for their concurrence in the decisions arrived at.

The Galt case was resumed in the afternoon.

The Rev. D. Laing, in a speech marked by careful thought, and fine sympathy, clearly expressed, moved the following motion: Dismiss the appeal and sustain the decision of the Synod and the other courts by which the appellants are suspended from Church privileges. In terms of the judgment of the primary court. The Assembly affectionately beseech the appellants prayerfully to consider their peculiar views and position, in the light which has now been cast thereon, and express the hope that they will respect and yield obedience to the judgment of the supreme court, and submit to the authority of the Session, so that they may continue to live in peace and love as members of the Church, with which they have been hitherto associated, and the privilege of being connected with which they profess so highly to prize.

Chief Justice Taylor seconded the resolution in a brief speech, in the course of which he spoke in the most kindly terms of the appellants, and their demeanour since they had come into Court.

Dr. Urie made a brief address, and concluded by moving that the case be remitted to a committee. It was seconded by Dr. Laidlaw, but was subsequently withdrawn. President Forrest, Dr. Duval, Dr. MacVicar, and Dr. King, spoke briefly on the various phases of the case up to the hour of adjournment.

The first business in the evening was the appointment of the Standing Committee. The report of the committee appointed to nominate them being presented by Rev. Dr. Campbell, Montreal.

#### TEMPERANCE.

The main business of the evening was the discussion of the report on Temperance, presented by Rev. Peter Wright, B.D., Convener of the Committee. This report, one of the most important presented to the Assembly, contained a great deal of valuable information on the burning question of Temperance. Some of the statements made give evidence of a close study of the whole matter at issue. The gradual growth of the conviction that in prohibition alone will be found the cure to the evils of drink is voiced in these sentences. Ontario has just passed through an instructive phase of her struggles with the rum power. For while she wages her grand moral warfare against this enemy without cessation or abatement of zeal, and has been brought to a rude pause in the more legal aspects of her conflict—a pause, however, which she will doubtless utilize in forging some more effective weapon with which to legally vanquish this inveterate foe of our country and of our race. Her net gain has been a large increase of valuable experience. Out of this has sprung the firm conviction that no legal measure can avail in this struggle that aims at anything less than the entire destruction of a traffic so palpably and inherently vice. That the question has assumed no new phase in Quebec, that in the Maritime Provinces, temperance principles have their strongest hold, are facts noted by the committee. A number of questions as to the extent of the evils of intemperance, etc., and the steps taken by the various congregations towards the enlightenment of the people, were sent to the various Presbyteries by the committee, and from the answers, it is apparent that the liquor traffic is a great cause for anxiety, and that to combat it, the Churches have established various societies in connection with their services. In answer to the questions as to the extent to which local option, or other regulations are enforced in the various districts, it appears that the complaints of the failure of the prohibitory and permissive measures are largely due to unfavorable political influence, the fear of offending the liquor party, a low moral tone which condones perjury in the interests of the traffic, and difficulty in obtaining detectives. From Ontario this year there have come a larger number of "No's" to the question "Do you think the People are Ready for Prohibition?" but from the other sections of the country, the replies are much the same as last year.

The report concluded with the following recommendations. (1) That we again declare our conviction that the traffic in intoxicating liquor is contrary to the Word of God; that our people should guard against any complicity with it in any form whatsoever; that its total suppression by the State is the proper goal of all true temperance legislation, and is one of the worthiest aims of an enlightened Christian philanthropy; and that sympathy with prohibitory legislation should be deemed an essential qualification in those who represent us in the parliaments of our country. (2) That we renew our testimony to the effect that the Gospel of Christ alone can uplift and bless the race, purify and save society, and make of us a temperate and prosperous people; and we would therefore express our gratitude to God that, in combating the evils of intemperance, the Church has kept Christ and his Gospel so conspicuously in the fore ground as the sole refuge of perishing men, and the sovereign remedy for every ill. (3) That this Assembly, recognizing the value of wise Christian teaching on this subject, would urge on the ministers and office-bearers of our Church the importance of taking a leading part in so moulding public sentiment, and in so educating the public conscience as to secure the early and total prohibition of the liquor traffic. (4) In view of the acknowledged fact that much of the wine of commerce is exceedingly impure, we would strongly urge on all the Sessions of our Church the duty of securing, as far as possible, the pure "fruit of the vine" for use in the sacrament of the supper. (5) That we express cordial approval of the provision made in so many Provinces of our Dominion for public school instruction in scientific temperance; our extreme satisfaction with the recent action of the New Brunswick board of education touching this matter; our grateful acknowledgment of the further advancement made in Ontario, in allowing value for this subject at the entrance examinations; and our hope that in all our Provinces, this subject will soon be inserted in the curriculum of the schools, and be placed in every respect on an equal footing with other important branches of study. (6) That while repudiating any sympathy whatever with the license systems, and guarding against any word or actions that might be construed into willing tolerance or approval thereof; yet, seeing the larger part of our Dominion is at present under license, this Assembly would urge and encourage the members and adherents of our Church to take the fullest advantage of each and every prohibitory feature of the license acts—such as reducing the hours in which liquor can be sold; banishing it entirely from any given locality; and generally, in so hedging in the traffic as to greatly promote public morality and domestic peace. (7) That we record our appreciation of services rendered to the cause by many of our most prominent public journals; by various temperance societies, and especially by the Women's Christian Temperance Unions throughout the land. (8) That we renew the recommendation of past years to form temperance societies and bands of hope in our congregations, under the supervision of Sessions and Sabbath school teachers; and that the Assembly's Committee on temperance be requested to draft a suitable constitution for such societies, and submit it to next Assembly. (9) That the committee be again authorized

to carry out, as soon as practicable, the instruction of the last Assembly as to petitioning the Dominion Parliament.

Mr. Wright made a forcible and earnest speech in presenting the report. Mr. Walter Paul, of Montreal, moved the adoption of the report. He said that, in his opinion, one of the greatest evils to be contended against by the Church was intemperance. As one of the young men whom they had heard on the work of their missionary life the other evening had told him, the greatest evil he had to fight against in the mission work was the drink evil. One of the troubles with this report in the past had been that a number of the members of the Assembly had been afraid of the word legislation in their recommendations. They were afraid of doing anything to compromise the Church, and he had no doubt that some of the objectors would be heard at this Assembly. Proceeding to view the situation in detail, the speaker gave a short resume of the recent temperance legislation in Quebec, and the repeal of that legislation consequent on the efforts of the liquor men. One of the most serious of the evils resulting from that appeal was that the Government had taken away the right of private prosecution, and the temperance people, having to leave all initiations in liquor prosecutions to the Government, were now almost helpless. Although in Quebec there was little intemperance in the Church, the fact that there was great deal in the community was a sufficient reason for labour in the cause. The Church had not exerted herself as much in the past as she might have done; in the future he trusted that such a thing could not be said. The youthful community were criticizing the action of Church members, and watching for their example, and if evil were done a good deal of responsibility lay at the door of the man who refused to give a good example. Touching upon the repeal of the Scott Act in Ontario, Mr. Paul said that he did not consider that repeal an unmitigated evil. Already, as the report said, the congregations in Ontario that had wavered the operations of that Act were beginning to state that the Act, inefficient as it was, still had done a great deal of good. In the future, when the time for decisive action arrived, they would be found ready to vote for a more strict measure than the Scott Act. The suggestion in the report, "Teach the people," was valuable, and the Church, as the most important educational institution, should give no uncertain sound on this subject. It would be well that all ministers, in denouncing this great evil from the pulpit, should be able to say, "I never use liquor myself."

Hon. Senator Vidal, in seconding the motion to adopt, said that he felt the elders did not take a prominent part in the discussion, and so when asked to second the adoption of the report, he could not refuse. He was thoroughly in sympathy with the cause, and could not see in the report a single sentence that could be taken up in an objectionable way. The influence of example he believed to be most important, and he trusted the members of Assembly would lay to heart the words of Mr. Paul. The great work of God's children on earth was to aid the extension of Christ's kingdom, and when all the Presbyteries of the Church joined in speaking of drink as the greatest barrier in the way of the spread of the Gospel, surely ministers might aid the cause by every means in their power by personal example as well as by precept. Continuing, the Senator gave a short history of the legislation that culminated in the Scott Act, and claimed that ninety-nine men in every hundred being now prohibited by the license law from selling liquor, it was only natural that the Prohibitionists should ask that the hundredth man be prohibited as well. A new feature had entered into the calculations anent the liquor question—the fees of the licensed ones. He regarded such fees as the price of blood, and surely when the chief priests and Pharisees had a scruple to accepting money that was the price of blood, the Assembly should not allow that to have any weight with them.

The first recommendation was then moved by Rev. R. Wright, and on the call for amendments Rev. D. J. Macdonnell stepped up, and after a few remarks, expressing sorrow that the committee continued to make recommendations that could not be endorsed by the minority, moved an amendment. He desired to point out that the report placed Prohibition first and the Gospel of Christ second. Whether that were done intentionally or not it did not look well. He would move in amendment that the second recommendation be placed first. Mr. Wright seconded the amendment, and it was carried amid laughter, Mr. Macdonnell evidently not being quite prepared for the easy acquiescence of the Convener of the Committee.

The matter having been disposed of, Mr. Macdonnell then moved the following amendment to clause 1, now standing as clause 2: We declare our conviction that the traffic in intoxicating liquor, especially the indiscriminate sale of liquor in saloons, is accompanied by enormous evils, and that it is one of the worthiest aims of an enlightened Christian philanthropy to reduce, and, if possible, extinguish these evils by wise legislation. Speaking to his amendment Mr. Macdonnell expressed his conviction that he could not acquiesce in the statement that the traffic in liquor was contrary to the Word of God. The preamble to be logically followed out should conclude by saying that the traffic being contrary to the Word of God, therefore no man should be admitted to membership who took any part either in buying, selling or using liquor. The Church was not prepared for that, and he hoped it would be a long time before such an illiberal motion would be carried in the General Assembly of the Church. They spoke of this question as one of the first importance legislatively. He believed there was one question of paramount importance at present, and to that question legislative action should be directed.

Mr. Carnegie, of Peterborough, seconded the amendment in a word.

Rev. Dr. Laing spoke to the amendment, and recalled the time at Montreal when only a few had voted against the Church taking any stand in regard to legislation. The drift of events had proved the wisdom of their course in dissenting at that time. He was a Prohibitionist, but he could not endorse the recommendations of the Committee. The amendment left them free to accept Prohibition or any other measure they might give. He took the position on the Temperance question that his representative in Parliament was better able to judge of the wisdom of legislation than he was, and so he left the matter in his hand.

Rev. G. M. Milligan sympathized with the resolution of Mr. Wright, but he could not endorse it. Although a Prohibitionist, who believed and hoped that Prohibition would yet be the law of the land, he could not endorse that resolution. He hoped that Mr. Wright would not divide the Assembly on this question when so many were with him on principle. He did not like to hear men on the floor of the Assembly speak of the liquor fees as the price of blood. They raised feelings that should not be brought up. Let them be wise and not cause discord and make new doctrines that were not in the word of God.

Rev. Dr. Kellogg said the Committee had done a wrong in forcing many of them to oppose this resolution, which declared "that the traffic in intoxicating liquor is contrary to the law of God." For his part he could not endorse a resolution which condemned the Holy Son of God, his Saviour who made wine, not sweet syrup, at Cana of Galilee. He believed the eating of meat and the drinking of wine to be neither right nor wrong in themselves, but rather morally indifferent. Occasions were when under special circumstances they both became awfully wrong. He could not support the resolution because it made the refraining from the liquor trade a term of communion. He had not seen the last deliverance of the Presbyterian Churches of the States on the result of the Philadelphia meeting, but from the drift of events in certain Churches he would not be surprised if they prohibited all engaged in the liquor trade or having complicity in it from approaching the communion table. If that were so the Presbyterian Church of America had taken a course that would prevent the Lord Jesus Christ from taking part in His own sacrament. He stood

ready to give an account of his words to the Master, whom alone he desired to please. He spoke of the results of the high license law in Pittsburg, which had reduced the number of saloons from 1,553 to ninety-three and had changed the state of the city to such an extent that while in his former residence he could not go to church without meeting drunken men he had on a recent visit of weeks seen only one or two drunken men. He was enthusiastic over that result, as were all good men in Pittsburg. The reduction of the number of saloons was a good thing, but it would be better if they were done away with altogether. But he did not believe it wise to admit, without qualification, the sweeping statement of the report. While he claimed for himself a sincere desire to please the Lord, he claimed no more for himself than he conceded to others.

Rev. Dr. McMullen said he would rather have avoided speaking, but felt it his duty to say something. He quoted the statement of the report, "The Assembly again affirms the view that the liquor traffic is contrary to the Word of God." There was a difference between the liquor traffic in all possible forms and the liquor traffic as it existed. He referred to the debate in Halifax, in which this matter had been gone into, and showed that there was the qualifying word, general, as applied to the liquor traffic. He hoped the Assembly would pause before adopting a report that it "again" affirmed and asked the Convener of the Committee when the Assembly had ever before affirmed that the liquor traffic was contrary to the Word of God.

Rev. Mr. Wright, as Convener of the committee, said he was not aware of the reason for putting in the word "general." He believed that the Assembly had previously adopted the declaration unqualifiedly, but was not sure of it. He had no objection to the insertion of the word "general."

Rev. Dr. McMullen—Then I have gained my point. Hon. G. W. Ross next addressed the Assembly. He said:—In carrying on to a certain extent with many able colleagues throughout the Province of Ontario an agitation in favour of prohibitory legislation, for the last fifteen or twenty years, I found it exceedingly helpful to me, in dealing with the question before mixed audiences, to be able to show that the Church courts had approved of Prohibitory legislation. We had in that respect, and in that respect I think they were the pioneers, the authority of some of the largest Methodist Conferences in favour of more restrictive legislation so far as the liquor traffic is concerned. I think later, but in good time, the Presbyterian Assembly declared its adherence to that view, and when I had a seat in the House of Commons I found the support and sympathy of these Church courts carried exceeding great weight, because, whatever may be said of legislatures, they have a very high opinion of the judgment of Church courts in moral matters. I would be exceedingly sorry if the great Presbyterian Church in Canada should recede one hair's-breadth. (Cheers.) I think, sir, it would be a calamity second to no other calamity that could befall this country. I say that as a Presbyterian, as an advocate of Temperance and as one who has done something during the last twenty years to cultivate a healthier state of public opinion on this question. I am not going to quarrel with Dr. Kellogg or Dr. McMullen—in fact, I would hate to quarrel with any of these doctors. The distinction was drawn with the liquor traffic as a whole and the liquor traffic as it exists. But I want that the Assembly should bring its whole influence to bear against the liquor traffic as it exists and let the public understand clearly what we mean. We cannot afford to be misunderstood on this question, if I judge the country aright. We cannot afford to let the young men of the country think that we are halting between two opinions. We cannot afford to let the House of Commons know that we have halted or taken back ground on this matter.

Rev. Principal MacVicar, stated that the Word of God being opposed to all evils, and the motion and the amendment being alike in speaking of the liquor traffic as an evil he did not see the necessity of dividing the house unless something was concealed under them. Referring to the statement of a distinguished member of a former Assembly that the Scott Act had been trampled under foot, the speaker said that he had lived long enough to see the whole decalogue trampled under foot. He was not prepared to say whether the failure of the Scott Act was due to inherent weakness or to the inherent weakness of multitudes who should have supported it. They had drawn a fine distinction between drinking and drunkenness, but he found that very often the first led to the other. In regard to the statement as to whether certain liquors were of a given nature he would not stay to pass an opinion, and agreed with the greatest Temperance lecturer he had ever heard, Dr. Hall, of New York, that the present was no time for casuistry, but for work that would put an end to this great evil.

Dr. Campbell, of Montreal, said he had begun his teaching in the belief that Scriptural wine was not intoxicating, but he had been led to change his opinion after great research. He could not endorse the opinion that the wines of Scripture were not intoxicating, but he believed with the others that this was not a matter to prevent work along Temperance lines. He desired to correct the impression of Mr. Ross that the men who dissented from the resolution did so on account of opposition to Prohibition. It was rather because they desired to oppose the passage of an extravagant resolution, and get one on which all could agree, that they had taken the action they did.

Rev. Principal King, in a few sentences, expressed disbelief in the statement that the liquor traffic was contrary to the law of God. How far would such a statement carry them? In favour of Ontario there were vineyards, and by a wide construction of the phrase, the men engaged in that industry would be ruled out as engaged in a traffic contrary to the law of God. Some years ago a Police Magistrate, in answer to a deputation that waited on him in regard to the traffic, had suggested this very thing, that the Church should prevent the men engaged in the traffic from taking membership. Although enormous evils flowed from the traffic he did not believe with Principal MacVicar that the traffic itself was an enormous evil. Well, he certainly believed what he said. Concluding, the Doctor said the matter was one more for the parliaments to deal with than the General Assembly as at present constituted. He was sorry that the resolution should be framed in such a way that they, most of them abstainers, and all of them recognising the evils of the traffic, could not support it. If the Church passed the resolution, the next step ought to be the ruling out of the Church of all men engaged in the traffic.

Professor Bryce objected to the logic that asked them to exclude certain men from the Church because the traffic they were engaged in was contrary to the Word of God. They should rather keep them in and try to lead them to a better and clearer light. He concluded by stating that he supported the resolution in the name of the people of the great North-West.

Mr. Wright replied briefly to the arguments which had been brought forward against the report and the resolutions.

Rev. Mr. Macdonnell's amendment was voted down, but over thirty voted in favour of it.

Dr. McCurdy moved in amendment, That we declare our conviction that the existing traffic in intoxicating liquor is contrary to the spirit of the Word of God. This was also voted down. The resolution was carried and the Assembly adjourned.

