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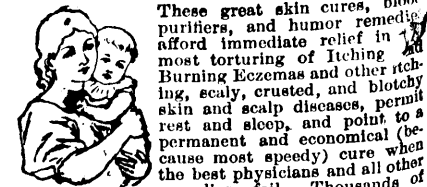
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# THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, JUNE 22nd, 1892.

No. 25.

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## Notes of the Week.

WE see with pleasure, says the *Free Church Monthly*, that Knox College at Toronto has conferred the degree of D. D. on the Rev. John Mac Dougall, of Florence. Mr. MacDougall has maintained for many years, with great credit to himself and great advantage to the Church, our station at Florence, and all the world knows what he has done for the Free Church of Italy. That body continues to carry on a vigorous system of evangelistic work, whose success is due largely to the persevering help and oversight of one who, through good and evil report, has stood its unflinching friend.

THE keynote of the Free Church General Assembly of 1892, says a Scottish exchange, was undoubtedly foreign missions, and it looks as if this were to be the new enthusiasm of the future. At the sittings when this subject was up the attendance was larger than on any other occasion, and the breath of the Holy Spirit was powerfully experienced. The presence of a large number of students, offering themselves as missionaries and begging the Church to exert herself to send them all to the foreign field, was a novel spectacle, which moved the Assembly to its depths. Dr. Stewart of Lovedale, just returned from an adventurous journey, undertaken with the view of founding a new missionary station in Central Africa, and Dr. Laws, just returned after years of apostolic toil and peril in Livingstonia, received a warm welcome. Perhaps, however, the most powerful address of all was given by Dr. M'Kichan, of Bombay. Altogether, the impression was quite unusual, and the Free Church is evidently on the eve of a new development in this branch of her work.

THE May meetings, which occupy so much of the attention of Christian people in London, says a British contemporary, have suffered no diminution of popular interest or of attendance so far as they have been held. The great Church Missionary Society has found Exeter Hall a place too strait for its friends, and this year, while Exeter Hall was crowded to its utmost capacity for the annual meeting, St. James Hall was also full to overflowing. The income of the Society for the year was reported as \$1,346,885, an amount in excess of last year's income, and which has in fact only once been exceeded. The London Missionary Society held its eighty-ninth anniversary on 12th May, its total income being \$965,000. The Forward Movement inaugurated last year has had the effect of stimulating both interest and liberality, for the receipts of the Society were \$175,000 in advance of last year's. Nearly \$50,000 of this was due to the self-denial week, instituted for the benefit of the Society's missions. This Society has placed twenty more missionaries on its staff last year, and it has 216 missionaries now in the field, forty-six of whom are ladies.

THE representative character of the Free Church Convention which is to convene in Manchester next November, says a contemporary, is affirmed in the list of leaders of British Nonconformity, who will be the principal orators. Each of the seven denominations of which the Congress will be made up will furnish at least one speaker. A clever thought has been to beg the Moderator of the Presbyterian

Synod, the Chairman of the Congregational Union, the President of the Baptist Union, and the President of the four Methodist conferences, to preside as chairmen over the sessions of the Free Church Congress. With the exception of Ireland, the different nationalities will be fully represented. The want of solidarity between Englishmen and Irishmen is even more regrettable in religion than it is in politics. Only by continual meeting and as continual rubbing off the rough edges can a mutual understanding come about. The list of subjects which the Congress will discuss is an attractive one, embracing such topics as "The Work of Free Churches in Town and in Country," "The Church, its Ministry, its Sacraments and its Fellowship," "The influence of the Free Churches on the National Life." Although no resolutions appear on the programme and the conduct of the Assembly lies entirely with its members, there is one question which must suggest itself to every broad-minded delegate. That question is Inter-Fraternal Union, and it has been suggested that this Congress might be the forerunner of such a Federated Free Church in which denominational distinctions should disappear.

THE following is from the *New York Observer*: Touching the important deliverance made by the General Assembly of the United States, North, on the inspiration of God's Word and the duty of Presbyterian ministers who have changed their faith to leave the Presbyterian Church, the *Christian Union* says: "We, then, advise the Presbyterian ministers to pay no attention to this resolution; neither to attack it nor to obey it; but to go on with their work as though it had never been passed; to abide by their own promise to try all questions, including the questions of the authority and inerrancy of Scripture, by an examination of the Scripture itself—that is, by the use of what is known as the Higher Criticism, which is only a modern name for the study of the Bible. They may possibly be turned out of their pulpit—with the result of a freer pulpit and a larger audience somewhere else. But no man need turn himself out. On the contrary, it is his duty to stay where he is—stand fast for the liberty wherewith Christ has made him free. Creed subscription is a harness, not a manacle; and the first duty of the hour is to resist the men who are trying to make of it a manacle and of the subscribing ministry serfs in chains." That a paper calling itself Christian should commend such a grossly dishonest course is surprising. But when once a religious journal begins to tamper with the doctrines of God's Word its ideas of morality and honesty are not likely to remain over-scrupulous.

THERE is in *Blackwood's* for June a lively paper on speech by Sir Herbert Maxwell, who makes sport both of parliamentary speakers and of parsons. He complains, says a Scottish contemporary, that they don't know what to do with their limbs when they are talking: crouched shoulders, bent knees and hands in the pocket are not graceful attitudes; members will grip a despatch box and ministers a pulpit cushion as if it was very life; ease is a first element in effect. The best place, says Sir Herbert, to study the vices a speaker ought to avoid is Parliament; but he evidently gives the palm of inefficiency to the pulpit—with a fine Scotch caution, to the Church of England pulpit. This reservation was hardly necessary; there is no speaking better than the best Scotch ministers', but there is none so bad as the worst; the bad speaker in an English Church is at least short, but the Scotsman will have his forty to fifty minutes—the worst speaker taking the longer time. The writer condemns the attempt to read from the manuscript while concealing it; this half-and-half measure he deems a constant failure; read all openly or speak all boldly is his maxim. He also criticizes "the wearisome and excessive use of metaphor," the frequent interlarding of pulpit speech with Oriental imagery. Thus he would prefer to a reference to vines and fig-trees an allusion to a corn-field or potato patch; it would startle many congregations. But there remains one more startling thing; let Sir Herbert be asked to preach before the clergy at the

next assemblies, and let his own sermon be photographed and the preacher photographed; he would spare neither his own voice nor his own attitudes.

THE Southern General Assembly proposed a conference with the Northern Church on the subject of Christian work among the negroes as well as upon foreign missions. Both of these propositions, says the *New York Independent*, were adopted with great heartiness, but that which sought conference with the Northern Freedmen's Board passed only after the Secretary, Mr. Phillips, had explained its purpose, which he stated to be to encourage the formation of a separate coloured Presbyterian Church out of the coloured Churches which are now connected with the Northern and Southern Presbyterian bodies. The Southern Church now has five Presbyteries with forty ministers and fifty-five churches and 1,300 communicants, and the Rev. A. L. Phillips, a man of much ability and of a fine spirit, is appointed to give his entire work to this department of Christian labour. A committee has been appointed consisting of a number of the ablest men in the Southern Church, which will call a convention of all the Southern Presbyterian ministers to meet at Birmingham, Ala., to confer about organizing an independent Presbyterian Church. Of course such a Church will not be organized without the consent of the negroes; but it is almost impossible that that consent should be withheld if the negroes are earnestly urged by their white brethren to withdraw and establish such a Church. Mr. Phillips told the Assembly that it was with a view to the organization of such a Church that he desires to interest the Northern Presbyterian Church, and that there had already been some considerable encouragement given to such a proposition. We are prophets enough for the occasion to be able to foretell, with a very considerable amount of positiveness, that no charm of charmers will be effective enough to persuade the Northern Church to take a single step toward relieving itself of its coloured brethren. It will keep them as long as it can.

THE *New York Independent* says: The annual meeting of the International Missionary Union commenced at Clifton Springs, N.Y., June 8. The first session was remarkably interesting, more than sixty missionaries speaking briefly of their experiences in their fields. The special topic of the next afternoon was governments and missions, particularly appropriate in the present crises in Turkey, China and the Pacific. Papers were read from Dr. Albert Long, of Robert College, and an address was given by Dr. Cyrus Hamlin, in which systematic repressive measures, recently set in operation by the Turks, were attributed mainly to the intrigues of Russians. Dr. S. L. Baldwin, of New York, spoke most favourably concerning the recent anti-Chinese legislation at Washington. Both subjects were referred to a committee to formulate appropriate resolutions. On the presentation of an address from the World's Woman's Christian Temperance Union, an organization now embracing forty-two nations in its membership, the Union, by an unanimous rising vote, heartily endorsed the petition praying for a suppression of the liquor traffic and opium trade. The next day there was a special meeting in the Tabernacle, addressed by the Rev. Dr. J. H. Barrows, of Chicago, chairman of the Committee on Religious Congresses of the World's Columbian Exposition. His special topic was parliamentary religions, which he said would be a school of comparative theology, bringing together for the first time representatives of the great religions, showing how many important truths were held by them in common, and affording a view of the effects of the religions on the different conditions of life. In the morning session a resolution, expressing hearty approval of these Congresses, was introduced by the Rev. J. E. Robinson, of the Methodist Episcopal Church in India, but after a vigorous discussion, it was voted down by a large majority, chiefly on the ground that the very discussion of these religions in the Parliament would be showing them too much favour, putting them almost on a par with Christianity and providing pulpits for their teachers.