#### SEVENTH DAY

The first business of importance at the morning session was the reception of the resolutions on the Jesuit Estates Act.

Rev. Dr. King presented the report of the Committee on the Jesuit question, which he explained was of the nature of a deliverance for the Assembly, as follows:—Resolved, To express emphatic condemnation of the Act passed by the Province of Quebec incorporating the Order of the Society of Jesus, commonly known as the Jesuits, particularly on these grounds:—That the body thus incorporated is

an alien one and under ban throughout the empire, and that its influence, as might be expected from its teaching, and as fully confirmed by its history, is hurtful to the public welfare and dangerous to the public peace.

(2) To express emphatic condemnation of the Jesuit Estates Act, passed more recently by the same Province, on the ground that besides carrying with it an unconstitutional and dangerous recognition of the authority of the Pope and consequent invasion of the supremacy of the Queen, it diverts public funds and funds held in trust for educational purposes to ecclesiastical and sectarian uses and is thus subversive of well-understood civil and religious rights.

(3) For the foregoing reasons to authorize the Moderator to sign a petition on behalf of the General Assembly to the Governor-General in Council asking for the disallowance of the Jesuit Estates Act.

(4) The Assembly is of opinion that all legal and constitutional means should be adopted to obtain an authoritative expression of opinion as to the constitutionality alike of the Act and of the Act passed two years ago incorporating the Jesuits, and it desires to give all countenance and support in its power towards the adoption and prosecution of measures aiming at securing this end.

(5) To call special attention to these legislative enactments, as, along with other occurrences affording evidence of the growing influence and aggressive spirit of Ultramontanism in our country, and to its persistent aim to gain ascendancy within the Dominion and to urge upon the members of the Church in the interests alike of Scriptural and evangelical religion, and of these civil and religious rights so dear to us and once more imperilled, to have prayerful regard to the situation in the exercise of their political franchise and other ways.

(6) To appoint a Committee whose duty it shall be to guard the interest of civil and religious liberty, and either by themselves or in concert with other bodies, to take such action if opportunity offers, as may have the effect of removing or reducing present perils, and to report this action at the next General Assembly.

The first, second and third were passed practically without comment. On the fourth, in reply to Rev. Mr. Bruce, Dr. King explained that the steps to be taken must commend themselves to the Committee before they would enter upon them.

Regarding the fifth section, Dr. King explained that there was a more important and more potent fact than the mere passing of the obnoxious laws referred to, the aggressiveness of Ultramontanism in Quebec, and, as some believe, in Ontario, and certainly in the North West. The Committee held that the people of Canada were face to face with a great peril from an active foe that would make every point a basis for further advance. He thought they had the right to demand that with the members of the Church the question of guarding Protestant and Evangelical religion should not be overlooked or made subordinate in the meantime to any other considerations whatever.

Rev. J. R. McLaren noted that no mention was made of the teaching of French in the schools of Ontario, and thought that the "other occurrences" referred to in the resolution should be specified.

Rev. Dr. King We could not well specify them. We in the North-West know many. For instance—and this is one I would not like to mention in the report—by far the most active immigration agent we have is a Roman Catholic priest and from his personality you will be able to judge what the character of the immigrants is.

Rev. Mr. Carmichael, of Norwood, contended that the French in the schools should be referred to.

The Moderator—Each one must interpret these "other occurrences" for himself.

Rev. Dr. Campbell stated that he had been appointed to sustain the overture of the Synod of Montreal.

His argument was to show that Jesuitism was merely the expression of Rome, and that the aggressiveness now shown was merely the outcome of decisions already reached in the Vatican. He dealt with the moral claim which the Jesuit Estates Act was declared to settle to show that it did not exist, and also with the contention that the other Provinces had no right to interfere, contending that the right existed by reason of the fact that these lands had been handed over to the Province of Quebec at the time of Confederation for a single purpose, and the other Provinces had a right to insist that that purpose only should be followed.

Rev. Dr. Watson spoke briefly in sustaining the resolution, which was then carried unanimously.

On the last section of the report Principal MacVicar said there were many omissions in the report, but it contained enough to commend it to the Assembly. For example, no attention was called to the fact that the Act provided for further grants to be made on their being asked for, grants to be used for education, arts or colonization.

Another indication that Quebec was being moulded in favour of Ultramontanism. The University degrees had been degraded so that a graduate of Oxford or Toronto was not qualified to study law or medicine, but he must have some additional qualifications which could be acquired only by study in some Romish institution. The object was to discredit the degrees of these Protestant or non-sectarian colleges and compel the young men of the Province to attend the Romish colleges. He argued that Canada had reached a crisis and that it was vain to attempt to draw fine distinctions between the Church and Jesuitism.

Rev. Dr. McMullen strongly supported the resolution and declared that there was a wonderful force of public opinion back of this agitation. He had himself addressed meetings at which leading men of both parties had unequivocally declared themselves in favour of united action, regardless of former party ties. The press of Ontario was with them, the two great dailies of Toronto being in accord in opposing the recognition of the authority of the Pope in Canadian legislation. The resolution was carried.

In relation to clause 6, Dr. King explained that what the Committee meant was really the appointment of a Vigilance Committee. This clause was carried.

The report as a whole was then put and carried by a unanimous standing vote.

Dr. McMullen again took the chair and the Assembly proceeded to judgment in the Galt heresy case. A paper was presented by the appellants which rendered necessary the recalling of the parties to the bar, and a motion to recall was moved by Principal MacVicar.

Principal King suggested the appointment of a small committee to read the paper and see whether it was of sufficient importance to be admitted.

A number of gentlemen opposed the proposition either to recall parties or to hear the paper read. They wanted the case gone into and settled without the introduction of any new matter.

The vote first taken was voided on a complaint of Mr. Carmichael, of Norwood, that several members of the Synod of Toronto and Kingston had voted, and the matter again went to the vote, with the following result:

For Dr. King's amendment.....53  
Against.....73

On the original motion to call parties to the bar the result was:

For.....80  
Against.....56

The parties were recalled and Dr. Laing and Chief Justice Taylor registered their dissent to the introduction of new matter.

The paper submitted by the appellants was then read; it gave a pledge that should the appellants be allowed to retain membership they would still recognize in the future as in the past the authority of the Chair, and refrain from teaching if called to order by the chairman of any meeting. The paper also asked what would be the status of the appellants, and what would be their privileges should they be allowed to remain in the Church.

The question before the house was the motion proposed by Dr.

Laing, which reads as follows: Dismiss the appeal and sustain the decision of the Synod and the other courts by which the appellants are suspended from Church privileges in terms of the judgment of the Primary Court. The Assembly affectionately beseech the appellants prayerfully to consider their peculiar views and position in the light which has now been cast thereon, and express the hope that they will respect and yield obedience to the judgment of the Supreme Court, and submit to the authority of the Session, so that they may continue to live in peace and love as members of the Church, with which they have been hitherto associated, and the privilege of being connected with which they profess so highly to prize.

Rev. Dr. Cochrane moved an amendment, because, as he said, quite a large number of members of Assembly were not altogether satisfied with that motion. The first part of the amendment was the exact counterpart of Dr. Laing's motion, but there were some suggestions in the second that he would like to see adopted. He desired to move that the court dismiss the appeal and sustain the decision of the Synod and the other courts by which the appellants are suspended from Church privileges in terms of the judgment of the primary courts. But in view of the fact that the statements and answers given by the appellants on the floor of the Assembly differ in the judgment of many in several important parts from the categorical answers contained in the printed minutes, and which were given to the Session before suspension; and further, in view of the earnestly expressed desire on the part of the appellants to continue to enjoy the privilege of membership in the Presbyterian Church, and that their conciliatory attitude before the courts gives hopes that they may now consider their position and desist in future from propagating their peculiar views, the Assembly appoint the following assessors—to act with the Kirk Session of Knox Church, Galt, to meet with and deal further with the appellants, should they further desire, with a view to their restoration to the fellowship of the Church.

In support of his amendment Dr. Cochrane said he believed the Church should do all possible to retain in her membership the brethren at the bar. The church could afford, independently of public opinion, to deal charitably with the appellants, and at the same time maintain the discipline of the Church. He did not believe that it was right to ask these appellants to suppress their views and still remain members of the Church. He did not believe in such a course. If he held those views he could not refrain from telling them abroad. Far better would it be for those brethren to go out of the Church than remain members subject to such a mental reservation.

Rev. W. S. Ball seconded the resolution, and in a few sentences voiced his belief in a policy of conciliation. If the appellants had still been under the pastorate of Dr. Smith, this trouble might not have occurred.

Rev. George Bruce regretted his inability to support Dr. Cochrane's motion. It seemed to carry some sort of reflection on the Kirk Session of Galt. The appointment of assessors seemed to do so. He did not altogether endorse Dr. Laing's motion, but it was the only practical course. He hoped something might be done to get a reconsideration of the case, always, of course, dismissing the appeal and sustaining the lower courts.

Principal MacVicar said the views advanced by the appellants were not new. There was not one thought in all this that had not been discovered long ago, and if the people who imagined they had discovered some new thing would only read a little they would find those views to have been held long ago. Proceeding, Dr. MacVicar analysed the position of the appellants on the question of sin.

In regard to the paper put in, he did not think that improved the position of the appellants, and he certainly was not inclined to make any special terms.

The vote was taken on Dr. Cochrane's motion, and the result was:

Yea.....25  
Nay.....118

On Dr. Laing's motion came the final vote, and there was an air of gravity as the yeas and nays were called.

Yea.....128  
Nay.....7

The Synod was sustained, the appeal dismissed, the parties called to the bar, and the judgment read by the Moderator.

Mr. J. D. Cranston—We acquiesce in the decision, and wish to thank the Court in the words I am about to read to you. On behalf of the appellants, permit me to say now, that this case has been decided against us in the various Courts of our Church, and, no further appeal being possible, we have to say that it must be very apparent to those who have been watching this case, that the decision which has been arrived at has been based on the records, meaning by that the answers given before the Session and assessors of Knox Church, Galt, at the inquisitorial trial, which were practically confined to yes and no answers, as has since been admitted by members of that Court. And we cannot help but think that injustice has been done us by the majority of this assembly. Our views we have stated fully, and fondly hoped that, with Drs. Ure, Laidlaw, King and others, that a broad, generous, Christian view of the case would be taken, as we as Presbyterians are substantially in accord with the principles and doctrines of our Church. However, we bow to the decision of the highest Court of our Church, believing as we do, that God's hand is in everything. In the future, as in the past, we shall as far as our intentions can make it possible, be loyal adherents, as in the past we endeavoured to be loyal members of our Church. Thanking you on behalf of the applicants.

Rev. Mr. Jackson—Permit me to say that the Session and officers of Knox Church, Galt, are deeply grateful to the brethren of the Presbytery, the Synod and the Assembly, for the interest and care with which they have considered this matter. I am also instructed to express deep regret that the time of the Assembly should be taken up by this matter, and to give the assurance that everything will be done in the Session that can be wished by all the brethren who have spoken on the floor of the Assembly, and that the assessors will always be consulted in this place, that is the assessors of the Presbytery. We hope to show that Knox Church is grateful for the kindness of the Assembly.

Rev. Dr. McMullen—I am exceedingly thankful that this protracted case is now closed. I have endeavoured to discharge the duties of the Chair with the utmost impartiality. I am glad now—I assure you—to give place to the Moderator.

FOREIGN MISSIONS.

Rev. G. M. Milligan in a discursive yet forcible oration, listened to near its close with scant patience, moved the adoption of the following deliverance on the Foreign Mission report: The General Assembly adopts the Report on Foreign Missions and tenders its cordial thanks to the committee both in the Eastern and Western Divisions, and especially to the conveners, for the ability and diligence which they have shown in the discharge of the important and difficult duties entrusted to them, records its thankfulness to God for the continued tokens of His blessing attending the labours of the missionaries in the fields occupied by the Church, expresses its satisfaction with the growing liberality of the Church in supporting the work of evangelizing the heathen, and marks with peculiar pleasure the steady advance of the Woman's Foreign Missionary Societies, East and West, and bestowed gifts in order to send the Gospel to the women and children of heathen lands, remits to the Foreign Mission Committee to consider whether in existing circumstances it is in a position to undertake work among the Chinese in British Columbia, and to take such action as it may deem judicious, and records its continued interest in a mission to the Jews, and remits it to the committee to continue its inquiries with a view to its being able to recommend definite action to next Assembly. Further, in accordance with the recommendation of the report the General Assembly agrees to constitute

the ordained missionaries already sent to labour in Honan—together with those now under appointment for that field—a Presbytery in connection with this General Assembly, to be known as the Presbytery of Honan, and appoints Rev. Jonathan Goforth its first Moderator, and authorizes him to convene the ordained missionaries at such time and place as may be considered most convenient on or after the first day of October next, and when they are convened and duly constituted the Presbytery shall appoint its own Moderator and Clerk and report the fact to the General Assembly through the Foreign Mission Committee. Further, the General Assembly commends to the liberality of the Church the high school and college work committed to Mr. Wilkie and trusts that all necessary aid will be given to him in his endeavours to raise funds to enable him to procure buildings requisite for the efficient carrying on of his work.

Dr. McMullen presented the report of the Committee on Reception of Ministers. The following were received: Messrs Jas. H. Beatty, E. B. Chesnut, Joseph Watt, W. H. Geddes, Barker, Mark Scott, E. S. Turnbull, James Anderson Beattie, George McKay, John L. Robertson, James Murray.

Professor Scrimger submitted the report of the Committee on Applications and recommendations relating to the standing of several students in theology.

Rev. J. Fleck reported for the Committee on the Book of Forms. After its adoption, Dr. Reid spoke in the highest terms of Dr. Laing for the work he had done in the preparation of this work, and proposed a vote of thanks to Dr. Laing, and that \$500 be voted to him in recognition of what he had done. This resolution was seconded by Rev. Principal Caven, and carried unanimously by the Assembly. The Moderator presented the vote of thanks in a few cordial words, expressing high appreciation of the work Dr. Laing had done. Dr. Laing briefly acknowledged the Assembly's vote, and expressed the hope that the work would be out before October.

Rev. P. McF. McLeod presented the report of the Committee on Religious Instruction in the Public Schools. There are several recommendations, among them the following:

To express sympathy with the object of the Anglican Synod above referred to. To adhere firmly to the belief that the Bible should be made in the Public Schools the subject of a regular systematic instruction, such a rule to be combined with a conscience clause, and one empowering trustees to dispense with such instruction at will. To appoint a committee to watch legislation on this subject, and to secure the co-operation of other branches of the Christian churches for this end. The recommendations were taken up seriatim and adopted after a brief discussion. Regarding the compendium proposed, several Commissioners spoke in the highest terms of the Scripture selections authorized by the Ontario Government for use in the schools. Dr. Caven said, that as Chairman of the Board which proposed that book, he was glad to know the favour with which it was received. He declared that it was not the intention to make a sort of short Bible, leaving out the points which might be thought offensive, but to bring out as briefly as possible the great truths of the Bible. He sympathized with the idea of a compendium, but thought it would be exceedingly difficult to make one. The recommendations having been adopted, the present committee was re-appointed.

The report of the Board of the Brantford Young Ladies' College was presented by Rev. Dr. Laing. Among other distinctions achieved by students in the College was that five students passed the examinations of Toronto University, three taking full matriculation, two partial. Regret is expressed that the College does not receive such support as its merits warrant, or commensurate with the constituency represented by the Church. Important additions have been made to the teaching staff. Rev. Dr. Cochrane has, at the earnest request of the Board, resumed his connection with the College as Governor and also to give such service in teaching and otherwise as his time will permit. The College is maintained in every department and in every respect in a high state of efficiency. Rev. Dr. Thompson moved a resolution to adopt the report, expressing the sense of the Assembly of the importance of the College and appreciation of its efficiency, and satisfaction that Dr. Cochrane had agreed to resume his connection with the College and naming the Board of Directors. This resolution was carried. The report of the committee on the Record was presented by Rev. Dr. Campbell, of Montreal. The report showed an increase in the circulation, mainly in the mission fields of the Church, home and foreign. The report was adopted and the Record again recommended to the support of the Church.

Chief Justice Taylor presented the report of the committee on the Church and Manse Building Fund in Manitoba and the North-West. The adoption of the report was moved by Mr. J. K. Macdonald.

SABBATH SCHOOLS.

At the evening Session Rev. James Fleck presented the report of the committee on Sabbath Schools, and, in doing so, expressed his belief that all members felt a personal interest, in the Sabbath Schools.

The recommendations of the committee contain, among others, the following, which will be of general interest:—That the favour of God, so evident in the past history of Sabbath Schools, should be fully acknowledged by the Church, and His full blessing invoked on some Sabbath set apart for that purpose, and for such other special services as will give due prominence to the training of the children and youth of the Church, and that the second Sabbath of September be the day appointed. That the Assembly instruct its committee on Sabbath Schools to prepare a brief hand-book on Sabbath School organization, classification, government, work, registration and systematic giving, to be submitted for consideration at the next General Assembly. That all congregations be urged to assume, out of their ordinary revenue, the support of their schools and to have some simple method of weekly offerings to the schemes of the Church adopted in every school. That the General Assembly appoint a general secretary of Sabbath School Work, who shall devote all his time to the work under the direction of the committee on Sabbath Schools. During the past year the committee inquired into the working of a scheme for the welfare of youth of the Free Church of Scotland, and in the report recommends the adoption of a similar one in Canada. In connection with this section of the report the thanks of the committee are tendered to the various gentlemen of foreign Churches who have aided in the researches of the committee. Appended to the report are the examination syllabus of the Sabbath Schools for 1889, instructions to examiners and candidates, and a copy of the official list of questions.