## THE GENERAL ASSEMBLY.

SATURDAY, JUNE 11.

Mr. Hamilton Cassells moved that proper steps be taken to secure the suppression of the opium traffic in British Columbia and in parts of the North-West Territories.

Rev. J. Chisholm seconded the motion, which was carried unanimously.

Professor McLaren moved that Mr. Newmark, a young man of Jewish birth and training who has embraced Christianity, be received as a missionary among Jews in Montreal, and that he take a course of theology in one of our Colleges. Dr. A. B. Mackay spoke very highly of Mr. Newmark's qualifications and character, and seconded the motion, which was unanimously adopted.

Mr. Hamilton Cassells moved that trustees be appointed to hold mission property for the Indian and Chinese Missions in British Columbia.

Dr. Pollok presented the report of Halifax Theological College. The income for the year amounted to \$11,113. The debt has been considerably reduced during the year. The congregational contributions to bursary fund have been liberal. The attendance of students was twenty-eight, of whom eight have graduated. The number of students is not commensurate with the requirements of our Home Mission fields. It is the duty of Presbyteries to look out for students. He concluded by a sympathetic reference to the loss sustained by the retirement, through enfeebled health, of Dr. Robert F. Burns.

Rev. T. Sedgwick moved the reception of the report. The resolution approved of the appointment of a fourth professor, and urged the attention of Presbyteries to the duty of encouraging young men to study for the ministry. Mr. R. J. Macgregor, New Glasgow, seconded the motion, which was adopted.

Rev. A. T. Love presented the report of Morrin College, Quebec. In doing so he made reference to the loss sustained a year ago by the death of Professor Weir, and a short time ago they had to mourn the loss of Rev. George Coull, who took Dr. Weir's classes, and of Dr. Cook, the Principal of the College. Appointments have been made temporarily for carrying on the work of the College. The attendance of students was thirty-five. The income for the year has been \$66,475, and the expenditure amounting to the same. A friend had called on Mr. Love and gave him a handsome donation, which wiped out the debt.

Rev. D. J. Macdonnell moved the resolution for the reception of the report, assuring the directors of the confidence, support and sympathy of the Church. The resolution referred sympathetically to the loss of Professor Weir, Rev. George Coull and Principal Cook. Mr. Macdonnell spoke in admiring and affectionate terms of the distinguished men whose services Morrin College has lost during the year. Professor McLaren seconded the resolutions, and Rev. J. Carmichael said a few words in its support, paying a tribute to the memory of the departed professors of Morrin. The motion was adopted.

Dr. Warden, in the absence of Mr. D. Morrice, presented the report of the Presbyterian College, Montreal. The attendance of students during the past session was seventy-seven. The Endowment Fund canvass has produced \$20,000. The report states that a gentleman, who desires that his name do not appear in this connection, has intimated that he intends to contribute for the next five years the full salary of an additional professor. The receipts for the year returned were \$191,422. Dr. Warden concluded by moving the resolution covering the report.

Rev. John Somerville seconded the motion, which was agreed to. Principal Grant submitted the report of Queen's University and College. Seventeen students graduated in theology last year. The year has been one of the best in the history of the College. Another point, not so satisfactory, was the fact that there was a deficit of \$9,000. Principal Grant closed with moving the reception and adoption of the report.

Dr. Wardrope, one of the first students of Queen's College, seconded, in a few cordial words, the reception of the report.

Mr. W. Mortimer Clark rose to disclaim any responsibility on the part of the Board and Senate of Knox College for the position he had taken in relation to Queen's. He did not act as Chairman of Knox College, but as an individual. The case of Dr. Briggs in the American Church has awakened anxiety among ourselves and renders it necessary to consider the relation of our theological colleges to the Church. Mr. Clark went at length into the history of Queen's College. He considered that the Act passed by the Dominion Parliament in 1887 materially altered the relation of the College to the Church, and thus led to a reopening of the whole question. He said that by an oversight no mention of radical changes in the method of appointing trustees was made in the report of the Board of Queen's College to the General Assembly. He concluded by moving an amendment to the effect that the Moderator appoint a committee to investigate the relation of Queen's College to the Church and report to next General Assembly. Dr. Robert Campbell referred to the understanding come to at the time of the Union in 1875. The General Assembly then declined to accept Queen's University as a Presbyterian institution. He did not think that it was right to depart from the understanding then arrived at. General Assemblies did not pretend to be infallible in the appointments to chairs in theological colleges.

Rev. Dr. Jackson seconded the amendment moved by Mr. Clark, and contended for the right of the Assembly to have full control of the appointment of professors in the theological colleges.

Professor McLaren thought there were some facts that ought to be stated. He did not consider that this Church is responsible for the Act passed in 1874 affecting the relation of Queen's University to the Church. He held that the Assembly had as much right to deal with the College as the old Synod had.

Principal Grant regretted the reference to Dr. Briggs. He thought it was unfortunate. He might also refer to the troubles the Free Church of Scotland had about professors, and it would have been ungracious for this Assembly to refer to them in its discussions while cases of these professors were *sub judice*. He regretted that in so large a question Mr. Clark had not given notice to the Assembly of the amendment he had now proposed. The question had been introduced not on its merits, but in connection with letters that have appeared in the papers. Mr. Clark holds that Queen's has no statutory right to report to the General Assembly, and therefore it cannot deal with its report. Dr. Grant showed that the Assembly had always received the reports of Queen's College. The Church was bound to take a warm interest in the welfare of Queen's. The mover of the amendment had two courses open to him. He could have come by overture or through the Presbytery. He instead resorted to inflammatory letters in public journals. The former could do nothing but good, the other will do harm. The hour of adjournment having arrived, it was resolved that further discussion of the subject be deferred till Tuesday morning.

In the afternoon a pleasing conversation was held in McGill College. A number of members of the Congregational Union and many of the citizens of Montreal were present. Principal Dawson made a graceful and felicitous address of welcome, which was happily responded to by Principal Caven and Rev. A. F. Macgregor, chairman of the Congregational Union. The members of the Assembly and their friends greatly enjoyed the visit to McGill and the Presbyterian College. The good ladies of Montreal made sumptuous provision for the refreshment of their guests.

MONDAY, JUNE 13.

Mr. W. Mortimer Clark presented the report of Knox College. The institution in every respect was in a satisfactory condition. He spoke very highly of Principal Caven's services to Knox College and

the Church at large. The services rendered by Dr. Kellogg were very highly appreciated. It was the wish of many that they might be able to retain his services permanently. The regret is general that he is about to leave for India, yet he will carry with him the hearty good-will and prayers for his success in the important work to which he has been appointed in India. The financial affairs of the College were in a very satisfactory condition. There has been an increase in contributions from congregations. Munificent bequests had been received from the trustees of the late Mrs. Nicholls, of Peterborough, and Mr. McLaren, of Buckingham. The Endowment Fund has not been so vigorously pushed, in order that the Endowment Fund of the Aged and Infirm Ministers' should obtain the aid it urgently needs. Mr. Clark concluded by moving the adoption of the report.

Mr. J. A. Paterson seconded the adoption of the report. He spoke in laudatory terms of Mr. Clark's interest in the College and for his many acts of liberality in promotion of its interests. He advocated a permanent appointment of an instructor in the preparatory classes.

Professor Gregg presented in brief terms the report of Knox College Senate. The attendance of students had been 109. Nineteen, the largest number yet, had graduated in theology. Dr. Gregg also referred in appreciative terms to the liberal donations the College library had received, to the great acceptance and value of Dr. Kellogg's services during the absence of Principal Caven.

Principal King submitted the report of Manitoba College. This report records a remarkably prosperous year. The position of the students in the examinations has been very high, due to the efficiency and care of the instructors and the diligence of the students. The number of students, the highest on record yet, was 139. Of these twenty-three are in various stages of preparation for the ministry, and seventy-three in the arts department. Seven have completed their theological course. The financial report shows that the income for ordinary revenue was \$15,389.08. The revenue has been adequate to meet the expenditure. He referred to the generous contributions for making much needed additions to the College. The entire income, including several handsome legacies, was \$29,177. He asked for the appointment by the Assembly of a lecturer in mental and moral science, and referred to the efficient services rendered by the professors in the various existing departments. He made an appeal for larger contributions from Eastern congregations. Some had never during the last nine years made a single offering for Manitoba College.

Dr. Gordon, of Halifax, after a few congratulatory remarks concerning the prosperity of the institution, the efficiency of the work accomplished by it, concluded by moving the reception of the report, recognizing the prosperity of the College, its improved financial condition, thanking the British Churches and the American Presbyterian congregation, Montreal, and the other individual donors; that the General Assembly provide for the appointment of a lecturer in mental and moral science, and commend the fund for the erection of much-needed additions to the building. Mr. J. K. Macdonald, from personal knowledge of the condition of the College, spoke strongly in seconding the resolution, which was carried unanimously.

Dr. Cochrane presented in a clear and concise manner the report of Brantford Ladies' College. There was an attendance of 150. The teaching staff is most efficient, and the work has been most thorough and satisfactory, and the institution has been singularly fortunate in securing the services of Mrs. Rolls as lady principal. The educational advantages offered by this institution are of a valuable description, and at the cheapest rate compatible with efficiency. The daughters of ministers are received at a reduced rate. The financial condition of the College is better than ever it has been in the past, a balance now being in the treasury.

Dr. Lung moved the following resolution, which was seconded by Dr. Fraser, Hamilton, and carried unanimously: That the report of the Brantford Young Ladies' College be received and adopted. Further, the Assembly expresses its gratification at the increasing prosperity of the College, as indicated in the large attendance of students during the year, and the high standard of work attained; commends it anew to the confidence and generous support of the Church as an institution to which parents may safely entrust their daughters, alike for its religious influence and educational advantages. The Assembly nominates the following gentlemen, from among whom six shall be elected at the annual meeting to act as directors for the ensuing year, viz.: Rev. William Cochrane, D.D.; Messrs. William Watt, Robert Henry, William Nichol, M.D.; Thomas McLean, C. B. Heyd, A. Robertson, William Grant, Robert Russell, Adam Spence, John Sutherland, Alexander Turner, and appoint Rev. George M. Milligan, M.A., as the Assembly's visitor for the ensuing year.

The report of the Hymnal Committee was presented by Professor Gregg. It stated that from the sales there was a surplus of \$1,600. Of this it is proposed that \$1,200 be given to the Aged and Infirm Ministers' Fund. As to the contract with the English Presbyterian Church, the incoming committee will have to make arrangements for future publication. He moved the reception and adoption of the report.

Rev. H. Gracy suggested that Psalms, paraphrases and hymns be numbered consecutively.

Professor Gregg explained that steps are being taken for the preparation of a hymn-book, to be used by all branches of the Presbyterian Church.

Rev. Robert Murray moved, seconded by Mr. Gracy, that the Hymnal Committee be instructed to consider the question of revising or enlarging the hymnal, also to authorize them to correspond with the sister Churches in Scotland in relation to the preparation of a common hymnal.

Rev. D. M. Gordon presented the report of the Committee on Remit relative to Summer Session in Manitoba College. Thirty-seven Presbyteries had reported in favour of the plan; one declined to express an opinion; three were opposed. All are of opinion that the Manitoba College should be chosen for holding the Summer Session. Mr. Gordon moved a resolution providing for holding such sessions. He also presented Presbyterian returns to the remit of the Assembly on the training of catechists and the appointment of a Foreign Mission Secretary.

An overture from the Presbytery of Guelph as to representation in Church courts was explained by Dr. Torrance, and an overture from the Presbytery of Toronto bearing on the same question was read. Dr. McLaren moved that a committee be appointed to consider the subject and report to next General Assembly. Rev. J. A. Turnbull seconded the motion. Rev. D. J. Macdonnell suggested that the Committee suggest the line of legislation that should be adopted. Mr. W. Mortimer Clark drew attention to the fact that there were ministers without charge and college professors with no elders corresponding.

After deliberation Dr. McLaren moved that the reference from the Presbytery of Guelph and the overture from the Presbytery of Toronto be received and referred to a committee to ascertain the existing law of the Church in respect to the point referred to, and also to consider whether any addition is necessary in regard to representation in the courts of the Church, and report to next General Assembly.

When the Assembly met in the afternoon a little discussion sprang up relating to the principle of summer sessions, and there was a disposition to reconsider the motion, because it committed the Assembly to that principle. Dr. Laing moved that the matter be remitted to a committee to report at a subsequent sederunt. The original motion was affirmed by a large majority.

Dr. Cochrane moved that the next meeting of the Assembly be held at a city called Brantford, which possessed many attractions and advantages. The church accommodation for the transaction of the business of the Assembly was all that could be desired. He then detailed the many institutions, the Ladies' College among them, in Brantford which possess great historical interest for the members of Assembly. It was seconded by Rev. George Cuthbertson and Dr. Laidlaw. The proposal to hold the next meeting in Brantford was cordially received, and it was resolved to meet in Zion Church, Brantford, on the second Tuesday of June, 1893, at 7.30 p.m.

Rev. D. J. Macdonnell reported for the committee appointed to consider applications for leave to retire from the active duties of the ministry. The following cases were granted: Rev. A. McLean, J. McG. Mackay, Rev. H. McQuarrie, Presbytery of Sydney; Dr. R. F. Burns, Halifax, who does not desire to be placed on the Aged and Infirm Ministers' Fund; Revs. W. Furlong, Duncan Davidson, John McMillan, D. M. Cameron. The cases of Messrs. Coulter and Hume were remitted to the Committee on the Aged and Infirm Ministers' Fund.

The hour for the reception of the delegates from the Congregational Union having arrived, Rev. A. F. Macgregor conveyed the cordial greetings of the Congregational Union of Ontario and Quebec. We belong, he said, to one another. We have fought many common battles and gained victories. We belong to one another as servants of the same Lord and King. There were indications of the true kind that real union was not far distant. May the good time soon come.

Professor Barbour followed. He said he coincided with the opinions and sentiments expressed by Mr. Macgregor. After referring to the hymns common to the Christian Church, he said that we should preach what we pray and pray what we preach. The ministers ought to be imbued with the spirit of moral heroism. They took care to examine carefully the record of those who apply to be received into the ministry of their Church. You have good Presbyterians and some who are rather slack. So they had Congregational independents and independent Congregationalists. He concluded with cordial expressions of fraternal feelings.

Mr. Charles Whitelaw, Paris, spoke of the progress made by Presbyterianism in Canada within his own recollection, and spoke of the cordial relations of the Churches.

The Moderator conveyed the cordial congratulations of the Assembly to the delegates, and spoke of the intimate relations that have existed between the two Churches. The two Churches had upheld the principles of civil and religious liberty. He made reference to the great services rendered by the late Dr. Wilkes. The applause that followed Principal Caven's words of warm response to the delegates was of the heartiest kind.

Dr. Reid then read a friendly letter from the Moderator and Convener of the Colonial Committee to the Very Rev. W. H. Gray, D.D., of Liberton, ex-Moderator of the Church of Scotland. Dr. Gray was received in a very hearty manner. He expressed his great pleasure in being present in Montreal at the time of the meeting of the General Assembly. He was astonished at what had been accomplished by the Presbyterian Church in Canada. In the matter of colleges, remarkable things had been achieved. He could not speak of the preaching in the Canadian Churches. People do not build handsome churches like the one in which we are met except for good preachers. Debt, whether personal or congregational, was an undesirable thing. Laymen had a more prominent place in the Church's work in Canada than in Britain, and the ladies are accomplishing a great work in connection with the Church. He spoke of the pleasure of visiting the Assembly, and that it will delight him to report to the Assembly and Colonial Committee the cordial reception he had met with, and that there is a prospect of the union of Presbyterianism in Scotland.

Dr. McCrae moved a resolution expressing cordial reciprocal feelings to the Church of Scotland for commissioning Dr. Gray as its representative. The resolution was seconded by Dr. Cochrane, enthusiastically endorsed by the Assembly, and conveyed in felicitous terms to Dr. Gray.

In connection with the question of appointing a Foreign Mission Secretary, Professor McLaren thought that the returns to the remits made it plain that we ought to go forward in this matter. He moved that those nominated be balloted for.

Rev. S. J. Taylor, Secretary of the Board of French Evangelization, presented the report of that Board. He began by reading several extracts of a scandalous kind from some of the controversial tracts issued by adherents to the Church of Rome. This he stated in proof of the first paragraph of the report referring to the activity of the Romish propaganda. There is a growing discontent among the people, craving for a better system of education than they now enjoy. The Roman Catholics generally do not have the Gospel. Mr. Taylor deprecated strong denunciation of Roman Catholics. The aim of the Society is not to proselytize, but to give the French-Canadians the simple Gospel. The work has advanced within a life time, has increased so that the Protestant French-Canadians in New England now number about 75,000. Many of their ministers have been trained in our own institutions. The establishment of a newspaper is now under consideration. Colportage and mission schools have been vigorously maintained. The Point-aux-Trembles school has been prosperous during the year. The attendance was 188, and the debt has been met.