After the reading of the report Mr. Fleck gave place to the Rev. T. F. Fotheringham, who explained the clauses having reference to the welfare of youth scheme. He explained the scheme in detail and stated that it was already in operation in New South Wales, Australia and England, as well as in Scotland, and Mr. Fleck resumed.

The clauses of the recommendations were adopted quickly, some little discussion taking part on the fixing of the second Sunday of September as Children's Day. Several members thought the day was inconvenient. Dr. Watson Huntingdon objected to the recommendation that congregations assume the support of the schools and moved an amendment to the effect that congregations see that their schools be adequately supported. When the clause came up recommending that the General Assembly appoint a general secretary of Sabbath School work, who shall devote all his time to the work under the direction of the committee on Sabbath Schools:

Rev. R. Murray moved that the matter be referred down to the Presbyteries for an opinion as to its advisability.

President Forrest seconded and the recommendation of Mr. Murray was accepted by the committee. The report was submitted as a whole, including the clauses in reference to the welfare of youth, which were adopted for one year as an experiment.

(Continued on page 416.)



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 26th, 1889.

THE *British Weekly* describes Gladstone's position on the Disestablishment question thus:—

Mr Gladstone is an old man; he has but one cause to serve—that of Ireland; as an ardent Churchman he dislikes Disestablishment, while as a politician he recognizes its justice. He therefore will make haste to do his own work, leave the field to others, and let them do the work—if they can. The question of all questions for Nonconformists is, Are they prepared to acquiesce in this?

Well, if a man at Gladstone's age settles one great question, that is as much as can reasonably be required of him. Why should not some younger leader make a specialty of Disestablishment?

IT goes without saying that Principal Grant makes one of those rare men who can do any one of half a dozen things well. Equally at home on the platform, in the pulpit or in church courts; equally ready with voice or pen, his versatility is equal to his well known ability. Like his predecessor in the chair, the Moderator is most courteous in his treatment of the members of the court. Rarely indeed has any Church enjoyed the services of two such men in succession. The humblest member of the court or the humblest member of the Church having business in the Supreme Court is sure of fair play and kindly treatment with moderators like McMullen and Grant in the chair. May all their successors be equally well fitted for the high office.

THAT Toronto is becoming a really great city is shown by the comparative ease with which large numbers of visitors are entertained. Last week the Anti-Jesuit Convention, the Methodist Conference, the Anglican Synod, and the W. C. T. U. were in the city, but all the visitors were entertained without the slightest inconvenience. Indeed, their numbers might have been doubled without making any perceptible difference in the ordinary flow of our city life. Beyond the presence of many white neckties on the street, the three ecclesiastical bodies might have come and gone with attracting any attention except in the newspaper columns or in the homes of their friends. Toronto could entertain the Supreme Courts of every Church in the Dominion at the same time and scarcely feel the strain. And the city is as willing as it is able.

THE Free Church Assembly had a lively discussion over the election of a successor to Dr. Smeaton. The friends of Dr. Dods, who was appointed by a large majority, had to fight against the prevailing opinion that Dr. Dods is not quite as orthodox as a Free Church professor should be. Professor Simpson, the seconder of the motion to elect Dr. Dods, made a telling hit, when defending his friend's theological views, he said, Some men went up with Abraham to the top of the mount while others remained below with the ass. That no doubt was clever and we are not surprised that it produced immense laughter and applause, but many good men in the Free Church have grave doubts as to whether the mount Dr. Dods and his friends are ascending bears any striking resemblance to the mount Abraham ascended.

PRINCIPAL CAVEN in the Synod and Principal MacVicar in the Assembly raised a point in discussing the Galt case which ought not to be lost sight of. Both of these learned gentlemen laid special emphasis on the fact that the views of the appellants were not by any means new. Principal MacVicar was hewing straight on the line when he said that many think they are discoverers when they merely stumble upon some forms of heresy centuries old. There was not a single new point in the Galt case. One of the most exasperating things a minister ever meets with is to find people over all

the country discussing "new doctrines," "new gospels," "new heresies," that are nearly two thousand years old. Such discussions prove one thing with painful clearness, and that is that the enormous sum paid every year for educational purposes are lost so far as one important branch of education is concerned.

THE decision in the Galt case settles a number of points besides the doctrinal issues that were in dispute. The Assembly made a clear distinction between holding and propagating doctrines that are contrary to the Standards. Had the appellants merely held their peculiar doctrines, their membership would not have been interfered with. Holding opinions, however, and promulgating them are entirely different things. A private member of the Church must be allowed, and is allowed, quite enough of latitude in exercising the Protestant right of private judgment, but if he disturbs the peace of a congregation by propagating doctrines contrary to the Standards, and, as the Church believes, contrary to the Word of God, the Church says kindly but firmly, Brother, we don't interfere with your personal liberty, but you must not interfere with our work. Every fair man will say that is a reasonable position for the Church to take. A Church that would do less than this would soon lose the respect of every sensible man in the country.

THE *Interior* has this to say about the proposed revision of the confession of faith:—

So far as the *Interior* is concerned we will not write and we will not print for others, any personalities nor any acrimonious, dictatorial, threatening or hot words. We do not want to see any drawing of lines or ranging of serried phalanxes on any of the many sides. It is not a field for the display of the skill of the gladiator. It is a subject for much thinking before speaking, and for the giving and hearing of well matured counsel. It is a time for the most transparent honesty of speech. Let every man say fully what is in his heart, after he has, with careful thought upon all that bears upon the subject, come to his conclusions. The expression of opinion should be from as wide a basis as possible.

If the whole Church goes about the matter in this spirit, and we believe it will, the proposed revision will not amount to anything more serious than a re-statement of one or two doctrines if it amounts to that. One of the strongest reasons for a re-statement that we have seen is that one or two sections as worded give the enemies of the Church a splendid chance to misrepresent Presbyterian doctrine. We could give some instances in which designing men even in Canada have given no small amount of trouble to our own people by the manner in which they could misconstrue some sections of the Confession.

THE Edinburgh correspondent of the *British Weekly* in a letter on "Edinburgh in Assembly time" tells his readers that the business of a Scottish Assembly is carried on in parliamentary style:—

Of course, you know that our Parliamentary usages are, in various respects, founded on our Presbyterian ideas. For example, we have in every Assembly a Ministry and an Opposition, with cross benches for the convenience of those whose minds are not made up. The Convener of the Business Committee is always the leader of the House. Dr. Scott holds the position in the Established Church Assembly. Dr. Adam (vice Dr. Rainy, now in Australia) is Prime Minister for the time being in the Free Church. The existence of two parties is most visible in the Free Church Assembly. Their presence, in fact, was revealed at the very outset of the proceedings, in connection with the opening Psalm. The men on the Right, who are latitudinarians, rose to sing. The men on the Left, who keep to the old paths, testified against the innovation by keeping their seats. Unfortunately, this conservative section is this year without the only man among them who, since Dr. Beggs' death, has exhibited the qualities of a leader. Mr. John McEwan is not a member of Assembly, and his place is not filled either by Dr. Thomas Smith or Mr. William Balfour.

Over here in this new country we have to get on without a Premier, and a Ministry, and an Opposition, and cross benches and other parliamentary matters. We have indeed so far forgotten parliamentary usage as to try to do away with parties altogether and we are succeeding admirably. We have so much party to the acre in politics that we can go on without parties in the Church.

## THE GENERAL ASSEMBLY.

ON all hands expressions are heard that the Assembly that has just closed was a most enjoyable one. The time spent on it was filled to the utmost. Although the demands on the attention of the Commissioners was great there were frequent opportunities for pleasant and enjoyable intercourse between friends whose widely-scattered fields of labour separated them. Not the least enjoyable part of the Assembly's privileges is the reunion

of old college friends and those who in former years were near neighbours and co-Presbyterians but who, in obedience to the orderings of Providence, have been far separated. To them the opportunity of seeing each other face to face and cementing anew the bonds of friendship is highly prized, eagerly looked forward to, and remembered with unalloyed pleasure. Members from all parts of the Dominion enjoyed a season of delightful fellowship at the Toronto Assembly. The visit to the Queen City of men who but seldom have an opportunity of seeing it gave rise to expressions of admiration at the fine and prosperous appearance it presents, and comparing its present position with what it was two decades ago, concluded that Toronto is destined to grow to much larger and more imposing proportions in the future. The regular vote of thanks to their entertainers, heartily given, was only the crystallization of what had been fully but less formally expressed before.

The attendance of Toronto people at the various meetings was much in advance of former years. This can only be regarded as an evidence that there is a growing interest in the progress and prosperity of the Church. The opening service attracted a congregation that completely filled St. Andrew's Church, spacious as it is, who listened attentively to the opening sermon worthy of the occasion, by the retiring Moderator. Each successive evening up to the last there was a goodly attendance of Toronto people, while during the days the Galt case was under consideration many interested hearers were present. The benefits resulting from the increased interest on the part of those belonging to the Church are twofold: they obtain a nearer and clearer insight into methods of Church work and they can form a better idea of what is being done for the promotion of Christ's Kingdom than they could otherwise obtain, and the Assembly itself is brought into closer touch with the people.

The various reports submitted to the Assembly are, with one or two exceptions, of a most encouraging nature. In almost every respect there is increase and advancement which calls for gratitude. Numerically the increase in membership has been marked. The statistical report, compiled with unusual conscientiousness and care, shows that the additions to the membership of the Church reported for 1888 number 6,373; baptisms number 10,090, elders ordained during the year, 5,381, the numbers returned as attending weekly prayer meetings are 47,963; an increase of 1,770 over the previous year. Attendance at Bible Classes and Sabbath Schools is given as 119,985, an increase of 7,045, and those engaged in the instruction of the young number 20,022, an increase of over 7,000. In the number of volumes in Sabbath School libraries there is a decrease of 10,000; there must, the respected Convener thinks, be some mistake in the returns sent in.

The financial statistics also present interesting features. The total expenditure for strictly congregational purposes was \$1,555,867, an increase of \$162,641 over the corresponding sum raised the year previous. For the support of colleges, the sum of \$72,016 was raised, this also being a large increase over the amount reported for 1887. The Home Mission Fund likewise shows an increase, the returns indicating that for this important work the amount raised was \$44,816, but it has to be noted that for Augmentation of inadequate stipends, \$30,201, the sum contributed, is somewhat less than was given in 1887. French evangelization has a much better showing this year than formerly, the sum reaching \$28,134. The same hopeful increase, for which credit is justly given to the Woman's Foreign Missionary Society, is reported in connection with the contributions for Foreign Missions, the amount being \$77,921. Though the report of the committee having charge of the Aged and Infirm Ministers' Fund was far from satisfactory, owing to what the esteemed Convener not inaptly described as the "apathy and indifference" with which it is regarded by many, it nevertheless showed a slight advance in contributions over those previously reported, the amount for 1888 being \$10,140. The total amount contributed for the schemes of the Church during the year was \$273,154, an increase of \$46,664. For all purposes the revenue of the Church was \$1,942,723, an increase of \$212,471.

The most animated debates were raised by the Galt case and the report of the Committee on Temperance. It was a subject of remark that seldom has a question of such a nature as that which came up by way of appeal from a finding of the Synod of Toronto and Kingston been dealt with in so marked a spirit of calmness and impartiality. There was not the slightest disposition to hurry the appellants. The case might without injury to the interests of any one concerned have been remitted to a judiciously chosen committee to inquire into its merits and report to the Assembly. The desire that

it should be heard in the Assembly prevailed, and every latitude was given and unusual patience exercised. It might be regretted that it occupied so much time, but it was well bestowed. What is matter for rejoicing is that the spirit of forbearance and considerateness for the position of the appellants triumphed over all unworthy or ignoble motives, and there was not the slightest inclination on either side to indulge in personalities which only exasperate and embitter the minds of those who have to reach conclusions under a solemn sense of responsibility. The addresses of Drs. Laing, Middlemiss, McLaren, U're, Cochrane and MacVicar were able and pertinent. There is no scarcity of skilled theologians in the Presbyterian Church in Canada. The demeanour of the appellants was highly creditable to them; that they failed under a searching examination to give direct and unequivocal answers to every question, may induce them to reflect calmly on the value of the theories that have so much engrossed their attention of late, and lead them to inquire whether their talents and activity might not be devoted to more practical forms of Christian work which, if pursued in the same self-denying spirit they claim, would in no wise diminish the joy and peace they have in believing.

The debate on the Temperance Report was unexpectedly animated. Rev. D. J. Macdonnell took strong exception to what he felt to be one-sided and extreme statements placed before the Assembly for its adoption. In this he was well supported by Drs. Laing, Kellogg, King, Thompson, Campbell and others. Pretty sharp things were said on both sides. Is it necessary that year after year this contest over the Temperance Report should be continued? Is it not courting divergence where in reality but little room for such exists, and where its appearance is decidedly undesirable? On the main subject of Temperance there was a wonderful unanimity. When this is substantially the case, why lessen the weight of the Assembly's deliverance by provoking antagonism by insisting on the acceptance of abstract statements which men of learning and high character declare that it would be to them a violation of conscience to accept? The whole difficulty might easily be obviated were some of the respected brethren who feel constrained to protest, given a place on the Temperance Committee. Then a degree of harmony might be obtained which would give to the deliverances of the Church on this subject a measure of weight and reasonableness which with divided counsels they do not at present obtain.

#### ITALIANS AND THE TEMPORAL POWER.

THE existing condition and future prospects of the Italian kingdom present to general readers a subject worthy of attention. The rise and fall of nations gives to history a large measure of its interest and instructiveness. Even if it had no bearing beyond the general lessons that the present may derive from the past, the record of a nation's successes and failures is read with avidity by the many who find an unusual attractiveness in the perusal of historic annals. The early condition of the Italian peninsula, the glories and the disgraces of ancient Rome are known everywhere. The overwhelming force of barbaric invasion, the gradual rise and development of the most gigantic spiritual despotism the world has ever seen or is ever likely to see, give to Italy an interest beyond that attaching to almost any other nation on the face of the earth.

Interest, however, in the Italian nation is, even to Canadians, far from being mostly of a speculative kind. The Vatican aspires not merely to regain the control of civil power in Rome, but it arrogantly claims to intermeddle in the affairs of every existing State. The Pope in virtue of his position aspires to a universal sovereignty. The present rule in Italy is one which excites uncompromising hostility in the mind of Leo XIII and all who direct or are in sympathy with his policy. The attitude, therefore, in which the Quirinal stands to the Vatican is a matter of even practical concern to Canadians especially at the present time. If the Italian people are out of sympathy with the aims of the papacy, there surely can be no good reason for the anomaly presented by French Canadians being more abject in their devotion and subserviency to the Papacy than are their co-religionists in Rome who may be presumed to have a more accurate knowledge of the real state of affairs in that historic city. Through priestly influence our French-Canadian fellow-citizens are given to understand that the unification of Italy and the great national benefits accruing from its accomplishment, and above all the relegation of the Pope to his purely spiritual sphere are calamities of the direst kind. Why they should be so imposed upon is

somewhat surprising. Just as there were a number of ardent but misguided French-Canadian youths who joined the Papal Zouaves in the crusade against Italian unity, there is still a disposition in Quebec Province to inflame the young men of to-day to enlist in an armed attempt, should opportunity offer, to fight for the spiritual potentate of the seven hills to help him to regain the temporal sovereignty whose loss he so persistently bewails and for the restoration of which he unceasingly clamours.

If that lost power can be regained no effort that can secure its restoration will be neglected. Ceaseless intrigue will be kept up, and whatever complications may arise will be utilized by the Roman pontiff as far as he can to forward the one purpose from which he never deviates. Recent events in Canada are indications of the danger to civil and religious liberty we would have to face if Rome could only have its way. It is not an idle question then, to consider how Papal pretensions are regarded by the people of Italy themselves. In their maintenance of national liberty they are fighting in an appreciable degree the battle of Canadian liberty, and that of every country where Rome has numerous adherents. It is a reassuring fact that popular sympathy in Italy is not with Papal pretensions. They know by painful and bitter experience what Rome rule means. They have had more than enough of it and will not have it at any price. In a paper in the *Nineteenth Century*, Mr. Gladstone, who has been revisiting Italy recently, has given his impressions of the great contrast everywhere visible between the rule of the House of Savoy and the state of matters under the sway of the Bourbons and the Pope. He is astonished at the marked improvement materially and morally everywhere discernible. This is very noticeable in Naples which twenty years ago was the abode of the lazzaroni, filth, destitution and disease. Now the city is greatly improved, its sanitation has been attended to, and diseases formerly endemic are now comparatively unknown. People are better housed and clothed, the laziness that made the place proverbial has given place to enterprise and industry, and Naples, on which so much external beauty has been lavished, is now a salubrious and progressive modern city.

The English Ex-premier finds in the full liberty of the press one of the safeguards of the new nationality. This freedom, as well as that of public worship, would never have been conceded by Papal authority if it had its way, and if the temporal sovereignty were restored it is not at all likely these rights of a free people would be continued. Mr. Gladstone considers that the Pope was generously dealt with in being permitted to remain in Rome while claiming the powers he did. He points out that he has been treated with great forbearance by the Italian Government. He has been permitted to urge his claims without molestation, even after he had gone the length of excommunicating the King of Italy, and notwithstanding his adherence to the position that he is a prisoner in his own palace, he is treated with a degree of leniency and forbearance that to most men would make imprisonment a luxury. The special dangers apart from papal pretensions against which Italy has to contend is the wide-spread corruption in the administration of law, the heritage of ages of misgovernment that still remains in the southern part of the kingdom, and the enormous taxation that military and naval requirements have imposed upon the people. The former he thinks will be gradually remedied by the exposure of abuses which a free press can effect; the latter in the present European situation may not be immediately removed.