The work under the care of the Board during the year embraced thirty-six congregations and mission fields, ninety-five preaching stations, with nine hundred and forty-two Protestant families. The average Sabbath attendance was over three thousand and twenty, of whom nine hundred and forty-one were Roman Catholics. One hundred and forty-three were added to the Church, making a total membership of over fourteen hundred and twenty-three. Eleven hundred and eighteen scholars attended Sabbath school. The people contributed six thousand, two hundred and fifty-five dollars. One new field was occupied, and the congregation of St. Anne transferred. Thirteen colporteurs were employed and eighteen hundred and sixty Bibles and New Testaments and about twenty-six thousand religious tracts and papers distributed. Forty-two thousand and ninety-two visits were made. Seven hundred and ninety scholars, of whom three hundred and sixty-five were from Roman Catholic homes, attended the Mission day schools, with an average attendance of four hundred and ninety. Seventeen French-speaking students attended college during the winter, three of whom graduated in theology and have since been licensed. One hundred and eighty-eight pupils attended the Point-Aux-Trembles schools, ninety-seven of whom came from Roman Catholic homes. One hundred and fourteen attended Colligny College, Ottawa. The total number of labourers employed, including twenty-four ordained ministers, four licentiates, missionaries, teachers and colporteurs is seventy-nine. Total receipts, fifty-six thousand, five hundred and fourteen dollars, and twenty-three cents. Good work has been done in the various fields with the exception of four or five. While all has not been done that might have, there are results sufficient to encourage the devoted missionary, and to stimulate the faith and quicken the zeal of the Church in her efforts to "preach the Gospel to every creature."

The financial statement shows that congregational contributions amounted to \$17,479.52; Sabbath schools, \$1,658.30; miscellaneous, \$2,990.13; bequests, \$4,120.31; contributions from Britain, \$3,153.32; with a balance from last year, making a total of \$30,791.75.

Mr. W. Mortimer Clark moved that the report be received and adopted and that the General Assembly records its gratitude to God for the continued success that has attended the efforts of the Board.



and urgently commends it in all its departments to the liberality of the Church. He made an urgent plea in behalf of the great work of French evangelization.

President Forrest in a few energetic words seconded the motion. We should love our Catholic fellow-citizens, and we must show that we love them. There is a questionable style of dealing with Romanism. We cannot do much good by meeting Catholic Fanaticism with a species of Protestant Fanaticism. Let us cultivate a true patriotism, and let us support the scheme with all our energy.

Rev. J. Bourgois, Principal of the Pointe Aux-Trembles school, addressed the Assembly. He thanked its members for the interest they had taken in its prosperity. Every day the word of God is taught to the pupils. They receive new impulses and higher aspirations, and they become messengers of truth throughout the country, where they are exercising a good influence. They bring new recruits to the schools. The enlarged schools were last winter nearly filled. The pupils are studying for the various professions; twenty of them are studying for the work of the Gospel ministry. The Church of Rome has never encouraged the education of the common people. He described the educational methods in vogue in the rural parishes in the Province of Quebec. There are indeed better schools in Quebec, but they are for the wealthy classes. In Quebec there is but a sham education in the primary schools. There are a large number of children of school age who do not go to school. We have ninety-seven boys and girls whose parents belong to the Church of Rome. The French nationality about which we hear so much is the nationality of the middle ages. It is our endeavour to teach a true Canadian patriotism that will bring about a true nationality in the spirit of love to give everyone the Gospel. We may not be very far from an era of emancipation. Thousands of educated French-Canadians will come to aid us in pushing forward the good work. The French-Canadians will yet erect monuments to the pioneers who first brought them the Gospel.

Dr. A. B. Mackay presented the report of the Committee on the State of Religion. He gave several instances of the value of instruction in the Shorter Catechism. The best Sabbath school teacher is not the clever but the average teacher, who teaches patiently the Shorter Catechism. He then proceeded to speak on the discharge of parental duty and the cultivation of family religion. The state of things in this respect is far from satisfactory. From every part of the Church comes the complaint that parental religious training and family religion is very much neglected. The best Christians are those carefully trained in Christian homes.

He then referred to hindrances to the advancement of religion as given in the report. Those mentioned in the reports sent into the Convener exceeded in number the letters of the alphabet. He spoke of the neglect of prayer. Another was quack-evangelists. Then comes pleasure seeking. It is found even in churches. He did not object to legitimate and innocent amusements, but undue absorption in them. After a racy and effective speech he concluded by moving the reception of the report and that the recommendations be taken up *seriatim*. They were adopted as follows.—

That the Moderator of the General Assembly be requested to write a pastoral letter on the subject of Family Religion, and that all ministers be instructed to preach a sermon on this subject during the course of the year.

That sessions be careful to divide all congregations into districts, each under the supervision of an elder, and that each district be of such dimensions that the elder appointed may be able to undertake the work expected of him.

That Young People's Societies keep steadily before them, as the great object of their existence, the study of the Word of God, and the prosecution of Christian work, and that they avail themselves of the best helps to attain these ends under the direction of the Session.

That all the members of the Church be exhorted to adhere to the principles of truth and righteousness in political life, and to show by their deeds that they hate the sins of bribery and corruption.

TUESDAY, JUNE 14.

Dr. Laing moved that Professor Douglas, of the Methodist College, be invited to take a seat on the platform. Dr. Torrance presented the minute relating to the resignation of Dr. William Fraser from the Clerkship of the Assembly. The minute was adopted, ordered to be engrossed in the records of the Church, and a copy sent to Dr. Fraser. The Moderator paid a high tribute to the industry, accuracy and Christian courtesy with which he had discharged his official duties.

Principal MacVicar moved a resolution expressing the confidence of the Church in Coligny Ladies' College, and expressing deep sympathy for the loss sustained by the death of Mrs. Crawford, lately principal of that institution.

Principal Grant, in re-opening the debate on Queen's College, asked for a patient hearing. Light is needed before we can rightly decide the question involved. Though General Assemblies were not infallible, he had full confidence in the desire of the Assembly not to err. The motion he had made was the same that had been made and adopted by the Assembly ever since the Union in 1875. The amendment condemns action in this respect of every General Assembly since. This the mover of the amendment described as "a solemn farce," "perfectly absurd." The gentleman said that he wished only to use courteous language. If that was courteous language, I do not desire to hear discourteous language. It is not merely an investigating committee that is proposed, but one to prepare a scheme involving a change in the constitution of the University. Mr. Clark had described the motion for reception and adoption of the report as illogical. He admitted that it was illogical. Well, either the Assembly has the power to deal with the report or it has not. If it has, then its former action is valid; if not, what right has the Assembly to change the constitution of Queen's University? The proposed interference is at variance with the historical position of the Church and the course of action pursued by the General Assembly since the Union, and it was not courteous to the authorities of Queen's. The course taken in introducing the question is a departure from constitutional procedure. It introduces new matter. The action of Queen's has always been in strict accordance with Presbyterian order. He would take no advantage of the technicality to which he had referred. The first Act was obtained in 1874. The cause for obtaining that Act was fully explained. The passing of it was necessary for the accomplishment of Union. The object of the Act was "to increase the efficiency and extend the usefulness of the College." This was precisely the object of all subsequent legislation. In substantiation of the position he assumed, he made copious references to the Acts of 1885 and 1889, and quoted from the Assembly Blue Book the reports presented to the General Assembly referring to the legislation of 1885. Queen's declined to enter the College Federation. When the institution was founded, it was understood that a large body was not the best for the selection of professors of theology. Events have justified the confidence of the founders. The governing body elects the professors and reports to the Assembly. The Church of Scotland has gone on this principle for the last three hundred years. The Assembly possesses the power of removal in a constitutional way. The same practice is followed in the United States. In the Free Church of Scotland there were virtually three elections of professors. In Queen's College the appointment of professors is made in April in ample time for confirmation or rejection by the General Assembly in June following. At the worst a heretical professor can be proceeded against by libel. There is no law on the subject of the appointment of theological professors; it is a matter of custom. He concluded by suggesting that the mover of the amendment might consult with such men as Drs. Reid, Caven, Wardrope, Justice MacLennan, Revs. D.

J. Macdonnell, G. M. Milligan. Have we not work enough to do to-day without borrowing trouble. Are there no evils connected with the wide-spread corruption in connection with public life? Let us unite in seeking to vindicate our country's good name in helping to purify our public life. At the conclusion of Principal Grant's address the vote was taken and his motion was sustained by a vote of 124 to 36.