The religious condition of the people is not dwelt upon by Mr. Gladstone. He only gives it passing mention. One fact not generally known is brought out, that many priests are in sympathy with the national aspiration, and by no means in favour of the restoration of the temporal power. This is a fact of some significance. The Waldensian Church, the Free Church of Italy, and other evangelical agencies are all on the side of liberty, and are doing a grand work in endeavouring to give the Italian people what they so much need, a pure Gospel. The grand old historic Waldensian Church has this year sent two of its prominent ministers to this continent, Messrs. Prochet and Tron. The last named gentleman was appointed a deputy to our General Assembly which he briefly but interestingly addressed in forcible and fluent English. He showed that since the liberation of Italy the Waldensian Church had been engaged in evangelistic work with a most encouraging measure of success. The sad influence of Romanism in the land where it has its chief seat is seen in the fact that in recoil from its arrogance and superstition infidelity has got a strong hold on the public mind, and presents

a formidable obstacle to the reception of the pure Gospel of Jesus Christ. Mr. Tron declared that if the Papacy attempted the restoration of the temporal power, it would be resisted to the death. Despotism has vanished, superstition is dying. May sunny Italy soon enjoy the blessings the Gospel alone can impart!

#### Books and Magazines.

THE MUSICAL JOURNAL. (Toronto: Timms, Moore & Co.) Toronto is becoming a musical city. The study of the art has been wonderfully developed within the last few years. This well conducted monthly, devoted to musical culture and literature, will be very serviceable to all lovers of music.

SUMMER TOURS. (Toronto: Canadian Pacific Railway Co.) An excellent guide replete with information of the kind that those contemplating a summer tour specially want to get. It can be had free on application to any agent of the company or by enclosing a two cent stamp to Mr. W. R. Callaway, at the head office, Toronto.

THE NEW REVIEW. (New York and London: Longmans, Greene & Co.)—This is another first-class literary claimant for popular favour. Judging from the contents of the first number it will be of a very comprehensive character. It opens with two papers on General Boulanger, one written by Alfred Naquet, and the other by Camille Pelletan. Henry James writes "After the Play;" Earl Compton, "The Homes of the People;" Lord Charles Beresford, "National Muscle;" Mrs. Lynn Linton, "The Religion of Self-Respect;" T. W. Russel, M.P., "The Unionist Policy for Ireland," and Lady Randolph Churchill closes the number with "A Month in Russia."

AMERICAN SONNETS. Selected and edited, with a. Introduction, by William Sharp. (London: Walter Scott, Toronto: W. J. Gage & Co.)—This neat little volume is a recent issue of the *Canterbury Poets Series*. It is a fine selection of sonnets and quatrains. With a few exceptions of the younger generation of American poets, most who have earned distinction in this field are well represented. There are selections from one or two of our Canadian poets, Heavyside Roberts and Lampman. The introduction is written in a genial tone and contains much information of interest to the general reader. The notes are, however, somewhat meagre and incomplete. They are good so far as they go, but they scarcely go far enough.

THE OLD TESTAMENT STUDENT. (New York: C. Vinton Publishing Co.)—The *Old Testament Student* completes its eighth volume with the number for June. The number is characterized by the variety of its contents rather than by the special excellence of any one article. Among the contents may be mentioned "Hebrew Poetry," by Prof. E. H. Johnson, and two articles on "The Genuineness of the Bible," by Rev. Geo. W. King and "A Plea for the Septuagint," by Rev. L. W. Batten. After the tenth of the series of "Word-studies on the Old Testament," by Rev. Mr. Nordell, the "Song of Deborah" is paraphrased and rendered into poetry by Prof. Thos Hill Rich. Synopses of six important articles are given, putting the reader in possession of the leading thoughts of as many writers on Old Testament themes. The "New Testament Supplement" contains the concluding studies of the series on the "Life of Christ." A title page, table of contents and elaborate index to the volume prepare it for binding and future consultation.

THE GUIDING EYE: or the Holy Spirit's Guidance of the Believer. By Rev. A. Carman, D.D. (Toronto: William Briggs).—Our good Methodist brethren evidently have no inflexible adherence to what some in these days so earnestly contend for: "The Historical Episcopate." Before the union of the various branches of the Methodist Church, the accomplished author of this little book was widely known as Bishop Carman. On the title page he is designated "A General Superintendent of the Methodist Church." That the good doctor is a modest man (for a bishop) is plain from the closing sentence of his preface: "The book is sent forth with the earnest prayer that it may do many people much good." It certainly never will win its way by its lore or its literary excellencies; nor is this expected or designed. Its matter and marrow must be its passport to the favour of ordinary Christian people who think on these things. The book contains twenty short chapters, and no one can take it up and read it through without being the better for it.

## Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain

BY MARGARET M. ROBERTSON

CHAPTER XXXI.—Continued.

"And was he angry with me? I mean, was he angry that I was with your uncle at the end?"

"He did not speak of that. You must let me thank you for all you did for my uncle in his last days."

"Oh! no. You must not thank me. It was only my duty; I could not have done otherwise," said Allison. "And did Willie not speak of me at all?"

"Yes. He said that there was not in all Scotland another woman like his sister Allie, nor in America either."

Allison smiled at that.

"And did he send no letter to me?"

"Yes, he sent a letter. I have it with me. No, I gave it to a friend, who said he would put it into your own hand."

"It was to your brother's friend that he gave me the letter," said Mrs. Esselmont in a whisper.

So when Allison came home to see a light in the parlour window, and a tall shadow moving back and forth upon the blind, she knew who was waiting for her there.

An hour later, Robert Hume came to the house.

"Mistress Allison must have gone to the inn with Mrs. Esselmont and her friends," said Mrs. Robb, "and here has the poor lad been waiting for her in the parlour an hour and more. What can be keepin' her, think you? And I dinna just like to open the door."

Robert laughed. "Poor fellow, indeed!" said he. "I suppose we may at least knock and ask leave to open it."

They had seen each other already, but the hands of the two young men met in a clasp which said some things which neither would have cared to put into words for the other's hearing. Then Robert turned to Allison, who was sitting there "just as usual," he thought at first. But there was a look on her face, which neither he nor any one else had seen there till now.

"No. I am not going to sit down," said Robert. "But I promised my mother that I would write to-night, to tell her how it all ended, and I need my time."

"Ended! It is only beginning," said John.

"Robert," said Allison gravely, "does John ken?"

Robert laughed.

"There are few things that John doesna ken, I'm thinking. What I mean is this. How did old Rainy and you agree at last?"

"Yes, Allison, I ken," said John, as she turned to him, "and I say as you said. The end is as right as right can be."

"Were you there, John?" said Allison wondering.

"Surely, I was there as Captain Douglas' friend. He had a right to ask me, you see."

"You know him, John, and Miss Mary?"

"We sailed together, and I had seen Captain Douglas before that time."

"Yes, when he went to see my brother. A friend helped him, he told me, a friend of Willie's, and I knew it must be you."

John told something of the interview between them, and when a pause came, Robert, who had been standing all this time, said:

"There is just one thing more which I must tell my mother. When are you coming home to the manse? and when is it to be?"

"You are a bold lad, Robin. I have not dared to ask that yet," said John.

But when Robert was gone he asked it, and Allison was kind and let him "name the day."

"A week hence? But is not that very soon, considering all you have to do?"

"Oh, no! All that I have to do can be done after," said John. "Will it be soon for you?"

Allison's modest "providing" had been growing under her own busy hands, during the brief leisure which her daily duties left her. It was all of the plainest and simplest, but it was sufficient in her esteem.

"Yes," said she after a moment's hesitation, "I can be ready, and—whatever more you think I need you will have to give me, John."

John laughed and kissed her hand. Then he said gravely:

"And, dear, I made a promise once, for you and for myself. I said, if this happy day should ever come, I would take my wife, first of all, to the manse of Kilgower to get an old man's blessing."

Kilgower! At the name, a shadow of the old trouble fell on Allison's face—for the last time.

"I will go anywhere with you, John," said she.

The next day Allison went home to the manse—another "happy home-coming," as Marjorie called it,—though she was to be there only a little while. There were few changes in the manse since the old days. There was a gleam of silver on the dark hair of the minister, and the face of the minister's wife showed a touch of care, now and then, when she fell into silence. But in the home there were cheerfulness and content, and a hopeful outlook as there had always been, and the peace which comes as the fulfilment of a promise which cannot be broken.

The boys had grown bigger and stronger, and they had three sisters now. Jack was not at home. Jack was in the South learning to make steam engines, and when he had learned, he was going to America to make his fortune, like John Beaton. And so was Davie. Only Davie was to have land—a farm of a thousand acres. To America, the thoughts and hopes of all the young people of the manse were turning, it seemed, and the thoughts of a good many in the town, as well.

John Beaton's success in the new country to which he had gone, was the theme of admiring discussion among the town-folk, and when John came to Nethermuir, before the week was over, he found that all arrangements had been made for a lecture about America, which was to be delivered in the kirk. John saw at once that he could not refuse to speak. But it would be no lecture that he could give, he declared. If any one had any questions to ask, he would answer them as well as he could. And this he did, to the general satisfaction.

As to his own success—yes, he had been successful in so far, that he had made a beginning. That was all he had done as yet. It was a beginning indeed which gave him good reason for thankfulness and for hope.

"Oh! yes. America is a fine country. But after all, the chief thing is, that there is room for folk out there. When one comes to speak about success, courage, and patience, and strength, and hard work are as necessary to ensure it there as they are here in Scotland. But there is this to be said. When a man's land is his own, and he kens that every stroke of his axe, and every furrow of his plough, is to tell to his own advantage, it makes a wonderful difference." And so on, to the pleasure and profit of all who heard it.

Allison did not hear the lecture, nor Marjorie. They were at Mrs. Esselmont's. Marjorie enjoyed the visit and had much to say of it, when she came home. Allison did not enjoy it so well. She was a little doubtful as to how John would be pleased when he came to hear all. That was what troubled Allison,—that, and the fear that Mrs. Esselmont and Mrs. Douglas might see her trouble.

For it seemed that it was not to be left to John to supply all the rest that was needed in the way of Allison's "providing." For a glimpse was given her of a great many beautiful things, "naiprie," and bed linen, and gowns and shawls, and other things which a bride is supposed to require. And something was said of china and silver, that were waiting to be sent away to the ship when the time for sailing came. And Allison was not sure how John might like all this. But she need not to have been afraid.

Mrs. Esselmont had a word with John that night, when he came after his "lecture" to take Allison home. On their way thither, he said to her:

"What did Mrs. Esselmont mean when she said to me, that she had at one time hoped that you would come home to her, to be to her a daughter in her old age?"

"Did she say that? It was friend and companion that she said to me. It was at the worst time of all, when Willie had written to me that he was going away to the far West. I was longing to get away, but I couldna go, not knowing that Willie wanted me, and because—until—Oh! yes, I was sad and lonely, and not very strong, and Mrs. Esselmont asked me. But it was not daughter she said to me, but companion and friend."

"And what answer did you give her?"

"I thanked her, but I couldna promise, since I must go to my brother sooner or later."

"And was it only of your brother that you thought Allison?"

"I had no right to think of any one else then, and besides—"

"Well, besides?" said John after a pause.

"It was you that Elsie liked best, Willie thought—and that her father liked best, as well—"

"Did the foolish fellow tell you that?"

"He said that Elsie was aye friendly with you, and that she had hardly a word or a look for him, and he was afraid that it might break friendship between you if he stayed on, and he said he was going away."

"And he did go, the foolish lad. Friendly! Yes, Elsie and I were friendly, but it was Willie who had her heart. But his going away did no harm in the end."

Allison sighed.

"It was aye Willie's way to yield to impulse, and ill came of it whiles."

"It is his way still—whiles. But it is good that mostly comes of it now. And in Elsie's hands, a thread will guide him. You will love Elsie dearly, Allison."

"I love her dearly already."

They had reached the manse by this time, and as they lingered a moment in the close, John said:

"And were you pleased with all the bonny things that Mrs. Esselmont has been speaking to me about?"

Allison started, and laid her hand on his arm.

"Are you pleased, John? I was afraid—"

"Yes, I am pleased. She is very kind."

John kept her hand in his, and led her on till they came to the garden gate. "Now tell me of what you are afraid, Allie," said he.

"Oh! not afraid. But I was glad to come to you with little, because I knew you would be glad to give me all. And I thought that perhaps—you—But Mrs. Esselmont is very kind."

"My dear, I would be ill to please indeed, if I were not both pleased and proud to hear the words which Mrs. Esselmont said of you to-night. Yes, she is more than kind, and she has a right to give you what she pleases, because she loves you dearly."

Allison gave a sigh of pleasure.

"Oh! it was not that I was afraid. But I was, for so long a time, troubled and anxious,—that—that—whiles—I think I am not just like other women—and that you might—"

John uttered a little note of triumph.

"Like other women? You are very little like the most of them, I should say."

"It is not of you—it is not of myself I am afraid. You think too well of me, John. I am not so good and wise as you believe, but I love you, John."

That ought to have been enough, and there were only a few words more, and this was one of them:

"Allie," said John gravely, "I doubt that I am neither so wise nor so good as you think me to be. You will need to have patience with me. There are some who say I am hard, and over-ful of myself, and whiles I have thought it of myself. But, Allie, if I am ever hard with you, or forgetful, or if I ever hurt you by word or deed, it will not be because I do not love you dearly. And you will aye have patience with me, dear, and trust me?"

"I am not afraid, John."

The happy day came, and the marriage in the manse parlour was a very quiet affair, as those who were most concerned desired it to be. But in the opinion of Nethermuir generally, a great mistake had been made. The marriage should have been in the kirk, it was said, so that all the town might have seen it.

Robert was best-man, and Marjorie was best-maid. Mrs. Esselmont and her daughter and son-in-law were there, and one other guest.

"Think of it!" folk said. "Only one asked to the marriage out of the whole town, and that one auld Saunners Crombie!"

There was a good reason for that in John's esteem, and in Allison's. Saunners appreciated the honour which was done

him. He also did honour to the occasion—pronouncing with unction over the bride and bridegroom the blessings so long ago spoken at the gate of Bethlehem.

It was not quite springtime yet, but the day was like a spring day, with a grey sky, and a west wind blowing softly, when John and Allison came in sight of the kirk of Kilgower. Only the voice of the brown burn broke the stillness, murmuring its way past the manse garden, and the kirkyard wall, and over the stepping-stones on which Allison had dared to rest her tired feet, on the morning when she saw it last, and she said in her heart:

"Oh! can it be that I am the same woman who would fain have died on that day?"

They went into the kirkyard first. The tears which fell on the white headstone were not all tears of sorrow. They told of full submission, of glad acceptance of God's will in all the past, and of gratitude for all that the future promised.

"John," said she softly. But her voice failed her to say more.

"We will come again, dear," said he gently, and he led her away.

And so they went on to the manse, and Allison bowed her head while the good old man blessed her, and was glad, though the tears were very near her eyes. John had much to tell the minister about his son and his happy family, and of their way of life, and the good which they did in the town; and after a little, Allison smiled as she met her husband's kind eyes, and was ready with her answers when Dr. Hadden turned to her.

They were to stay over the Sabbath. Surely they must stay over the Sabbath, the minister said, and the reason which he gave for their staying was the one which John would have given for wishing to go away.

"There will be so many at the kirk who will like to see Allison Bain's face again," said he.

But when he added reverently, "And doubtless it is in her heart to thank God in His own house, for all the way by which He has led her since that sorrowful day," what could they do but promise to remain?

In the gloaming, they went down by the burnside, and past the stepping-stones, and round the hill to the cottage of Janet Mar. It was a dark little place. The tiny peat fire on the hearth cast only a faint light, and it was some moments before they caught a glimpse of the wee bowed wife, who had befriended Allison in her time of need.

"Come ye awa ben," said she. "Is it Betty, or is it the minister's Barbara? Bide still till I licht my bit lampie."

But when the lamp was lighted, she "wasna just sae sure," even then, who it was that had come in.

"Dinna ye mind Allie Bain, and how good ye were to her, the day she gaed awa?"

"Ay do I. Weel that. Eh, woman! Are ye Allie Bain?"

The lamp did not cast a very bright light, but it fell full on Allison's face.

"Eh! but ye're grown a bonny woman! Sit ye doon and rest yersel'. And wha is 'this? Is it witless Willie, as I've heard folk ca' him?"

She did not wait for an answer, but wandered away to other matters. She seemed quite to have forgotten the events of the last year. But she told them about her mother and about the man she should have married, who were both lying in the kirkyard doon by, and about her father and her brothers who were lost at sea.

"I'm sair failed," said she. "It has been an unco hard winter, and I hae had to keep the hoose. But I'll be mysel' again, when the bonny spring days come, and I can win out to the kirkyard. It's a bonny place, and wholesome."

And so on she wandered. They did not try to bring her thoughts back to later days. "It was as well not," Allison said sadly.

Yes, she was sore failed, but she brightened wonderfully at the touch of a golden piece which John put into her hand.

"I'll tak' it to the manse and get it changed for the bawbees and pennies that are gathered in the kirk. It'll tak' twa or three Sabbaths o' them. I daursay, to mak' it out. Eh! but ye're a braw lad, and weel-faured," added she, holding up the lamp and peering into his face. "And muckle gude be wi' ye a' ye're days," she added as they went away.

"You have never told me of all the help she gave you," said John, as they went down the burn side together.

"Sometime I will tell you; I would fain forget it all just now."

The next day they went to Grassie, to see the two or three with whom Allison could claim kindred in the countryside. She had seen them last on her father's burial-day. Then they went to many a spot where, in their happy childhood, Allison and her brother used to play together. John had heard of some of these before, he said. He knew the spot at the edge of the moor, where young Alexander Hadden had rescued Willie from the jaws of death, and he recognized the clump of dark old firs, where the hoodie-craws used to take counsel together, and the little nook where the two bairns were wont shelter from the wind or the rain. And he reminded Allison of things which she had herself forgotten. At some of them she wept, and at others she laughed, joyful to think that her brother should remember them so well. And she too had some things to tell, and some sweet words to say, in the gladness of her heart, which John might never have heard but for their walk over the hills that day.