Dr. Moore proposed a motion which was modified by a suggestion from Rev. D. J. Macdonnell, whereupon Dr. Grant intimated that he was willing to withdraw his motion. The finding came to was: That the Assembly receives and adopts the report, and in doing so calls the attention of the trustees of Queen's University to the desirability of bringing the theological faculty of the University into closer relation to the Church, and requests them to consider the matter with a view of suggesting, if possible, some modification by which this end may be secured, and to report the result of such consideration to the next General Assembly.

Rev. D. M. Gordon presented the report of the committee appointed to deal with the question of a Summer Session. The committee, owing to differences of opinion among its members, remitted the matter back to the Assembly.

Dr. Proudfoot moved that the consideration of the subject be delayed till next Assembly.

Rev. D. M. Gordon explained that the chief difficulty was in affirming the principle of Summer Sessions. In these circumstances the experiment of a Summer Session in Manitoba College could not be made satisfactorily. He moved that a Summer Session be instituted in Manitoba College, and that the Senate of that College be instructed to hold such Session until otherwise appointed—the Session to begin in April and terminate in August, 1893.

Dr. Laing referred to the action previously taken by the Assembly, showing that there was much diversity of opinion, and that in view of this he was unable to vote for the principle of Summer Sessions.

Professor Gregg spoke earnestly in favour of the proposal. The professors and lecturers were quite willing to do their part in the work a Summer Session would impose. The colleges existed for the Church, not the Church for the colleges.

Dr. Campbell, Renfrew, said we are all at one as to the object in view in seeking to institute Summer Sessions, but the difficulty of winter supply of mission stations East and West was great. It would be detrimental to mission stations in the East. The Summer Session is not to produce all the grand results expected from it. It will disturb the equilibrium of the colleges and be productive of unhappy feeling among the friends of the colleges. He thought it would be wrong to go forward in that direction. It appeared to him that the better plan would be the appointment of catechists who could work in these mission fields continuously.

Dr. Bryce thought that when Manitoba College was willing at some sacrifice to undertake the work of a Summer Session they ought to have the corollary support of the Church. The decision of the majority of Presbyteries is a mandate to this Assembly. This Assembly could find a committee that could carry out the Scheme. Dr. Robertson can find twenty five or thirty catechists each year, and if they had students to take care of the fields these catechists could give their services in eastern Ontario and elsewhere.

Dr. McCrae said that if this scheme which is being gone into in a half hearted way had been adopted thirty or forty years ago, the two Provinces, Nova Scotia and New Brunswick, would have been solidly Presbyterian. He was not sure that catechists were in sufficient numbers and qualifications to meet the requirements of our mission fields. Until some such scheme is put in operation he had not sanguine expectations of the future of Presbyterianism in the Maritime Provinces. In a few years there would be a sufficient number of young men to fill the colleges.

Dr. Warden held that the Scheme was not considered on its merits. If it is a summer session of Manitoba College, pure and simple, it would be injurious to mission work and the College. If it is designed that the students of other colleges are to be included, then that is not the mind of many Presbyteries. What we want in the prosecution of mission work in the North-West and elsewhere is the continuous services of the same man in each field, not a succession of students. The summer session would tend to weaken thorough theological education. It would require a much larger outlay of money. The Summer Session Scheme would only benefit one section. The scheme needed is one that will be for the benefit of the whole Church.

Mr. J. A. Patterson was anxious to see the mission work of the whole Church advanced. He held that the Presbyteries had voted intelligently in the matter of summer sessions when they had Dr. King's letter before them. An unfortunate circular having been sent out should not prejudice the minds of members against the plan. He thought it would be a mistake to reject Principal King's noble offer.

Rev. K. N. Grant thought it would be difficult to find the one man who would be able to remain continuously in the same field unless he was a candidate for D.D.

A. McLean Sinclair did not believe in the principle of summer sessions. He was opposed to a summer session in Winnipeg because it would interfere with the colleges in the East. It would draw away the men we need in the East. The summer session is not favourable to study. Winter is the best time for study.

Rev. D. D. McLeod said he knew how difficult it was to find supply for the mission stations. In his own Presbytery there were 120 such stations, yet he thought that the summer session would disorganize theological education. We have not yet been informed how it is to be carried out or the means provided for its maintenance.

Rev. J. Carmichael, Norwood, spoke in support of the summer session proposal.

Dr. Robertson wished that those who say there might be another scheme would bring it forward. He thought that the Presbyteries were profoundly thankful that the scheme proposed by the Senate of Manitoba College was presented. We have been too long neglectful in providing the means of grace in the Eastern province. We do not want to make the same blunder in the West. There are seventy-four students in the mission fields in the North-West. Distances are so great that students at college in winter cannot easily supply the stations. This season a large number of immigrants has entered Manitoba and the North-West. There, the Church that cares for the people will be the one of their choice. The increase of Presbyterianism in the North-West has been great. He was confident that the General Assembly will deal in a large and generous way with the necessities of the mission fields of the North-West. He defended his course in sending circulars appealing for students to labour in the North-West.

Dr. Laidlaw thought that Presbyteries might have the students under their care. There need not be apprehension as to difficulties and want of harmony should students take sessions in different colleges. That might rather be an advantage.

Rev. A. Campbell had come down from the North-West with great hopes that the Scheme would be adopted by the Assembly. If it is rejected he would go back greatly discouraged.

Rev. A. McLean Sinclair moved an amendment to the effect that, Taking all circumstances into consideration, the General Assembly does not see its way clear to establish a summer session in Manitoba, and remits to the Home Mission Committee to consider by whatever means the requirements of the Home Mission field may best be met.

Dr. Pollok seconded Mr. Sinclair's motion. At the evening session Rev. T. F. Fotheringham presented the report of the Committee on Sabbath Schools, and stated that great

and satisfactory progress had been made, especially in the work of higher education.

Copies of the Home Study Leaflets had been found to be very useful. "The Hand-Book of Sabbath School Management and Work" was mentioned by the Convener with approval. He referred to some of the favourable opinions expressed of the work by several who are eminent in Sabbath school work. He concluded by moving the reception of the report and the consideration of its recommendations *seriatim*, and the following are the recommendations adopted:—

1. That question No. 9 in the schedule of the returns from schools be changed to "What is the net increase (or decrease) in total membership?"

2. That the teachers' course proposed be added to the Syllabus as a fifth department, and that the Committee be authorized to prepare the regulations, etc., necessary for carrying it out.

3. That the "Home Study Leaflet" be recommended as a useful help in the preparation of the lesson.

4. That the Sabbath School Committee be authorized to publish the "Hand-Book of Sabbath School Management and Work," prepared at the instance of the Assembly of 1889, with the following words on the title page: "Prepared for, and recommended by, the Committee on Sabbath Schools of the Presbyterian Church in Canada."

5. That a stated collection in the congregations of the Church, on behalf of the Sabbath School Committee, be appointed by the General Assembly on the last Sabbath of September, the day already fixed by the General Assembly as a day of special prayer on behalf of the Sabbath schools of the Church.

Overtures were read from the Presbyteries of Lindsay, Whitby and Maitland on the relation of Young People's Societies to the Church. They desired that a Committee be appointed to organize such societies, and that they be under the care of the Church, and that a constitution be framed on the lines of the societies in the Scottish Church and the Y. P. S. C. E.

Rev. D. Styles Fraser presented the report of the Committee on Temperance. The first part relates to the movement for prohibition. Sessions, Sabbath schools, Christian Endeavour Societies and women's committees are recommended to form temperance committees, and a constitution for such societies be appended. The third section deals with the answers to the questions sent out by the Committee. These have been more general, full and definite than ever before. The reports as to the increase of the temperance sentiment are of the most encouraging character. Preaching of the Gospel and teaching in Sabbath schools have been very effective. There has been a diminution of illicit traffic. Toronto stands highest, as there is only one saloon per thousand inhabitants. The condemnation of intemperance is uniform all over the Church. In answer to a question, Mr. Fraser said that sufficient funds to defray the expenses of petitions had been received.

Mr. Walter Paul moved the reception of the report. He said that Dr. Mackay had the previous evening spoken of bottle Christians. Another kind of bottle in the family had made the efforts of many of the existing societies absolutely necessary. He thought that the report should be carefully read by all into whose hands it might come. He referred to the Parliamentary Commission. He believed it was the duty of all to aid the work of this Commission. In Montreal it was resolved to appoint some one to present statistics and all attainable information before the Commission.

Rev. George MacArthur seconded the resolution. In preparing his report for the Synod, he found it to be the most encouraging he had yet had to do with. In this report we had much to thank God for and take courage. He believed that the time is coming when the liquor traffic shall cease. Six hundred Church Sessions had given their opinions, and not one of them had a single good word for the saloon. He believed that the right thing was total abstinence for the individual and prohibition for the State. The recommendations that follow were adopted.—

Dr. Campbell, Renfrew, proposed a resolution to the effect that the Moderator, Clerks of the Assembly and Convener of the Temperance Committee bring before the congregations by means of a circular the importance of the case, and asking them to send contributions before July 15, and that the Moderator, Clerks and Convener of the Committee attend to the presentation of the case to the Royal Commission.