They went to the kirk on the Sabbath, and sat, not in the minister's pew, but in the very seat where Allison used to sit with her father and her mother and Willie, before trouble came. And when the silence was broken by the minister's voice saying; "Oh Thou who art mighty to save!" did not her heart respond joyfully to the words? The tears rose as she bowed her head, but her heart was glad as she listened to the good words spoken. When they came out into the kirkyard, where, one by one, at first, and afterward by twos and threes, the folk who had known her all her life came up to greet her, there was neither tears nor smiles on her face, but a look, at once gentle and firm and grave—the look of a strong, patient, self-respecting woman, who had passed through the darkness of suffering and sorrow into the light at last.

John stood a little apart, watching and waiting for her, and in his heart he was saying, "May I grow worthy of her and of her love." When there had been "quite enough of it," as he thought, and he was about to put an end to it, there drew near, doubtful, yet eager, an old bowed man, to take her hand, and then John saw his wife's face, "as if it had been the face of an angel."

She had waited for all the rest to come to her, but

she went forward to meet this man with both hands held out to him, and they went aside together. Then, Allison stooped toward him, speaking softly, and while he listened, the tears were running his withered cheeks, but he smiled and prayed, God bless her, at the end.

"Who was your last friend?" said John when they had left the kirkyard, and were drawing near the manse.

"It was—the father of Annie Brand. She died over yonder—"

She could not say more, and she did not need to, John had heard the story of Annie Brand and of others, also, from her friend Doctor Fleming, and in his heart he said again: "O God! make me worthy of her love."

They did not linger long after the Sabbath, though their old friend asked for all the time which they could freely give. They were not specially pressed for time, John acknowledged, but there were several places to which they meant to go—to some of them for business, to all of them for pleasure. He had left all his affairs "on the other side" in good hands, so that they need not be in haste to return, and they were free to go about at their leisure.

"And it is quite right you are," said Doctor Hadden. "It is wonderful what a bonny world it is that happy eyes look out upon. And you will have the sight of many a fair picture, that you will recall together in the years that are to come. And with all this, and the voyage that lies before you, you will have time to get acquaint with one another, before the warstle of common life begins."

And so they went away. And their "happy eyes" saw many a fair picture, and day by day they got acquaint with one another, as their dear old friend had said.

And in due time they sailed away in to the West, to begin together a new life in a new land.

THE END.

A SUMMER SONG.

Perched on a blossoming twig that gently swayed,  
In rhythm to his thrilling lay, a bird  
Poured out his heart, in throbs of joyous song,  
And this the measure that my heart strings stirred.  
"Oh, summer! may the spring's soft breezes kiss  
Thy slumbering eyelids, and now life infuse!  
Wake, and shower beauty o'er the green, green earth!  
Paint all thy lovely flowers in rainbow hues,  
To deck the meadows and the whispering woods!  
And from afar, lure all the wandering birds  
To chant the praises of thy glowing days,  
And sing, sing, sing of beauty beyond words!"

Then made my heart reply: "Oh, bird of joy!  
The summer's smiles may glow in beauty bright,  
Yet will her flowing tears chill thy heart;  
And sudden lightnings of her wrath may smite,  
Thy fluttering life; and autumn's breezes keen  
Will pale her cheek and wither all her flowers,  
And o'er her drooping head the leaves will fall,  
Until she fades and dies in leafless bowers."

But undismayed the fearless warbler sang:  
"The tears of summer fall, but to revive  
Her drooping plants and garlands fair, and should  
Her arrows pierce my heart, I still will strive  
While life and health remain, to sing in praise  
Of all the glory that enriches summer's days!"  
*Halifax, May, 1889.* S. P. M.

HANDEL.

Music and literature are among the great moral forces of the present, and it is of some consequence that we cultivate and encourage the best in both. We have heard it said that the standard of taste—which never was excessively high—is becoming deteriorated, the best books, it is averred, do not pay, and the best music is supposed to be in the like condition, and money being made the measure of all things, managers and publishers naturally cater for the paying multitude. Our daily newspapers generally tend in the same direction, giving us some times columns of minute criminal biography, and the most meagre reports of important moral and Christian councils. We are not supposing that our journals dote on the inmates of penitentiaries and see nothing admirable in our clergy and moral reformers, but simply that the reading newspaper public find an article on criminal wit and audacity much more spicy and interesting than reports of clerical utterances on Christian union, or the moral regeneration of the children of Adam generally, and as it is with the newspaper press largely a matter of dollars and cents, the article which represents the shady side of human nature is served up with appropriate head-lines in the largest type, whilst the more wholesome items receive very modest and moderate mention. Perhaps all this is less significant than we suppose. Some twenty years ago the *London Journal* attempted to bring out "Kenilworth" as a serial, with the result that the circulation of the paper went down so alarmingly, that the story was discontinued to save the publishers from serious loss. Yet we presume it meant nothing more than that a certain class of readers preferred their usual "penny dreadful" to Scott's most exciting novel—which by the way our grandmothers thought dreadful enough for anything. Nevertheless, the mental food of the million should not be a matter of indifference; a violet does not more surely breathe sweetness than a cesspool emits pestilence, and if our thoughts and words go forth not to die, but to be inbreathed again by others, certainly grave responsibility rests upon those who speak to this age, whether in the realm of literature or music.

We live by Admiration, Hope and Love,  
And, even as these are well and wisely fixed,  
In dignity of being we ascend.

What a noble lesson for us there is in the life of Handel, who suffered and sacrificed and laboured under difficulties of the most galling kind, because he would at all cost realize his own grand ideal. His life is a striking exemplification of the old motto—"Growth under pressure." His music and his life are one, and equally noble and inspiring. In the early years of his career his work was considered novel and absurd, the musical world of England was against him. Many of the best singers made it their business to ruin him to the extent of their powers, and with the help of the nobility they succeeded in so directing the course of "fashion" that his concerts were deserted. In vain the King and Queen Caroline threw all the weight of their influence into his cause. The Prince of Wales was in violent opposition to the Court, and powerful enough in such a matter to carry the majority with him. The King and Queen sat freezing in almost empty houses drinking in the matchless music of the great composer, Lord Chesterfield excusing his attendance in courtly mockery, as "he did not desire to intrude upon the privacy of his Sovereign." It became a sign of good taste to ridicule Handel's music, famous mimics, comic singers, puppet shows, and card parties were resorted to to draw away those who should have heard him, and strange to say they were successful.

For a time he bore up against the stream, but when all his savings were spent bankruptcy barred his way, and for a time closed his career.

"Oh! penury," however, did not freeze the genial current of his soul.

Most wretched men are cradled into poetry by wrong  
They learn in suffering what they teach in song

And Handel, bankrupt and deserted, sat down to compose the greatest of his works—The Messiah. Think of this man of pure soul and noble genius rising above all sordid cares at such a moment, into that mighty measure of inspired music. We cannot help turning to Browning's subtle and exquisite lines:

Of the million or two, more or less,  
I rule and possess.  
One man, for some cause undefined,  
Was least to my mind.

When sudden—how think ye, the end?  
Did I say "without friend?"  
Say rather, from marge to blue marge  
The whole sky grew his target  
With the sun's self for visible boss,  
While an arm ran across  
Which the earth heaved beneath like a breast  
Where the wretch was safe prest  
Do you see? Just my vengeance complete,  
The man sprang to his feet,  
Stood erect, caught at God's skirts, and prayed  
So I was afraid!

The really great are not envious of the greatness of others. Haydn exclaimed with enthusiasm, "Handel is the father of us all." Mozart was not less hearty in his love and admiration. "When he chooses," said he, "Handel strikes like the thunder-bolt." Beethoven received him as "the monarch of the musical world," and when he was dying, pointing to Handel's works in forty volumes, he exclaimed, "There—there is the truth."

So strong was the feeling against him in England that he dare not risk the production of this great work in London, but crossing to Ireland he gave it first in Dublin, carrying the Irish capital by storm. He had long battled with adverse fortune and his sensitive nature had felt to the full the bitterness of hostility and the coldness of neglect, but the sunshine of appreciation and prosperity came to him like a breath from heaven, and he knew that he had indeed found his mission and his reward. When twelve months afterwards he gave "The Messiah" in England it was received coldly, the old hostility had not died out, and two more years of labour and battle reduced him again to bankruptcy, then the clouds began to lift and sunshine to visit him, and in a few years Handel's triumph was complete.

The best years of his life had been spent in a hand-to-hand struggle with poverty because he would not descend to the level of his times, but rather set himself to raise the standard of taste to the level of his own noble conceptions.

When eight years before his death he sat at the organ, blind and aged, whilst the choir sang to the pathetic strains of his own music those noble lines in which Milton represents the Jewish hero lamenting the darkness that encompassed him, a thrill of sympathetic emotion passed through the vast audience as they gazed with remorse and wonder and love on that old man eloquent, who had suffered so much for his own grand ideals, and triumphed so grandly.

O loss of sight, of thee I most complain:  
Blind among enemies, O worse than chains,  
Dungeon, or beggary, or decrepit age!  
O dark, dark, dark, amid the blaze of noon,  
—D. K. R., in *The Week*.

A number of monetary and insurance institutions have just been holding their annual meetings. Most of them have been able to submit satisfactory and encouraging reports. Among them may be specially mentioned The Ontario Mutual Life, whose annual report appears in another page. From its perusal it will be seen that its management have good reason to be satisfied with the steady progress maintained. The directors are able to give the information that "the net result of the business transacted during the year 1888 exceeds that of any previous year." A glance at the names of those composing the directorate will satisfy all interested that the management is in the hands of competent and responsible men.

British and Foreign.

THE Rev. Dr. Monro Gibson, of St. John's Wood, is to visit Canada this summer.

THE Crouch Hill congregation will spend \$18,500 on the enlargement of their church property.

DR. ANDREW MELVILLE has been appointed Sustentation Fund Secretary by the Free Church Assembly.

DR. MARCUS DODS is at present at Lucerne, and will proceed to Interlaken. He intends to return soon.

MR. OLIPHANT, the well known authoress, was born at Wallyford Farm, about two miles from Musselburgh.

THE Rev. John Cameron, of Tobermory Church, has been unanimously elected to the Parish of Kilmalmonell and Kilberry.

THE Rev. John McNeill receives each morning quite a pile of letters asking him to preach in churches of various denominations.

THE bazaar which was recently held in St. George's Hall on behalf of the erection of a new church at Ballysillen, Belfast, realized \$6,140.

SIR EDWIN ARNOLD, editor of the *Daily Telegraph*, is to visit Harvard University this month, and give a course of lectures to the students.

HELENSBURGH West Church, after having been closed for ten weeks during renovation, was re-opened on a recent Sunday by Principal Caird.

ACCORDING to the report on public questions submitted to the Synod of the Original Secession Church, the Churches of Scotland are on the downgrade.

THE Rev. J. H. Scott, minister of Christ Church, Worcester, has accepted a unanimous call to the pastorate of Chalmers Church, Ancoats, Manchester.

THE Rev. John M. Wilson, of Dundee, has been unanimously appointed assistant to Dr. Black, of Wellington United Presbyterian Church, Glasgow.

THE King of Italy has offered the Waldensian Church, which celebrates this year the bicentenary of its return to its own country, the sum of \$1,000 as a memorial of the event.

PRINCIPAL CAIRNS preached at Bristol lately at Dr. Nicolson's Church, and on the following evening lectured on "Recent Criticisms of the Gospels and 'Robert Elsmere.'"

DR. PENTECOST seems to be making a great impression in Edinburgh. His mission is to be resumed for another fortnight in the Free Assembly Hall. Afterwards he goes to Dundee.

THE Rev. Merle D'Aubigne, son of the historian of the Reformation, is attending the Irish General Assembly, and spoke in connection with the report of the Continental Mission.

THE Bishop of Ossory, speaking at the Southport Evangelical Conference, told the meeting that he baptized Mr. Parnell, and gave the Irish leader his first lesson in the Catechism.

DR. RODERICK MILLAR, who died lately at the advanced age of eighty-five, was an elder in the Free English Church, Stornoway, and was greatly esteemed for his consistent Christian character.

THE foundation-stones of the new schools of Windsor Church, Belfast, have been laid, and arrangements are being made for the erection of a manse. Rev. James C. Ferris, late of Newry, is pastor.

THE Venerable William Lefroy, M.D., Archdeacon of Warrington, and Incumbent of St. Andrew's Church, Liverpool, has been appointed Dean of Norwich, in succession to the late Dean Goulburn.

MR. J. Wallace Mann, of Elgin, has been appointed assistant to Rev. W. Watson, of Langholm South United Presbyterian Church. Mr. Watson has been minister of the Church for forty-six years.

THE Rev. Andrew Macafu, B.A., who has been assisting Rev. Dr. Johnston, of Townsend Street Church, Belfast, during the last twelve months, has received an address and purse of sovereigns from the congregation.

THE Bishop of Lincoln, as was expected, has determined to submit himself absolutely to the Archbishop of Canterbury, hence the charges against him will be proceeded with. The Archbishop's court was adjourned to the 12th inst.

THE English *Baptist Magazine* contains an article on its late editor, the Rev. S. A. Swaine. It is stated that Mr. Swaine had, one more than one occasion, very flattering offers of preferment in the Church of England, but declined to accept them.

IT is understood that Rev. A. R. McEwan has definitely abandoned his candidature for the Greek chair in Glasgow University, vacated by Professor Jebb. This makes it all the more probable that he will accept the call to Claremont Church.

THE Rev. Wm. C. Robinson, of Ballykelly, has received an address and a cheque for \$585 from the members of his church and other friends on his return from the Continent where he has been obliged to spend three months on account of his health.

DR. COWAN, of New Greyfriars Church, Edinburgh, and Dr. Gregor, of Pitsligo, are spoken of as probable successors to the late Professor Christie in the chair of Church History at Aberdeen. The appointment, which is worth about \$3,500 a year, rests with the Marquis of Lothian.

THE Cameronian regiment celebrated on 14th ult., the 200th anniversary of its first muster with a ball, a game of football, and a dinner; at the dinner, special reference was made to the gallant Cleland, the first colonel of the regiment. These festivities took place at Cork, where the regiment is stationed.

DURING the sitting of the Free Church Assembly the Moderator intimated the receipt of a telegram, stating that Dr. Selmin Daoud, the interim medical missionary of the Church at Tiberias, had been drowned while bathing. Dr. Daoud was the son of a Damascus merchant, and studied medicine at Edinburgh.

THE respective incomes of the three Scottish Presbyterian denominations are reported to have been as follows.

	Last Year	This Year
Church of Scotland.....	£357,910	£349,973
Free Church.....	592,855	638,939
United Presbyterian Church....	368,109	375,106

(Continued from page 411.)

The singing of the hymn "I Love Thy Kingdom, Lord," concluded the Sabbath School part of the evening's work, and the report was adopted on motion of Principal MacVicar, seconded by Rev. Mr. Murray.

## SABBATH OBSERVANCE.

Rev. Dr. Armstrong, of Ottawa, presented the report of the Committee on Sabbath Observance: The Synod of Hamilton and London condemns the Government for receiving and despatching mails on Sunday, and also for having ordered the opening of the Welland Canal during part of the day for Sunday traffic. Efforts were made to induce the Government to close the Canal, and the whole matter was laid before Sir John Macdonald, Acting Minister of Railways and Canals. The Premier in the House of Commons explained this to be a question whether commercial or moral considerations should have weight, and the latter won. The Synod urge that a day be set apart for urging the Sabbath observance upon congregations, and also that deputations be sent to wait upon members of Parliament to secure their support for legislation against Sabbath desecration. The Synod of Manitoba and the North West complains mainly of Sunday railway work, but says it is being reduced to a minimum. The other signs are held to be most encouraging. The Presbytery of Columbia, however, sends a report for which the Committee express deep regret. Freight trains are run on the C. P. R. and the Island Railway, and a Sunday passenger train is run every few hours between New Westminster and Vancouver, patronized by hundreds of excursionists. Steamboats also run. There are Sunday newspapers in Vancouver and Victoria. All over the Province saloons are open the week round, except in Vancouver City; teamsters, miners, stockmen and others make no distinction between Sundays and other days, the post-offices are open, and stages carrying mails run on Sunday, and generally there seems to be no provincial law to protect the sanctity of the Sabbath. Generally it is reported that the Lord's Day Alliance of Canada is fully organized and doing efficient work. Mr. Charlton, M.P., and Professor Welton, M.P., have undertaken to draft and introduce at next session of Parliament a bill to promote Sabbath observance.

The Alliance is sending out petitions for signatures, and urges that these should be sent in signed as largely as possible. With regard to Sunday railway traffic the Alliance wrote to President Van Horne, of the C. P. R., and General Manager Hickson, of the G. T. R. Both sent replies expressing their earnest desire to do away with Sunday traffic, as far as possible. Mr. Hickson has issued an order that freight trains are not to be run on Sundays as a rule, the exceptions being in the case of live stock and perishable goods. The Committee make the following recommendations: (1) That the Presbyteries make suitable arrangements to have the claims and obligations of the Sabbath brought pointedly and prominently before the congregations within their bounds. (2) That the Assembly record its approval of the action of the Presbytery of Hamilton in petitioning against the opening of the Welland Canal for Sunday traffic, and its regret that the Government has not seen fit to grant the prayer of that petition. (3) That the Assembly endorse the action of the Lord's Day Alliance of Canada in seeking further legislation to ensure the due observance of the Sabbath; that the Assembly forward to the Dominion Parliament a petition in the terms proposed by the Alliance, and recommend the Presbyteries and congregations to do the same. (4) That in order to obtain more accurate information on the nature of Sabbath observance throughout the country, the following questions be sent down to Presbyteries through the Synodical Conventions: (a) What forms of Sabbath-breaking prevail throughout the bounds of your Presbytery? (b) What measures have been taken to check Sabbath-breaking and to promote the due observance of the Lord's Day? (c) Have the Assembly's recommendations (1) as to the formation of Presbyterial Committees; (2) as to the preaching of stated sermons on Sabbath observance, been carried out? (d) Have you any suggestion to make as to efficient means that might be adopted to further the cause of Sabbath observance? (5) That the Assembly appoint as its representatives in the Lord's Day Alliance of Canada the members of its Sabbath Observance Committee.