Rev. John Somerville seconded the resolution, which was unanimously adopted, as were also the questions to Sessions.

1. That this Assembly, having heard with gratitude that the lower courts of the Church so fully recognize the earnest and faithful preaching and teaching of the Word of God as the principal factors in the temperance reform, and that its importance, especially as it bears on the evils of strong drink, is of late years being more strongly emphasized with good results, urges all its ministers to give increasing prominence to sermons on temperance, and all its Sabbath school teachers to use the many opportunities they have to instruct their classes in sound temperance principles.

2. That this Assembly, having heard the unanimous and vigorous denunciation given by so many Sessions and Presbyteries in all parts of the Dominion of the saloon or dram shop, and deploring the large number of them that are reported as plying their demoralizing traffic in so many centres of population, desires to place on record its unqualified condemnation of the saloon, or dram shop, as a centre of most degrading influences, and a source of great danger to the Church and country, and its conviction that the license system has been proved insufficient to effectually remove the terrible evils of the drink traffic, and that, so far as legislation is concerned, nothing short of prohibition, rigidly enforced by the proper authorities, should ever be accepted as final or satisfactory.

3. That this Assembly accepts the appointment, by Parliament, of a Royal Commission of Enquiry into the liquor traffic as a step in the right direction, though very far short of the prayers of the petitions presented to the session of 1891, and instructs its Committee on Temperance to urge upon the Government the vigorous prosecution of the work of that Commission, so that its report may be presented at an early stage of the session of 1893, that there be time for dealing with the great question of prohibition, fairly and fully, without any unnecessary delay.

4. That this Assembly, recognizing that the saloon, or dram shop, has a firm stronghold in the pernicious habit of "treating," is gratified to learn that the "Commercial Men's Anti-Treating League" is meeting with much success in removing a serious temptation and in weakening the influence of the saloon, and expresses the hope that it may be the means of leading many to adopt the practice of total abstinence, in which alone there is absolute safety from the evils of strong drink.

5. That this Assembly gratefully acknowledges the good work done by the various temperance organizations, and an increasingly large portion of the press, in training the young and educating the public in the principles of temperance and prohibition, and recommends office-bearers and members of the Church to give them due sympathy, encouragement and support.

6. That this Assembly, fully recognizing the potent influence of woman in relation to the drinking customs of society and the importance of proper home training, earnestly recommends all the women of the Church to discountenance the use of intoxicants in family and social life, and all members to train their children in the principles of total abstinence and prohibition.

7. That, in view of the importance now attached to the scientific

teaching of temperance in the public schools of the country, and the provision being made for such teaching, this Assembly directs its Committee on Temperance to call the attention of the Provincial Educational authorities to the necessity of making suitable provision for giving instruction on the moral, as well as scientific bearing, of the use of alcoholic liquors, and that the Presbyterian Committee on Temperance be instructed to memorialize public school inspectors within the bounds to have the Temperance Manual systematically used in all the schools under their jurisdiction.

S. That this Assembly approves generally of the plan of organization, as contained in Section 2 of this report, and recommends it as a simple and practical plan for doing effective temperance work within the Church.

#### WEDNESDAY, JUNE 15

Dr. Laidlaw presented the report of the Committee on the nomination of Standing Committees, which with a few alterations was adopted.

Dr. Moore presented the report of the committee appointed to consider the duties of the proposed permanent secretary of the Foreign Mission Committee. In accordance with the report presented the salary voted is \$2,000 per annum and travelling expenses. It was also agreed to leave defining the duties of the office to the Foreign Mission Committee, and that the secretary be a member *ex-officio* of the Foreign Mission Committee.

Professor McLaren in eulogistic terms proposed that Rev. R. P. Mackay, Parkdale, be appointed Foreign Mission Secretary. Principal King in seconding the motion spoke very highly of Mr. Mackay's qualification.

Dr. Laing moved in amendment that Rev. D. D. McLeod be appointed Foreign Mission Secretary.

Rev. R. McLeod, Glenora, seconded Dr. Laing's motion. Dr. Moore proposed the name of Dr. J. B. Fraser, and spoke in support of his nomination, referring to the fact that he had been formerly recommended by the Foreign Mission Committee and was himself a missionary for a time in Northern Formosa.

Rev. John Somerville seconded the nomination of Dr. J. B. Fraser.

Rev. George M. Milligan in a few remarks proposed the name of Rev. A. Gandier of Brampton.

While the ballot was cast, Rev. J. Fleck reported for the committee on the appointment of an additional professor for Montreal Presbyterian College.

He moved that the report be received and that Rev. James Ross be appointed Professor of Homiletics, Pastoral Theology, Church Government and Sacred Rhetoric. He spoke very highly of his many qualifications for the office. Dr. Wardrop seconded the motion for the appointment of Mr. Ross. It was carried with the almost unanimity. The Alma Mater Society, consisting of the graduates, are to be empowered to nominate annually three of their number to represent them on the Board. This also was agreed to.

The debate on the question of a summer session in Manitoba college was resumed by Dr. Cochrane. He referred to the effort made several years ago, to secure an alteration of the time of holding a summer session, when it was found to be impracticable. Circumstances in the North-West have changed very much since then, and something ought to be done to meet the necessities of the Home Mission field. He did not think that students would benefit by going from college to college. He would like with all his heart to see summer sessions, but the Assembly ought first clearly to understand what such a movement would involve. Is the Church prepared to raise \$10,000 additional for Home Missions this year.

At this point Dr. Warden reported for the scrutineers that Rev. R. P. Mackay had eighty-four votes for the appointment of Foreign Secretary. Dr. Laing moved that Mr. Mackay be appointed Secretary to the Foreign Mission Committee. Rev. D. D. McLeod cordially seconded the motion, and Rev. R. D. Fraser and Rev. A. Gandier gracefully indicated their desire that Mr. Mackay should have the fullest and most cordial support of the Church. The Presbytery of Toronto were empowered to take the necessary steps for releasing Mr. Mackay from his charge that he may enter on the duties to which he has been appointed.

Rev. Dr. Proudfoot gave an explanation of his position in moving that the report on Summer Sessions be laid on the table. He was not unfriendly to the proposal, but it should be demonstrated that it will meet the case. If we resolve on a summer session, let us go into it with all our heart.

Principal King, in referring to the urgent needs of the field, spoke of the difficulty of finding men properly fitted for the work. No other expedient for meeting the difficulties of the case has so commended itself to the Church as that of a summer session. There are difficulties in the way of carrying it out. The college in Manitoba must have aid from the other colleges. It would be difficult to teach efficiently Systematic Theology by a succession of professors rather than by one man. The scheme would necessitate a succession of professors. If it would be an advantage to Home Mission work, then there would require to be a large increase in the number of theological students in Manitoba College. If the scheme were adopted, it would, on the most economic lines, entail additional expense. He for one would do nothing and say nothing that would foster hostile feelings among the other colleges. The scheme is proposed purely in the interests of the mission fields, but it is attended with considerable risk to the interests of the colleges. It will be a serious matter to make the experiment, but he will loyally carry out the decision of the Assembly.

Principal MacVicar stated that he was by no means indifferent to the claims of the mission field, but he believed that however wisely the experiment may be carried out the colleges will suffer, the cause of theological education will be injured. The short summer session of a few months during the hottest season of the year will certainly not be conducive to the advancement of theological learning.

Rev. A. F. Tully thought that as we had heard from the colleges, it was now time to hear from the Presbyteries. We cannot forecast what the results of a summer session would be. Dr. MacVicar speaks of the irregularities that would result. He went on to answer some of the arguments adduced in the course of the debate. He was of opinion that the scheme should have a fair trial.

Dr. Mungo Fraser thought we should not engage in such an enterprise without knowing where the money is to come from.

Rev. G. M. Milligan had the impression that our ministry is not receiving the calm, leisurely and efficient training that would fit them for their work. We should not lower our standards but raise them. We are already sacrificing theological education to the exigencies of our mission fields.

Professor Scrimger last year expressed himself as favourable to the proposed scheme. He held the same view still. He would yield to no man in his belief of the necessity of a thorough theological education, but he did not think the experiment would prove so disastrous as some were inclined to predict. He did not deny that there might be difficulty of a want of harmony among the colleges, still he did not think the danger was very great.

Mr. R. McQueen believed in a thorough education for the ministry. The Principal of Manitoba College has generously offered to carry out the scheme and there seems to be a consensus of opinion in the Church that it is the only available scheme yet proposed.