Rev. Dr. McMullen said that there had been much correspondence with the American Churches, regarding this great railway question, in which it was deemed that union of action was necessary, and he wanted to know what had been done.

Rev. Dr. Armstrong said that the Lord's Day Alliance came into co-operation with the American Sabbath Union, and the correspondence would go on.

Rev. Dr. Caven called attention to what was said about British Columbia, which called out an explanation by Rev. Dr. McLeod, that though in that Province they had many forms of Sabbath desecration, there was an earnest band of Christians working for reform, and he saw no reason to despair of the result. A resolution was passed on motion of Dr. Caven, urging the committee to propose some means of abating this evil.

Hon. Mr. Vidal moved, and Rev. George Burson seconded the adoption of the report, which was adopted.

Rev. C. A. Tron, Commissioner of the Waldensian Church was then called upon, and was received with a loud applause. He delivered a most interesting address, and closed with an invitation on behalf of the Waldensian Church, to send delegates to take part in a celebration of the two hundredth anniversary of the return of the Waldenses to Italy from their exile, which is to be held this year in Turin. He gave figures, showing the marvellous increase in the Waldensian Church, and said that this was a favourable time for the propagation of the Protestant religion among the masses of Italy. Of 30,000,000 of Italians, at least 10,000,000 were utterly indifferent to religion, this being the result of the Roman Catholic system.

The Moderator assured Mr. Tron of the sympathy of the Assembly, and their appreciation of the history of the Waldensian Church. He informed him also that the Assembly would deal with the matter he had proposed at a subsequent seditum.

## EIGHTH DAY.

The first business of importance at the morning Session was the presentation of the supplementary report of Aged and Infirm Ministers Fund: the names of those whose application for leave to retire from the active duties of the ministry having been granted, were placed on the list. (By Thompson, of Sarina, in moving the adoption of the report, earnestly commended the fund to the liberality of the Church. The provisions made for ministers of the Church on their retirement was utterly inadequate, and he knew of no class of men so cultured and holding such a social position who had to go with such poor retiring allowance.

Rev. J. A. Murray, London, seconded the adoption of the report, and in doing so spoke strongly of the conduct of churches, which, contributing vast sums to all the purposes of the Church, gave only a pittance to this fund.

Rev. Styles Fraser, Mahone Bay, N. S., moved the adoption of the report of the committee for the Eastern Section. The fund in the Eastern Section was in a somewhat better condition than in the West. It was, he said, much to be regretted that there are still sixty three congregations in the Maritime Provinces that do not contribute to the funds. The report was adopted.

Rev. Robert Murray, of Halifax, proposed that the Assembly ask Presbyterians to consider whether or not it is expedient to make it necessary for all missionaries and ministers to connect themselves with the Aged and Infirm Ministers Fund. The Assembly endorsed the idea.

Rev. Dr. Laidlaw, of Hamilton, reported on behalf of the Committee on Loyal Addresses, the usual expressions of fealty to the

Queen, the Prince of Wales, the Governor-General, Lady Stanley and family.

Rev. P. M. Morrison, Halifax, submitted the report of the Eastern Section Widows' and Orphans' Fund. Rev. Dr. Reid read the report of the Western Section of the same fund, and the reports were unanimously adopted. The fund is in a good financial condition.

Rev. Robert Hamilton, Moderator of the Stratford Presbytery, went into a history of the case, showing that the people of Harrington had protested against the formation of a church at Brookside, on the ground that it will imperil their prosperity. Prolonged trials before the various Church Courts were had over the matter, and finally the Presbytery of Stratford was empowered to supply the charge at Brookside in such a manner as not to imperil the charge at Harrington. Now the Harrington church complains that injury has been wrought them by this new church, and claims indemnity. The matter was referred to a committee, with instructions to hear all parties and report at the afternoon seditum.

Rev. G. M. Milligan brought up the report of the Committee on the State of Religion. After a short discussion, it was adopted with thanks to the committee, especially to Dr. MacRae, the convener. The report will be further enlarged and elaborated by Dr. MacRae, before insertion in the printed records of the Assembly.

Rev. Dr. Campbell, Montreal, presented an overture from the Presbytery of Montreal relating to Home Mission and Augmentation regulations, setting forth that the cost of living and house rent is much higher in Montreal than country charges, and asking that regulation be amended so as to provide that ministers requiring aid in cities may receive a stipend up to \$1,000, and an additional sum for house rent where no manse is provided, not exceeding \$300. He moved that this request be granted, and that it be left to the Home Mission Committee to carry out the provisions and make similar allowances for the keeping of a horse and house rent in country where the circumstances require.

Rev. Alexander Gilray seconded the resolution, which was carried.

Rev. Dr. King at this stage named the committee on the Jesuit Estates Act. The committee is constituted as follows: Rev. D. J. Macdonnell and Principal MacVicar, joint Conveners; the Moderator, *ex-officio*; Dr. Robert Campbell, Montreal; Dr. Cook, Dr. Warden, Dr. Macrae, Rev. James Fleck, Professor Scrimger, Rev. N. McKay, Dr. Armstrong, Rev. N. W. McLean, Principal Caven, Rev. G. M. Minigan, Dr. Torrance, Dr. Laing, Dr. Laidlaw, Dr. McMullen, Rev. J. A. Murray, Dr. John Thompson, Dr. Robertson, Dr. King, Dr. McCulloch, Dr. Forrest, Dr. Burns, Rev. A. Falconer, Rev. George Bruce, Rev. Thomas Lotheringham, Elders: Hon. D. Laird, Hon. Alexander Morris, Messrs. J. K. Macdonald, J. F. Small, Ald. William Carlyle (St. Thomas Ward), Matthew Hutchinson, J. McHaines, Henry Morton, Dr. McDonald, Hamilton; John Charlton, M.P., James Fisher, M.P., Robert Murray, George Hay, V. I. McKenzie, A. Bartlett, J. F. Miller and James Hutcheson, with power to add to their number.

Rev. George Bruce, of St. John, N. B., reported as to the replies received to the three remits sent down to the Presbyteries by the last General Assembly. The remits on marriage with a deceased wife's sister were misunderstood by many Presbyteries; some treated them as one remit; others treated them as two remits, as was evidently intended by the Assembly. Twenty-nine Presbyteries reported—twenty-five approving, three disapproving and one approving of the first remit and disagreeing with the second. Eighteen speak of but one remit, and seven recognize two remits. The remit on the supply of vacancies brought forth replies from eighteen Presbyteries and one Synod. Two Presbyteries approved and three disapproved *unphluter*, while twelve Presbyteries and the Synod of Manitoba gave a qualified approval.

On the remit as to the payment of expenses of commissioners to the General Assembly, twenty-two Presbyteries reported, four approving and seven disapproving *unphluter*. Nine gave a modified approval, and one disapproved. The remits on marriage with a deceased wife's sister were referred to a committee, who were instructed to analyze the replies and report to the evening seditum. On consideration of the third remit, Dr. Reid read an overture from the Ottawa Presbytery asking that the representation to the General Assembly be reduced from one-fourth to one-eighth, so that the establishment of a fund for paying the expenses of the commissioners might be possible. This reminded the Assembly that they had already asked the Presbyteries their opinion as to whether the representation should not be reduced from one-fourth to one-sixth, and they decide not to take action in this matter until this opinion shall have been obtained. The scheme for the supply of vacancies as set forth in the minute was accepted and referred to a committee to suggest any desirable amendments at the next meeting of the General Assembly.

In the afternoon a memorial from Dr. Jardine, of Prince Albert, the trustees of Nesbit Academy, and recommendations anent the same was read. The memorial showed that, if arrangements were not made for the providing of a male teacher before July without any additional expense being incurred to the school, the Academy would have to be closed on account of lack of funds. The Memorial showed that the school was necessary for the instruction of the Indians and Protestant children of that region. The matter was remitted to those members of the various committees concerned. An overture was read from Rev. Dr. Jardine, of Prince Albert, N.-W.T., asking for the establishment of the territory included in the District of Saskatchewan into a Presbytery, to be known as the Presbytery of Saskatchewan. In this connection the overtures from the Presbyteries of Brandon and Regina, in connection with a similar matter were read. These overtures set forth that the present large extent of these Presbyteries made the expense of holding Presbytery meetings very great and the executive work very heavy, and asked for the erection of a new Presbytery out of the western portion of the Brandon Presbytery, to be known as the Presbytery of Minnedosa. This new Presbytery would include twenty-five stations and thirteen ministers. Rev. Dr. Robertson, of Winnipeg, moved that the request of the overture be granted, and the new Presbytery of Minnedosa be duly constituted and called to meet on July 15. This motion was adopted by the Assembly, as was also another, moved by Dr. Robertson, and seconded by Chief Justice Taylor, to the effect that the request of Dr. Jardine be remitted to the Presbytery of Regina and the Synod of Manitoba and the North-West.

Rev. Mr. Johnston brought up the report of the Committee on systematic benevolence. This report showed that the contributions for the schemes of the Church were becoming more regular, instead of, as in the past, depending very much upon the whims of the giver. Tracts bearing upon the subject of sympathetic giving had been largely issued in the Maritime Provinces. In Ontario and Quebec there had been no statistics returned. Consequently, the report was somewhat meagre. Recommendations endorsing the envelope system were appended to the report.

Dr. Moore, of Ottawa, reported for the Committee appointed to consider the replies to the remit on marriage with the deceased wife's sister, recommending that in view of the fact that twenty-five out of the twenty-nine Presbyteries reporting are in favour of the remit allowing liberty of opinion in subscribing to the formula by which other-heaters acknowledge the Confession of Faith, that such liberty of opinion be allowed under the authority of the Assembly.

Rev. Dr. Reid thought it was not wise to deal with so important a matter in the present meagre attendance at the Assembly. It might cause certain of their oldest members to separate themselves from the Church, and he must enter his protest in which two others joined.

Rev. George Burson, of St. Catharines, seconded the adoption of the report, when Rev. Dr. Caven pointed out that, even if all the Presbyteries not reporting had reported against the remit, they

would have still a clear majority of the Presbyteries in favour of the remit. The report was adopted.

Dr. Moore presented an overture from the Presbytery of Ottawa, suggesting that such changes be made in the licensing law that the applicant for a liquor license be required to present a petition signed by the majority of resident householders in the division for which the license was asked. Other changes of a minor nature were also suggested. The overture was received and put into the hands of the Temperance Committee for action.

Rev. Dr. Reid presented the final report, pointing out that this year the Assembly fund shows a deficit of \$569.46. No congregation paid over the assessed amount, four cents a member, and 224 congregations contributed nothing at all. It was recommended among other things that the amounts to be raised by each Presbytery be duly allocated to them and that they be charged with its collection.

Dr. Laing reported that the difference between the congregations of Brookside and Harrington had been adjusted to the satisfaction of all concerned.

The report of the Montreal Woman's Missionary Society gave an outline of a vast amount of work that had been done. The receipts for the year were \$1,015.01. The Assembly expressed satisfaction at the work done.

Chief Justice Taylor and Principal Caven reported for the delegates who attended the last Presbyterian Council, in London, and announced that the next meeting of that great body will be held in Toronto in 1892.

Rev. Dr. Moore, of Ottawa, reported that the committee on Evangelistic Work had collected a number of suggestions as to the manner in which this work should be carried on. Salaries for evangelists were recommended all the way from \$500 to \$2,500, and opinion was greatly divided as to whether they should be paid from a common fund or by the congregations among whom they labour. The Committee recommended that the matter be left in the hands of the Synods with instructions to confer with the Presbyteries. The report was adopted.

Professor Bryce briefly submitted the report of the Presbyterian Historical Society giving many interesting details.

A reference was received from the Presbytery of Guelph in regard to dissatisfaction expressed by the congregation of Duff's Church, in that Presbytery, with the pastorate of Dr. McKay. The matter was remitted to the Presbytery in view of the absence of parties in the case.

The Assembly granted the petitions from the Synods concerned asking that Fordwich and Gorrie be transferred from the Synod of Hamilton and London to the Synod of Toronto and Kingston.

It was ordered that the \$315 due annually from the Assembly to the general expenses of Presbyterian Council be paid and that the annual claim be admitted.

A communication was read from the Prisoners' Aid Association, asking that the Assembly appoint a committee to co-operate with them in the work of Prison Reform, when such a committee was appointed, to consist of Rev. Dr. Kellogg, Rev. Alex. Gilray and Mr. W. B. McMurrich.

Rev. Dr. Caven read the report on Ecclesiastical Union which recounted in brief the doings of the Union Conference held in Toronto some time ago, and recommended that the General Assembly appoint a committee for the current year, to meet with similar committees from the other Churches should such committees be appointed. Dr. Caven, in moving the adoption of the report, said that he would not wish the Assembly to infer that any great progress had been made toward corporate union, but a most Christian spirit was evidenced on the part of all Churches concerned. The report was adopted and the committee reappointed.

The report of the committee on Church Architecture was presented by Rev. D. J. Macdonnell in the absence of Rev. Mr. Cumberland. It was in effect a report of progress and a request for reappointment. The committee was reappointed.

The greater part of the evening was spent in a discussion upon Nesbit Academy, in Prince Albert, N.-W.T. This academy was endowed with some Foreign Mission lands by the Assembly, and collections were made with the consent of the Assembly to put up a new building. This building is completed, but funds are asked for to carry on the work, it being impossible, to keep the school open otherwise. The committee on the case recommended \$900 to be given from various funds, pending an investigation of the work by the Synod of Manitoba and the North-West, under whose control it is. This grant is only for one year and does not commit the Church in any way to its continuance. A lively debate took place on the committee's recommendation, which was eventually carried.

Rev. Dr. Moore, of Ottawa, supported an overture from the Presbytery of Ottawa favouring the establishment of an illustrated periodical covering an interesting record of mission work for circulation among the children. It was decided to refer the matter to the committee on the *Presbyterian Record* to consider the question and report at next Assembly.

A petition for the establishment of Hospital Sunday in the Churches was read, and a resolution was passed recommending hospitals to the liberality of the members of the Church, but declaring that it was not necessary to the Church to establish such an institution as Hospital Sunday.

On motion of Rev. Dr. McMullen, seconded by Chief Justice Taylor, votes of thanks were passed to the Lieutenant Governor, the railway, telephone, telegraph companies, the post office department, the Toronto press, the minister and elders of St. Andrew's Church, the Committee of Arrangements, and the citizens of Toronto, especially Mr. A. M. Cosby, for kindnesses shown to the Assembly and its members.

The Moderator, in closing the Assembly, said it was not strange that the Session should occupy a week. In fact, considering that this was the supreme legislature, supreme executive, and supreme court of a Church covering the whole country and representing about a million people, and having revenues of \$2,000,000, the fact that the business was finished in a week proved that Presbyterianism was a thoroughly workable system, adaptable to varied circumstances. The civil power was more and more adapting itself to the funds mental principles of this Church, and other Churches were doing the same, and even bettering its example. For if there was one drawback in the Assembly's work, it was that in speaking, if not in committers, the clerical predominated over the lay element. He congratulated them upon the harmony which had characterized their deliberations. Much of the time had been occupied with a so called heresy case, really a case of discipline. He congratulated the Assembly upon the fact that even the appellants, against whom judgment was pronounced, acquiesced in the result, feeling that they had been treated with fairness and courtesy. He thanked Rev. Dr. McMullen in this connection for having relieved him during the progress of the case of the arduous duties of chairman. He called special attention to the report of the Union Conference of other Churches. They had been able to give it but little time, yet all would recognize the benefit of which it might prove the forerunner. "It must inspire our hearts," he said, "with the hope that better days are drawing near, days when the Churches will consent to meet together on a common platform to consider matters on which they have hitherto differed, not to magnify these differences, but to minimize them, and we are all inspired less or more with the hope that such Conference must lead to a better understanding between the Churches, to less conflict in the sections of our country, and then to some agreement or union not absolute, but something in the shape of the civil union in which Provinces of the Dominion are now joined a federal union." The work of the Assembly must inspire them with hope for the future of the Church and the future of the country, and with a determination to follow as earnestly as ever the path of duty. The Assembly was then closed with the benediction.

## Ministers and Churches.

THE Rev. Malcolm Gordon, B.D., supplied the pulpit of Rev. J. C. Smith, B.D., Guelph, on Sunday.

THE induction of the Rev. J. A. Ross in the Meaford Presbyterian Church will take place on Friday, 25th inst.

MR. L. C. EMES, a graduate of Knox College, was licensed by the Presbytery of Orangeville, at a special meeting held on June 4.

A UNION between the Blackstock and Cadmus Presbyterian congregations has been effected. It is to be hoped that the bond will be an indissoluble one.

At the annual meeting of the Presbyterian Church, Providence, Rhode Island, of which the Rev. J. A. F. Mellin is pastor, it was resolved to add \$200 to his salary.

THE Rev. T. A. Nelson, of Windsor, Nova Scotia, occupied the pulpit of the Uxbridge Presbyterian Church on Sunday week, and preached two most excellent sermons.

THE Rev. P. R. Ross, of St. Andrew's Church, Ingersoll, officiated at Chalmers Church, Woodstock, Sunday week, on which occasion he delivered two powerful and eloquent sermons.

A SUCCESSFUL bazaar was held lately at Deseronto, in connection with the Church of the Redeemer, of which the Rev. Robert J. Craig, M.A., is pastor. The sum realized was \$300.

THE Rev. Andrew Wilson, minister without charge, is open to engagements for pulpit supply. He is an able and acceptable preacher. His address is 40, Huron Street, Toronto.

THE Rev. G. D. Bayne, of Pembroke, Renfrew county, occupied the pulpit of MacNab Street Church, Hamilton, Sunday week and preached able discourses which were much appreciated.

THE faculty of Cornell university have awarded the fellowship in classics to A. G. Laird, B.A., Dalhousie College, Halifax. Mr. Laird is a son of Rev. Mr. Laird, Presbyterian minister at Sunbury.

A CALL to Rev. D. McLeod, B.A., of Priceville, from the congregation of Kenyon, in the Presbytery of Orangeville, will be considered by the Presbytery of Orangeville, at its next meeting, July 9.

THE Rev. A. L. Mitchell, M.A., has accepted the call given him by the Presbyterian congregation of Waterloo. His ordination and induction will take place in the Church there on Wednesday, July 3.

THE United congregations of Chalmers Church, Kincardine Township, and Knox Church, Bervie, Presbytery of Matland, have given a unanimous call to the Rev. D. A. McLean, of Kempt, Owen Sound Presbytery.

THE Rev. J. C. Smith, B.D., Guelph, has left for a month's stay in Winnipeg and Manitoba. The pulpit of St. Andrew's Church will be occupied in his absence by Rev. D. B. Gordon, Principal of Groton College, Dakota.

THE Acton Free Press says: Mr. John A. Clark, assistant editor of the Dundas Banner, will shortly forsake newspaper work to enter the Presbyterian ministry. He will try his 'prentice hand on mission work in the west end of Hamilton.

THE Rev. Dr. McLeod, of the Maritime Provinces, occupied the pulpit of the St. Andrew's Church, London in the morning, and Rev. Dr. Stevenson, of New York, in the evening of Sunday week. There were crowded congregations on both occasions.

IN the absence of the pastor Rev. J. A. R. Dickson, Rev. A. Beattie conducted the services Sabbath week, preaching two able and instructive discourses in Knox Church, Galt. Mr. Beattie will shortly leave for his new field of labour in China.

THERE was a large congregation in the Presbyterian Church, Brooklyn, on Sabbath week, Rev. J. B. Edmondson of Almonte, a former pastor of the Church preached. At the close of the service the Sacrament was dispensed by Rev. J. A. Carmichael.

THE Rev. A. Blair, B.A., of the Presbyterian Church, Campbellville and Nassagaweya, is esteemed an eloquent and powerful preacher, and the congregation are prospering under his ministry. At last communion twenty-seven new members were added to the church.

THE Carleton Place Herald says. The Rev. D. McDonald went to Admaston on Saturday to "preach in" the Rev. G. Lang on Sabbath, - an old Scotch custom when a clergyman is married. Mr. J. R. Johnston, M.A., conducted the services in St. Andrew's Church.

THE directors of the Brantford Ladies' College have appointed Miss Mary Francis Lee Lady Principal of the College. Miss Lee is a graduate, after a seven years course, of Houghton Seminary, Clinton, New York, and has had large experience in such Ladies' Colleges.

WE learn from New York papers, that at the "commencement exercises" of the university of the city of New York, of which the Rev. John Hall, D.D., is chancellor, that the degree of Doctor of Divinity was conferred upon the Rev. Andrew Burrows, of Boston, formerly of Truro, Nova Scotia.

MR. DAVID MILLAR lectured on Tuesday evening of last week, on "Reminiscences of Irish Travel and Character" to a very large and enthusiastic audience in the lecture rooms of West Presbyterian Church, Toronto. Miss MacGregor and her excellent choir rendered several of Moore's Irish melodies.

THE Rev. R. Anderson, D.D., St. George's Road U. P. Church, Glasgow, Scotland, addressed a large and interested congregation, on Thursday last, in East Ashfield, on Scottish Presbyterianism. His son, the Rev. R. S. G. Anderson, B.D., pastor of the congregation, was chairman of the meeting.

MR. HANFORD CASSELL, Secretary of the Foreign Mission Committee in a note says: The Committee's action in rescinding the resolution recalling Mr. Jamieson was sustained by the Assembly and Dr. Mackay was called as follows: "Jamieson stays." To this he has answered "All grateful. God bless Canada."

THE Rev. W. McKibbin, M.A., of Millbank, is absent on a four weeks' holiday trip. He intends visiting Ottawa and Montreal, and enjoy a voyage on the St. Lawrence. He richly deserves a good holiday, for a more devoted and zealous pastor there is not in the Presbyterian Church, and he is an able and interesting preacher.

THE pulpit of Wentworth Presbyterian Church, Hamilton, was occupied Sunday week morning and evening by Rev. Mr. Murray, of Sydney, N.S., brother of Rev. James Murray, B.A., B.D., the respected pastor of the Church. He is says, the Hamilton Times, a fine specimen of muscular Christianity and a preacher of eloquence and ability.

THE Stratford Daily Herald says: Mr. D. M. Buchanan, B.A., a student of Knox College, Toronto, preached two good sermons in Knox Church Sabbath week. Mr. Buchanan, it is understood, will assist Rev. Mr. Wright in his ministerial labours during the summer. Mr. Buchanan was formerly a resident of Goderich, and attended the High School there.

THE Ottawa Free Press says: The newly elected elders were ordained Sabbath week at Knox Church, Ottawa, by the Rev. Mr. Farries acting as moderator. The four elders were Messrs. J. W. Wardrope, J. McJanet, A. Chisholm and J. Kennedy. The pastor then preached an appropriate sermon on the doctrines of the Presbyterian Church with special reference to the duties of elders.

THE Dundas Banner says: The Rev. George Chrystal, M.A., who was formerly pastor of the Christie appointment, preached on Sunday week. He had many a warm shake of the hand. In the evening he conducted a prayer meeting at Mrs. George's, on the town line, and left early on Monday morning for Toronto. The reverend

gentleman looks as well as he did when among us, and is in high spirits.

MISS CAMPBELL, one of Rev. J. Hudson Taylor's band of workers in the China Island Mission Field, addressed the members of the Young People's Society of Christian Endeavour of Erskine Church, Hamilton, last week. The lady, who is a fluent speaker, gave a very interesting account of the manners and customs of the people of inland China, and also of the good work being done by Rev. J. Hudson Taylor and his co-workers in that field.

THE Waterloo Chronical says: The handsome Presbyterian Church of Waterloo has been still further beautified by the addition of a window, presented by Mrs. Moore, of Galt, as a memorial to her deceased husband, the late Wm. Moore, of this town. The window, which is placed immediately to the rear of the choir gallery and facing the street, consists of three parts, the centre piece containing the figure of St. Andrew, the patron saint of Scotland. The design is a most artistic combination of various figures, the colouring rich and the finish almost faultless.

DURING the past month, the congregation of Mr. Morrison, Presbyterian Missionary for Alexander district, has so increased that the Methodist church, where service is held, had proved too small to accommodate the number who meet to hear him. On several occasions, persons have been compelled to stand outside. To meet the requirements of the people in this respect, a meeting of the Presbyterian congregation was held, and they decided to build immediately a church to cost about \$1,500; over \$1,000 was subscribed at the meeting, several parties giving \$100 each.

THE Rev. C. A. Tron, pastor of the Waldensian Church, Turin, Italy, a delegate from the Church in the Piedmont valleys to the General Assembly, preached in Knox Church, Toronto, on Sabbath morning last, and in the evening in St. James Square Church. He gave some vivid and interesting passages in the history of this grand old historic Church, which, according to him, took its rise from the teaching and influence of Archbishop Claudius, of Turin, in the ninth century. He gave an account of the evangelistic and educational work now energetically carried on by the Waldensian Church.

THE many friends of Mr. James Gilchrist were present in the Presbyterian Church, Selbight, on the evening of the 4th inst. to witness his setting apart to the work of the holy ministry by the Lindsay Presbytery. Rev. J. B. McLaren presided, Rev. Mr. Johnston addressed the minister and Rev. Mr. McKinnon the people, after which the newly-ordained minister was heartily welcomed by the people. Mr. Gilchrist, who has laboured in Selbight for the past three summers, is highly esteemed in the locality both on account of his work and his character, and it is hoped that he will prove even more successful than in the past.

THE Vancouver Advertiser says: The strawberry festival held lately in the Wilson Hall by ladies of St. Andrew's Church in aid of the new building, the corner stone of which was laid the previous day, was largely attended, about 400 being present. The hall had been beautifully decorated for the occasion and arrangements in connection with the entertainment had been completed with so much skill and foresight that the evening could not have failed to be successful. The chair was occupied by Rev. D. McLaren, the pastor, who made a brief address of welcome. A delightful programme of music was rendered during the evening and the edibles which had been prepared were enjoyed. These consisted of strawberries, ice cream, lemonade, etc. A neat sum was netted for the good purpose which was had in view. The committee of management were Miss Macintosh, Mrs. Twiford, Mrs. McCraney, Miss Allen and Mrs. Dunn.

THE Manitoba Free Press says: A large number of members, adherents, and friends of the Presbyterian Church at Manitou, assembled at the residence of the Rev. J. A. Townsend, to bid him farewell on his departure to take charge of a congregation in Oregon, U.S., through failing health. Mr. Donald Campbell, on behalf of the Manitou group of stations, read an address regretting his departure, testifying to the earnest and able manner in which he had ministered to the Manitou district, and wishing him every spiritual and temporal success in his new sphere of labour. Mr. David Lawrence then presented to him, on behalf of the congregation, a purse containing \$112. In acknowledgment, Mr. Townsend spoke of the great grief it was to Mrs. Townsend and himself, to have to sever the ties which had subsisted for the past seven years between him and his flock. He bore testimony to the warm sympathy which he had invariably met with in his work, and to the great liberality of the district in supporting the various schemes of the Church. He bespoke for his successor the same help and sympathy which he had experienced, warning his hearers that the success of a pastor largely depends on the hearty co-operation of his flock. Mr. Campbell then spoke a few words on behalf of the Sabbath school, and the pastor in reply, urged all present to continue their interest in this all important branch of the work. The Rev. Mr. Barber (Episcopal) being present, expressed the regret of himself and congregation at Mr. Townsend's departure, testifying to the unvaried courtesy and kindness which he had evinced towards them. Mr. and Mrs. Townsend then bade farewell, invoking God's blessing upon them all, and the people went to their homes, regretting the loss of their beloved and Christian pastor.

THE Orillia Times says: At a special meeting of the Barrie Presbytery and of the Presbyterian congregation in the Church, Gravenhurst, presided over by Rev. Dr. Gray, of Orillia, Rev. Mr. Bethune was ordained and inducted as minister of the Gravenhurst congregation. There was a large attendance, and the whole services were of the most interesting, solemn, and deeply spiritual character. An excellent sermon was preached by Rev. J. Hunter, of Guthrie Church, Oro, from the words: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." The dedicatory prayer was offered by Rev. Dr. Gray, and after the solemn service of setting apart the minister by the laying on of the hands of the Presbytery to the "Divine work," a most admirable and well prepared address was delivered to the newly ordained minister in a very affectionate and paternal manner by Dr. Clark, of Bracebridge. The meeting was brought to a close by the Rev. Mr. Dobson, of Willis and Eason Churches, Oro, giving an interesting and practical address to the people. In the evening another meeting was held when welcoming and congratulatory addresses were given by a number of clergymen. The Rev. Mr. Noble, of the Anglican Church, Gravenhurst, spoke eloquently on the power of the truth. Rev. Mr. Hunter, Oro, on the practical duties and relationship of pastor and people. Rev. R. N. Burns, Methodist minister, a neat combination of compliment, congratulation, and fraternal sympathy in the work. Rev. R. N. Grant, of Orillia, had heard so much congratulation that there was nothing in that line left, he would take the line of admonition, and in his own inimitable humorous way he delivered an excellent and highly practical address, commencing by saying: "Now that you have a minister what are you going to do about it?" He then proceeded to tell the people some things that they should not do, and finished by telling them some of the things which it was very desirable that they should do. Rev. Mr. Bethune was then called upon, and in a few words expressed his pleasure and love for the people, for the very hearty expressions of sympathy and co-operation which he received since coming amongst them, and his intense desire that they might grow in holiness and Christian character under his ministry. The congregation is very much indebted to Rev. Dr. Gray, of Orillia, not only for so happily and ably presiding over these meetings, but for the loving care, the paternal oversight, and the indefatigable interest he has taken in the congregation during its vacancy, and it is largely to his wisdom and counsel that matters are now so favourably settled. We trust that a new era of substantial progress and increased power for good has set in for the Presbyterian Church in Gravenhurst.

## Sabbath School Teacher

INTERNATIONAL LESSONS.

July 7,

SAMUEL CALLED OF GOD.

(1 Sam. iii.)

GOLDEN TEXT.—Then Samuel answered, Speak, for Thy Servant heareth. 1 Sam. iii. 10.

SHORTER CATECHISM.

(Question 27. The humiliation began with His being born, and ended with His death and the passage of His soul into the invisible or spirit world. (1) "In His being born, and that in a low condition." It was an act of infinite condescension upon the part of the Second Person of the glorious Trinity, and of transcendent and permanent interest to the whole intelligent creation, that all the fulness of the Godhead should be contained in Him bodily, and so revealed under the limitations of a finite nature. For it is only thus that the Infinite One can be "seen and known," "tested and handled," and that of "His fulness" we may all receive, and "grace for grace" (John i. 16, 18, 1 John i. 1). (2) In his being "made under the law," and rendering perfect obedience to it. The law lays its claims upon persons. But the person of Christ was eternal and divine. Personally, He was the Law-giver, and not under obligation of obedience. His supreme perfections are spontaneous, and are a law to all the dependent universe. The law was conformed to Him, not He to the law. But when He undertook the office of Mediator he voluntarily assumed, as the second Adam, all the legal responsibilities of His people. By His life long suffering and death Christ endured in our stead the punishment due to our sins. By His life long obedience, even unto death, He merited for us the favour of God and eternal life, a happy and glorious immortality, and all the means thereof, and so purchased for us an everlasting inheritance in the kingdom of heaven. Christ was therefore "made under the law" (Gal. iv. 4, 5) - (a) not as a rule of righteousness, but as a condition of blessedness (to us), "to redeem them that were under the law, that we might receive the adoption of sons;" (b) not for Himself, but officially as our Substitute; (c) His whole obedience to that law was vicarious, in the stead of our obedience. "By the obedience of One shall many be made righteous" (Rom. v. 19).—A. A. Hodge, D.D.

INTRODUCTORY.

The studies in Jewish history are resumed. The period covered by the present series begins with the last of the Judges, and extends over the rise and progress of the Hebrew kingdom. Samuel combined in Himself the twofold office of Judge and Prophet. He was the ruler of the people and their inspired instructor.

I. God's Call to Samuel.—Samuel was the child of godly parents. His father, Elkanah, was a Levite, and in consequence of that position had to take his part in the Tabernacle service. Hannah, his mother, was a woman who sought to live near to God. The young Samuel, therefore, had many advantages in his early years. His mother had dedicated him to God from the time of his birth. He had a happy home, on which God's blessing rested. While still young he was placed under the care and training of Eli, the high priest and judge of the people. While a resident with Eli, his mother came to the tabernacle and showed her motherly care for her boy so full of promise. The young lad "ministered unto the Lord." What services he could perform were cheerfully rendered. He would also be helpful to Eli. Valuable as were the privileges enjoyed by Samuel in his young days, he did not have the Bible, the law of God was given, but that was all. The word of the Lord was precious (that is scarce) in those days. There was no open vision, no distinct revelation of God's will immediately to men. God taught His people at that time largely by providential events. The fidelity of their services was rewarded by the blessings of personal and national prosperity. And their sinful departures from the living God were marked by His displeasure in the calamities that befel them. The lesson of to-day refers to a memorable event in the life of Samuel and in the history of the nation. Eli was a good man, but he had a wicked family. Sin abounded everywhere. Eli was old and his eyesight had failed him. He lived in the court of the Tabernacle, and young Samuel abode with him. Samuel had retired to rest, and during the night the voice of God called him. Promptly he answers, Here am I. Thinking that Eli had called him, he ran to the aged high priest, who told him that he had not called. He returned to his rest. Again Samuel heard the divine voice, and again went to Eli, who now understood the meaning of the call. Samuel did not know the Lord. That does not mean that he was ignorant of Jehovah, but that as yet he did not comprehend God's method of revealing His will to men. It was a new and grand experience to hear God's message directly addressed to himself. Eli instructed him how to answer if again the call came to him, and in the stillness and solemnity of the night the voice of God once more came to him.

II. God's Message to Samuel.—Once more, but now with a perception of the importance of the call, Samuel's name is repeated, and in the words he had been taught, words expressive of the attitude in which God's message should always be heard, he answers, "Speak: for thy servant heareth." The message delivered to the young lad was one of terrible import. The words were for Eli, but Samuel was to be God's messenger to carry them to the aged priest. God hates sin everywhere, but sin in high places is still more abominable in His sight. The evil behaviour of Eli's sons, who also served in the Tabernacle, brought disgrace upon themselves, dishonour to their father, and caused God's name to be blasphemed. Already God had warned Eli by "a man of God," who clearly foretold the impending punishment that was to befall his house, because of the wickedness of his sons, and his own neglect in not restraining them (1 Sam. ii. 27). The calamity when it came was to be terrible, as the first words of the communication to Samuel indicate. "I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle." The coming disaster was to be the defeat of the Israelites by the Philistines, the sudden death of Eli's sons, his own sad end, the capture of the ark, and the desolation of the sanctuary. Eli had a distinct warning of God's displeasure, and the terrible consequences to which it would lead. There is deep significance in the words spoken by God, "When I begin I will also make an end." God's threatening, as well as His promises, are certain of fulfilment. We do not deserve the blessings that God so freely bestows, but His judgments never come without cause. Here He gives the explanation why this awful calamity is about to descend on the house of Eli. "I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile [revised version. did bring a curse upon themselves], and he restrained them not." So deep was their guilt, because of the enormity of their sin in itself, because of the prominent position they occupied in the Tabernacle service, because of the many faithful warnings they had received and disregarded, there was now no escape for them. "The iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

PRACTICAL SUGGESTIONS.