Rev. J. Pringle, from his intimate knowledge of the necessities of the mission field, thought that it was plainly the intention of the Church that the experiment of a summer session in Manitoba College be made. There is no antagonism between East and West. If the measure is revolutionary, revolutions have done good.

Rev. D. M. Gordon, as mover of the resolution, wished to say a

few words in reply. He thought that those who opposed the new movement should have presented a real amendment, one that would have proposed a better plan. If mission stations obtain winter supply there must of necessity be an increase of expenditure. It will not meet all the requirements of the case. A scheme must be tried before its success can be demonstrated. What fresh methods have been suggested? Mr. Gordon analyzed the returns to the remits by the Presbyteries, and from that analysis showed that there was great unanimity on the subject throughout the Church.

Dr. Mackay submitted the draft of the loyal addresses to the Queen and to the Governor-General, which were adopted.

John Charlton, M.P., in the absence of Dr. Armstrong through ill-health, presented the report of the Committee on Sabbath Observance. Mr. Charlton said that legislation on Sabbath observance is peculiar to the Anglo-Saxon race, Great Britain and her colonies, and in the United States. Such legislation is not designed to compel people to be religious, but to permit people to be religious. It is to preserve the rights of conscience. That is the object of the law that is now before the House of Commons. It has been objected that the Legislature has nothing to do with matters of an ecclesiastical character. The decalogue contains laws which must be subjects of civil law. It is also objected that such legislation as is now sought is inconsistent with human rights. We have the right to legislate for the preservation of man's right to the enjoyment of the Sabbath rest and opportunity. It is in the interests of public morality. It protects the rights of conscience. It is a law in the interests of higher education. It protects the home, and hence it is the bulwark of the State. It prevents crime. It promotes the prosperity of the State. He then gave details concerning the provisions and the progress of the bill in the House of Commons. It has met with determined opposition in the House. There can now be no more progress made with the Bill this Session. It was desirable that we should have the backing of the Christian sentiment of the country. There is an influence that some legislators care for, the votes of their constituents. Popular agitation is needed. The Christian sentiment of the country needs to be awakened. It is a matter of the greatest importance. He illustrated how the Sunday newspaper had spread its demoralizing influence in the United States. We must fight for our rights in the preservation of the Sabbath. He expressed his conviction that at all events the Canadian department of the World's Fair will be closed on the Sabbath. Mr. Charlton concluded by making a motion for the reception and adoption of the report.

The Hon. David Laird, Charlottetown, P. E. I., seconded the motion. He said Mr. Charlton had to encounter many difficulties urging legislation for the better observance of the Sabbath, and it is the duty of the Christian community to uphold the course he has followed in this respect. He agreed with all that Mr. Charlton had said on the evil influence of the Sunday newspaper. He was glad to see that throughout the Dominion the tone of public sentiment respecting the Lord's Day was improving. But desirable and necessary as legislation is, the cultivation of a proper regard for the Sabbath in the Church and the home, is the most effective means for securing it, and that the pursuit of worldly pleasure on that day has an injurious influence.

Dr. Jackson in support of the overture from the Guelph Presbytery stated that the grounds of the Chicago Exposition are now open on the Sabbath and charges for admission being made.

Dr. Laidlaw complained of the number of railway trains run on the Sabbath Day. If we are in earnest we will not be content with preaching an annual sermon, but will be instant in bearing testimony against Sabbath desecration.

Mr. George Hay said that the running of railway trains can be stopped. Our Lord knew what the exigencies of the future were and He legislated on the subject. There is an amazing amount of apathy on the subject. Mr. McQueen and Dr. Moore spoke also in support of the first recommendation. In explanation Dr. Torrance stated that since representations had been made against the opening of the post office at Lethbridge that the post master has resolved to close his office and take the risk of dismissal if the Government choose to take that course.

A lively discussion arose on the sensational methods of Sabbath services as advertised in the Saturday newspapers. The following are the recommendations adopted:—

1. Same as last year, viz: "That ministers of our Church be careful to bring before their congregations the nature and sanctions of the Sabbath Day as they have opportunity, and that at least one sermon during the year be devoted to the subject."

"That parents in their home instructions and teachers in the Sabbath schools take pains to instil into the minds of the young the teachings of Scripture in regard to the Sabbath Day."

"That the ministers and members of our Church, and especially those on our various Sabbath Observance Committees, seek, as they have opportunity, to use the press in influencing public attention to right views on Sabbath observance."

2. That the General Assembly express its strong disapproval of opening of post-offices on the Lord's Day, and that the General Assembly memorialize the Government in regard thereto.

3. That the Assembly express its general approval of the bill for the better protection of the Lord's Day now before Parliament, authorize the Moderator and Clerk to sign a petition in favour thereof, and appoint the members of its Committee on Sabbath Observance as its representatives in the Lord's Day Alliance of Canada.

4. That the Assembly join with other bodies in urging that the Commissioners and Directorate of the Columbian Exhibition, to be held in Chicago, to close the Exhibition on Sabbath Day; and that the Assembly also petition the Government of Canada to direct the closing of all exhibits over which they may have authority and authorize the Moderator and Clerks to sign the necessary documents relating to the matter.

5. That a circular be sent to Presbyteries containing questions for the purpose of eliciting information, and that Presbyteries be recommended to call for reports from their Committees on Sabbath Observance at a regular meeting of Presbytery.

#### THURSDAY, JUNE 16.

In connection with summer sessions Dr. Warden moved that in view of the adoption by the General Assembly of the principle of a summer session, the Home Mission Committee (Western Section) be instructed to consider what action, if any is necessary, to secure the increased amount required for the work entrusted to their care, and more especially to consider the proportion of work in the Home Mission fields in Ontario and Quebec, as is done in the Maritime Provinces by means of a synodical committee and to report to next Assembly. In supporting the motion, Dr. Warden referred to the increased cost the Scheme adopted entails, and to the possible injury that mission work in other provinces may sustain from the present sweep of a North-West wave.

Dr. Campbell, Kennew, seconded the motion.

Principal King made some explanations concerning the financial affairs of Manitoba College.

Dr. Robertson said a few things in defence of the methods of carrying on work in the North-West. They wanted a new policy for the West. The policy of the East in the past had been one of neglect and loss. He proceeded to show that the average of contributions was higher in the West than in the East.

Dr. Gordon moved that the Home Mission Committee should consider the propriety of giving increased remuneration to the student missionaries labouring in the more remote mission fields. The motion was adopted. For the proper working of the newly-adopted scheme,

Dr. Gordon moved that the authorities of Manitoba College be empowered to obtain the requisite assistance in teaching during the summer from among the theological professors in the other colleges and others who may be willing to take part in the work of instruction.

Rev. D. M. Gordon next moved that a special fund be raised of \$1,500 to meet the expense incurred by carrying on the summer session, and that a committee be appointed to receive contributions from congregations and individuals.

Dr. Warden then moved that the motion be laid on the table.

Dr. King explained that the position of Manitoba College was different from that of the others. The time may not be far distant when that College may be entirely supported by the North-West.

Dr. Warden's amendment was voted down.

D. J. Macdonnell suggested that instead of a special fund the increased amount be raised in connection with the ordinary fund.

The suggestion was accepted.

Mr. Gordon moved a resolution to the effect that students attending a summer session shall labour in the mission field in the winter preceding or following such session.

The second part of Dr. Warden's motion relating to Synodical Committees, that the question be remitted for consideration of the Home Mission Committee, was withdrawn.

President Forrest then presented the following resolution, which was adopted: That the General Assembly appoint a committee to take into consideration the relation of all our colleges to the Church, to consider the practice which prevailed in the various branches of the now united Church prior to union, regarding the appointment of theological professors and to suggest some plan by which uniformity of practice shall be secured and report to next Assembly.

Rev. J. Fleck presented the report of the committee appointed to consider students' applications, which was substantially accepted.

President Forrest, in the absence of Rev. T. Sedgwick, presented the report of the Committee on the reception of ministers from other Churches. Rev. A. Gray, from Presbyterian Church of the United States; Rev. E. D. Pellier, Congregational Church of the United States; Rev. James McCaul, formerly of our Church, now of English Presbyterian Church; Rev. Joseph McCracken, of the Church of Scotland; Rev. Andrew Millar, Original Secession, Scotland; Rev. Alexander Miller, Free Church of Scotland; Rev. Joseph Elliott, United States Presbyterian Church; Rev. J. C. Graeb, German Evangelical Association; Rev. J. W. Nelson, United States Church; Rev. J. K. Smith, D. D., formerly of our own Church, at present in connection with the United States Church; Rev. B. McLellan, United States Church. The report recommended that one or two other applications be not granted. The reception of Rev. James Fitzpatrick by the Presbytery of Montreal was concurred in, but that no precedent be thereby created.