The boy Samuel is an example to every age of what a beautiful thing a young life consecrated to God can become.

What a contrast between the life of Samuel and the lives of Eli's sons!

God still calls the young to His service. Like Samuel, they should ever be ready to say, "Speak: for thy servant heareth."

It was a hard thing for Samuel to tell to Eli the awful message that God had given him, but he did not neglect the difficult duty laid upon him.

A wicked life persisted in, unrepented of in spite of warning, brings down the judgments of God.

## THE MISSIONARY WORLD.

## LADIES' MISSIONARY MEETING.

A very interesting meeting of the Woman's Foreign Missionary Society was held in the lecture-room of St. James Square Church, Toronto, Tuesday, June 17, the audience room being completely filled. The meeting was opened by Mrs. Ewart, President of the Woman's Foreign Missionary Society, who after hymn 285 had been sung, read a few verses from the New Testament. Mrs. McLaren then offered prayer. Mrs. Ewart said that the officers had thought it would be pleasant to have a meeting while there were so many lady visitors in Toronto.

Mrs. Morton, of Trinidad, was expected to be present, but had been delayed. Miss Campbell, of China, and Miss Blackader, Trinidad, however, very ably filled her place.

Miss Campbell spoke first, and gave a short sketch of her life in China. On going she intended to spend the rest of her life there. She is now on her way back to England, thence to China. Her few words on home training were very good. We should begin with the children and train them while young to give their hearts and love to Christ, and then when older to be able to leave their homes and all they hold dear, and say, "Let me go to the darkness and take in the light." Another thing was not to leave it to others, but to see to it ourselves. The work was not given to Jerusalem alone but to all the world. In speaking of China, Miss Campbell said she liked Shanghai very much; it was more like England than she had seen in other parts. A gentleman has sent money to be used for building a house for the missionaries, which is very much needed, the rents being so high. All the missionaries are very happy and comfortable and doing a good work. Their health was good, and Miss Campbell says that she has enjoyed excellent health while in China, and felt very well.

After singing hymn sixty-four Miss Blackader was asked to speak. When young she was a Roman Catholic and when twenty years of age went to Truro, N. S., to attend the Normal School, boarding along with others in a Presbyterian family. On Sunday afternoons she used to study while the others were at Sunday school. Her landlady asked her to go to church and hear her minister, Dr. McCulloch, but Miss Blackader refused, saying, "I do not care anything for him." However, the lady persisted and kept at her, and at last was rewarded by Miss Blackader consenting, on condition that she should be left alone in future. She went, and it was the means of changing her whole life. Her short sketches of Mr. and Mrs. Morton's work in Trinidad, illustrated how hard and faithfully they have worked and how they are missed in Trinidad. The teachers in the schools have many trials in their work, one great evil being drunkenness, even among the little ones, some children being so drunk when brought to school that they sleep nearly all day. The influence of children over their parents is wonderful, some little ones being the means of converting the older ones. She was sure God had blessed the Trinidad Mission.

Mrs. Ewart asked a standing vote of thanks to the speakers, which was most heartily given, all agreeing that the meeting had been profitable and interesting. Mrs. Watt led in prayer, after which the meeting closed.

## THIRSTED STILL.

The following incident will show how God is longed for as the true source of happiness, even by the poor Hindu. A missionary and his wife in India, itinerating among the villages connected with their station, passed a few days in the home of one of the catechists. A little room, a kind of "prophet's chamber," with a cot, a stool and a lamp-stick, had been prepared for them. The missionary had gone on to another village; his wife remained behind. Having spent a somewhat tiring day, she was about retiring for the night, when an old man came to her, saying, "Salaam, ma'am, I have many words to say to you; I have much to tell you, and I must tell you. Please allow Moses and his daughter to sit by while I speak to you."

So Moses and his daughter and the old man sat down on a mat, and the lady seated herself on the side of the cot to listen. The room was but dimly lighted by the tiny lamp fixed

to the stick. As the old man went on with his story, a light not of the earth seemed to fill the room.

"Salaam, ma'am, I am an old man. Gray hairs have long been on my head, and for many years I was a sorrowful man. I worshipped idols as my fathers and grandfathers had done; but I had no comfort; I wanted something more. I thirsted, oh, how I thirsted for something better than my idols could give! I went to a *gourav*, I told him I wanted God, —to see God. He told me to perform ceremonies, and repeat *mantrums*. I did this, but it was like digging in a dry well; not one drop of water came, and I thirsted still.

"I went to a Brahmin. He told me I must wash the Brahmin's feet, and drink the water, and perform many other abominable rites. I obeyed him, but, alas! without effect, and I thirsted still.

"Then I was told to visit some holy places, and take money and clothes to the priests, and they would show me their god. This I did, and many a weary mile I travelled, hungry and thirsty; but the hope of gaining what I wished helped me on, and mile after mile I journeyed. But this, too, was all in vain; "I thirsted still."

"In despair I came back to my own village, thinking it was of no use, I must give it up. But, oh, ma'am, God had mercy on my weary thirsty soul. One day I met this man," pointing to Moses, "and he gave me a little book. I read in it these words (John iv. 14): 'Who-soever drinketh of the water that I shall give him, shall never thirst.' I read, I stopped, I asked, 'Who is this "I" that will give this water?' Oh, ma'am, I can never tell what I felt as I read these words again and again. I can say no more now." Here the dear man broke down, and, turning to Moses' daughter, said, "Child, sing."

She had a peculiarly sweet voice, and started a Telugu hymn on the loveliness of Christ. He soon joined in, his voice tremulous with emotion. We all sang. It was a small and humble choir; but the music was such as angels love to listen to. After we had sung, he began to speak again.

"Well, ma'am, I went to Moses and asked him what these words meant. He said it meant the well of salvation opened by Jesus Christ. 'Oh,' I said, 'will He give me the water?' He said 'Yes,' and I believed, and found it was quite true. Oh, lady, lady, how many wells I had dug in, but they were all dry! But this well of salvation through Jesus bubbles up and up. I feel it now," and again he began to sing. He said, "I have written some hymns about Jesus Christ, may I sing one of them?" This he did. Then he said, "Now I must confess Christ before the world, and be baptized in that precious name."

"Yes, father," said Moses; "but you know you will lose your caste then."

"Aye, my son, I know it, and my own sons will, perhaps, not allow me to live in my own house. But, never mind, I shall find a corner to live somewhere. Jesus will take care of me. The water will still spring up to everlasting life."

Midnight passed ere he finished the "many words" he had to say. The oil in the little lamp was well nigh consumed, but still he lingered. He seemed as though he would never tire of talking of the love of Christ.

Some time after this, he was baptized. Truly in losing his caste he lost his home. His sons turned him out of his house, but the catechist, Moses, took him in; as he said, "he found a corner to live in." He was so anxious to tell others of this "living water" that he used to travel from one village to another and sing Christian songs, telling of the love of Christ. When he grew blind and unable to guide himself, he paid a boy a small sum to guide him about and read the Scriptures to the people. After a while he fell ill. Moses nursed and cared for him till he passed away to see Him for whom his soul had thirsted. And now what draughts of joy will he drink from the "river of the water of life!"—*London Christian*.

## MISSIONS IN AFRICA.

A glance at the map will show that while the Universities Mission has returned to the mainland, and to the scene of some of Livingstone's best work, it has abandoned the Shire district in which it was first planted, where are the graves of four out of the five leaders, and from which Mr. Horace Waller, the survivor, led

away the remnant of freed men and children to the Cape in 1864.

These Shire highlands and the district beyond them, between the Western shore of Lake Nyassa and the eastern of Lake Bangweolo had been very dear to Livingstone. In the former was the spot he had chosen for the first station of the Universities Mission, and here his Makololo followers had settled, in the latter was the grave at Ilala, where he ended his course and his heart was buried in 1874. If these were to be left as the hunting-ground of the Arab slave-dealers, success in other districts would have lost half its worth. Happily this has not been so. The Universities Mission has only not returned to them because they have been occupied by Livingstone's own countrymen. As early as 1863 the Free Kirk had sent the Rev. James Stewart as a commissioner to report on the prospects of missionary work in Nyassaland. He stayed with Bishop Mackenzie and examined the district; but the collapse of the first effort made him advise delay; meantime he had become the head of the Missionary College of Lovedale in South Africa. When the news of Livingstone's death thrilled England and Scotland in 1874 it was felt that the time had come. The advance was sounded by Dr. Stewart, and, laying aside all ecclesiastical rivalries, the Established Church joined hands with the Free and United Presbyterian Churches in "The Mission to Nyassa." Nobly has that mission been carried out and promptly. In May, 1875, Mr. Young, who had so ably commanded the search for Livingstone, led the advance guard up the Zambezi and Shire to the Murchison Falls, carrying a steamer, the *Hala*, in sections. These were carried past the sixty miles of rapids by the Makololo.

"Eight hundred of these men worked, and worked desperately for us," Mr. Young records, "free as air to come or go as they pleased, over a road which furnished at almost every yard an excuse for an accident or hiding-place for thief or deserter, and yet at the end of sixty miles we had everything delivered up to us unhurt and untampered with, and every man merry and content with his well-earned wages."

The *Hala* was put together on the upper Shire, and is still running on Lake Nyassa.

That same year a central station was founded and named Blantyre, on the Shire highlands, half way between the two deserted stations of the Universities Mission. It has grown into a powerful settlement, marching with the Makololo territory, and extending its influence up to the lake. There is a large school with seventy-five boarders, twenty-five being the sons of chiefs. The neighbourhood is well cultivated, all tropical fruits abound in the gardens, and tea and coffee plantations have been successfully started. Besides the church and school there are four brick houses.

£30,000 has been expended at Blantyre. There are sub-stations at N'deran, where is a school of one hundred taught by natives under the superintendence of Mr. Scott, the head missionary, and his staff, and at Zomba, on the small Lake Shirwa. Here in the Shire highlands, the established Church of Scotland has paused, while her sister churches have carried on their work to the north all along the three hundred and sixty miles of the western shore of Lake Nyassa.

Their southernmost station is on the bold promontory at the south end of the lake, named Cape Maclear by Livingstone, their northern, Mweniwanda, forty miles on the road to Lake Tanganyika.

## CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for debility and all nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to any who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 149 Power's Block, Rochester, N. Y.

## SPECIAL AND ANNUAL MEETING

—OF THE—

## ONTARIO MUTUAL LIFE.

THE ATTENDANCE OF MEMBERS OF this Company at its Nineteenth Annual Meeting, in Waterloo, on May 23rd, 1889, though not quite as large as in some former years, was, as usual, both influential and representative.

The President, I. E. Bowman, Esq., M.P., having taken the chair, on motion the Secretary of the Company, W. H. Kiddell, Esq., acted as Secretary of the Special and of the Annual Meeting.

The provisions of the Act passed at the last session of the Dominion Parliament, to amend the Company's charter, having been explained by the Chairman, on motion it was unanimously approved of, whereupon the Special General Meeting was dissolved.

## THE ANNUAL MEETING

of the Company was then held. The Secretary having read the notice calling the meeting, on motion the minutes of last Annual Meeting were taken as read, and confirmed. The President then read the

## DIRECTORS' REPORT:

It affords your Directors much pleasure, in submitting the following statement of the affairs of our Company, to be able to report to the members that the net result of the business transacted during the year 1888 exceeds that of any previous year. The new assurances issued amount to \$2,518,650, under 1,905 policies, and the total amount in force on 31st December is \$12,041,914 under 9,398 policies. The regular progressive increase of the past ten years in our Premium and Interest Income has been fully maintained.

Our total assets as at 31st December last amounted to \$1,813,853, and our surplus over and above all liabilities has reached the handsome sum of \$90,337.09, which is a very satisfactory showing after the liberal annual distributions which have hitherto been made. A portion of this surplus will be held in hand as a provision against future reductions in the rate of interest and other contingencies.

Our expense account for 1888 is about \$2,000 less than that of 1887, while the business transacted is considerably greater; and the ratio of expense has been reduced to 18.15 per cent., showing a reduction of 27 per cent. as compared with the previous year.

The policies in force at the close of the year have been valued by the officers of the Government, Insurance Department and the Reserve required to be held has been certified as correct by the Superintendent of Insurance for the Dominion. After the regular annual audit, the Executive Committee of the Board again carefully examined in detail all the securities embraced in the general statement of assets and found them correct and in proper order. The detailed statement prepared and duly certified to by your Auditors is herewith submitted for your examination and disposal.

You will be called on to elect four Directors in the place of B. M. Britton, John Marshall, Francis C. Bruce and J. Kerr Eison, whose term of office has expired, but who are all eligible for re-election.

On behalf of the Board,

ISAAC E. BOWMAN, Pres.

Printed copies of the Financial Statement and Auditors' Report for 1888 having been distributed among the members, the President moved the adoption of the various reports. He congratulated the policy-holders on the favourable results of the year's operations, obtained at a lower ratio of expenditure than in previous years and lower than the expense ratio of any of our Canadian competitors, with one exception only; while the volume of business has been well maintained and its quality improved. The new business of the current year was much in excess of that written during the same period in any previous year, evidencing the continued popularity of the Company and warranting the hope that the next report the Directors may have the privilege of submitting will be the best ever experienced in the history of the Company. He had no hesitation in stating that The Ontario was never more deserving of the support and confidence of its members and of the patronage of the insuring public than it is at the present time. B. M. Britton, Esq., Q.C.; James Trow, Esq., M.P.; Joseph Ward, Esq., of the wholesale firm of Messrs. Ward, Carter & Co., Montreal, and others ably supported the motion, which was adopted amid applause.

Messrs. Jackson and Scully having been reappointed by vote of the members present auditors for the current year, the Scrutineers appointed to take up the ballots having reported the re-election of the retiring Directors, and the customary vote of thanks to the Board, the Officers and the Agents having been tendered and responded to, the meeting was brought to a close. The Directors met subsequently and re-elected I. E. Bowman, President; and under the amended charter elected C. M. Taylor 1st Vice and Robert Melvin 2nd Vice-President of the Company for the ensuing year.

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AYER'S act directly on the digestive APILLS organs, promoting a healthful action, imparting strength, and eradicating disease. These Pills contain no mercury, or other dangerous drug. For the past two years I was troubled, constantly, with pain in the side and back. My stomach was also in a disordered condition. After taking many remedies, without relief, I tried Ayer's Pills, by the use of which, for only a few weeks, I was cured. — T. T. Sampson, Winona, Minn.

AYER'S are far superior, as a cathartic, to any that are furnished by the pharmacopœia. — Geo. P. Spencer, M. D., Unity, N. H. I have taken Ayer's Pills for twenty years, and am satisfied that, had it not been for them, I should not now be alive. By their use I have been enabled to avoid the bilious diseases peculiar to this climate. — M. Johnson, Monterey, Mexico.

AYER'S have been used in my family APILLS for over thirty years. We find them an excellent medicine in fevers, eruptive diseases, and all bilious troubles, and seldom call a physician. They are almost the only pills used in our neighborhood, and never fail to give perfect satisfaction. — Richmond C. Comly, Row Landing, W. Feliciana Parish, La.

AYER'S are sugar-coated, safe and APILLS pleasant to take, prompt in their action, and invaluable for the relief and cure of Headache and Constipation. For several months I suffered from Headache, without being able to remove the trouble by medical treatment. I finally began taking Ayer's Pills, determined to give them a fair trial. They benefited me very much, and speedily effected a complete cure. — Mrs. Mary Guymond, Flint Village, Fall River, Mass.

AYER'S cured me of Dyspepsia after APILLS I had given up all hope of being well again. I was sick for a number of years with this complaint, suffering also from Headache, Dizziness, Loss of Appetite, Indigestion, and Debility, and was unable to work. Ayer's Pills were recommended to me. I took them, and, in one month, was completely cured. — Roland L. Larkin, Harlem, N. Y.

AYER'S are a sure cure for Liver APILLS Complaint. For months I suffered from this disorder, and was, for a long time, under medical treatment for it, but grew worse continually. Nothing seemed to help me until I finally began taking Ayer's Pills. After using four boxes of this medicine, my health was restored. — E. L. Fulton, Hanover, N. H.

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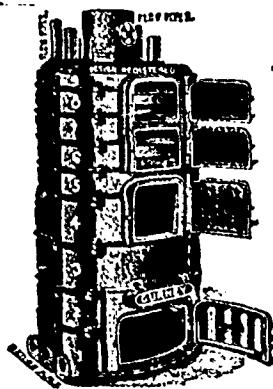
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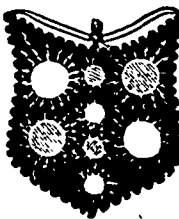
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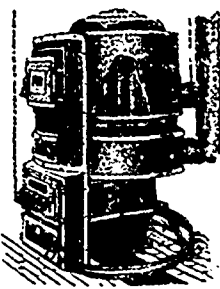
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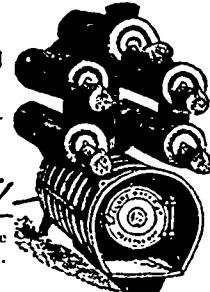


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Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. Advice gratis, at the above address, call, between the hours of 11 and 4, or by letter.