At the afternoon session Dr. Torrance presented with brief and comprehensive remarks the valuable report of the Committee on Statistics. The following recommendations were approved of, and Principal MacVicar moved that the report be received and adopted, and that the thanks of the Assembly be tendered the Committee, and especially the Convener:—

1. Your Committee would call attention to the neglect of many vacancies in not sending in their reports, and would ask the Assembly to renew its injunctions to Presbyteries to require these.

2. That Presbyteries be enjoined to call upon their Clerks, or Committees on Statistics, when there are such, to report at some meeting, say in March, or as soon thereafter as practicable, the names of congregations and vacancies that have not reported.

3. That congregations be enjoined not to report in their statistical and financial returns to Presbyteries moneys that have not been actually remitted to the Treasurer of the Church for the different Schemes.

4. That Women's Foreign Missionary, Young People's and kindred societies in connection with congregations, that have undertaken the collection of moneys for religious purposes, be requested to furnish the treasurer of the congregation, or to report at the annual meeting of the same, the amounts they have collected, so that the congregations may be credited with these, and that they may appear in the reports of their operations.

5. That local treasurers, or the agent of any Scheme, who have collected subscriptions in different localities, be asked to report the amounts and objects to the treasurer of the congregations to which the subscribers belong, that they may be entered in their books and included in the returns made to the Committee on Statistics.

6. That it be referred to the Committee to be appointed, to consider and provide for inserting a column in the Statistical Report, enquiring if Young People's or other societies have been formed in congregations and stations as auxiliary to the Home Mission Committee, and another in the columns on Finance for entering the amounts collected.

7. That Sessions be required to procure from the superintendents of all the Sabbath schools and Bible classes in connection with congregations and stations the actual number of those enrolled in each, so that the returns may be complete.

Dr. Torrance then presented the report of the Committee on the Distribution of Prohibitions, which was received and adopted.

Dr. Robertson reported favourably on behalf of the committee appointed to consider the proposal for the formation of a Synod in British Columbia, defining the boundaries of the Presbyteries of Kamloops, Westminster and Vancouver Island, composing the new Synod, and concluded that the Synod of Columbia meet in St. Andrews Church, Vancouver, on the third Wednesday of July, 1892, and that Rev. D. McKee, Victoria, be the first Moderator.

Dr. Reid presented the report of the Finance Committee, which showed that there had been a gratifying increase in the contributions to the Schemes of the Church. Attention was directed to the state of the Assembly Fund. Some congregations had not contributed anything during the year, and it is recommended that Presbyteries should see that the reasonable claims of this fund may be met. Copies of the Minutes and Reports to be sent to each minister and Session and deacons' court or board of management, and that others desiring to obtain a copy should inform the Clerk of Assembly before July 1, to whom they will be sent for fifty cents.

Mr. A. Jaffray moved that the report of the Committee on Standing Committees be adopted.

Dr. Laing presented the report of the committee on the formation of the new Presbytery of Algoma, defining its boundaries and proposing that the first meeting be held at Gore Bay, Manitoba, on the third Wednesday of July, and that Rev. D. H. McLennan, Bruce Mines, be the first Moderator, and that the Presbytery of Algoma be in the bounds of the Synod of Toronto and Kingston.

An overture from the Synod of Hamilton and London and one from the Presbytery of Montreal, prayed for the rescinding of the law requiring students to spend two years, and ministers received from other Churches to give one year's service before settlement. The overture was supported by Dr. Proudfoot. He considered that the legislation passed by the Church on this subject has a tendency to lower the character of the theological education. Dr. Laing followed in support of the overture. President Forrest moved and Dr. Robertson seconded the motion that these overtures be laid on the table for one year.

Professor Gregg spoke in support of the overture, and Rev. D. A. McRae against it. Dr. Proudfoot's motion was negatived.

A deputation composed of Messrs. J. R. Dougall, A. M. Featherstone, J. H. Carson, Dr. Bazin, representing the Dominion Alliance, appeared before the Assembly to ask for the Church's co-operation in the fight for prohibition. The Moderator assured the deputation of the sympathy of the Assembly and of the Presbyterian Church



with the efforts that had been made to suppress intemperance in this and other countries.

The report of the Committee upon the *Presbyterian Record*, showing that its circulation and influence are extending, was presented by Rev. Dr. Campbell, of Montreal, and adopted.

When the evening sederunt was opened the Moderator made an important statement. He said that he found from statistics of the Church that the Assembly would be entitled to send four more delegates to the Council of the Presbyterian Alliance, which will meet in September, as the rule was that Churches were entitled to send one minister and one elder for every hundred ministers in its body. The Presbyterian Church in Canada had over 900 ministers. Sixteen representatives had already been elected on the basis of a total of 80 ministers. The following additional delegates were elected: Rev. Thos. Sedgwick, Halifax; Rev. Dr. Robertson, Winnipeg; Mr. D. Morrice, Montreal, and Hon. David Laird, Charlottetown, P. E. I.

In relation to the overture which had been presented on the subject of young people's societies, this motion, moved by Rev. Mr. McLaren, and seconded by Rev. Dr. McKay, was adopted: The General Assembly receives the overture, and in view of the desirability of having the young people of our Church organized under the sanction of the General Assembly for the culture of their spiritual lives and training them for Christian work, and the efforts in extending the work of Christ's kingdom, the Assembly appoints a committee to consider how these ends may be attained and report to the next Assembly. The committee was appointed as follows: Revs. Dr. Wardrop (Convener), Dr. Parsons, John Somerville, Dr. J. R. Dickson, R. D. Fraser, Dr. A. B. Mackay, J. McGillivray, W. G. Hanna, John Pringle, Dr. Duval, R. Johnston; Messrs. Walter Paul, R. Kilgour, John Smith, Dr. Macdonald and J. M. Clark.

Rev. Dr. Mackay, of Crescent Street Church, Montreal; Rev. William Farquharson, Sydney, and Rev. Dr. Middlemiss, Elora, were appointed to represent the Assembly at the jubilee of the Free Church of Scotland, to be held next year.

Communications expressive of their kindly feelings towards the Assembly were received from the Reformed Church in America and the Evangelical Church of Italy. It was agreed that suitable replies be made.

The report of the Committee on the Consensus Creed was received and the committee reappointed, with the addition of the four new delegates to the Presbyterian Council.

The customary acknowledgments were made. The Entertaining Committee in Montreal, the Railway Companies, etc., received due recognition. It can be said that the oldest of the great Canadian railways, the Grand Trunk, carried its contingent in safety and comfort, and kept schedule time to the minute.

This concluded the business. Rev. Dr. Reid offered up prayer, and the Assembly was declared adjourned by the Moderator.

## Our Contributors.

### JERUSALEM REVIVING.

#### MISSION WORK—MUL-TUM IN PARVO.

The busiest season in Jerusalem is approaching. The cholera in Damascus—if cholera it really was—has completely disappeared for weeks past, and quarantines have been raised all along the line. Travellers, deterred the last three months from coming, are arriving, and are expected to arrive in larger numbers than usual. I have to prepare for the Sabbath services just the same, whether I get help or not, as also an address for the weekly missionary prayer-meeting, and now besides, as the sequel will tell, for a long lecture to the Jews on Saturdays. Jews come more frequently and numerously than hitherto. There is much I would like to write, historical, descriptive and prophetic; journeys to Hebron, Mizpeh, the Jordan, etc., 1891 and the Jews a sad year of persecution and atrocities; but I may not find leisure to use the pen as frequently as I have recently; and therefore this paper must be devoted to mission notices, and in briefer style than ordinarily. Other subjects can wait.

#### A JEWISH WEDDING.

Jewish weddings are laborious and toilsome affairs lasting a full week. In other lands the marriage ceremony of Shihah Berachot—"seven blessings," or benedictions, takes place directly after morning worship, when the congregation of the bridegroom's synagogue accompany him to his own house, to which the bride had the previous evening been conducted, wearing the bridal crown, in a torch procession, and amid instrumental music, singing and joyous shouts. Here it is in the afternoon, and at the bride's house, and she is then taken by her female relations to her new home. Everywhere the bridegroom puts a wedding ring on his bride's finger, saying, "Beloved, thou art consecrated unto me according to the law of Moses and Israel," and just then some one dashes to the ground a valuable glass or China article, as a reminder of the captivity and of Jerusalem being still trodden down of the Gentiles.

The son of a leading rabbi, an occasional visitor to this mission house, married lately, and invited us to the wedding. As I could not spare time to go to both houses, Mrs. Ben Ohiel and myself went to the bridegroom's to welcome the bride, who had to come from a good distance. We were welcomed cordially, and, to my surprise, and doubtless to the amazement of all, my young friend, the bridegroom, sat by my side and afterward walked by my side on the verandah all the time of waiting. We were treated, as usual here, to sweets and coffee in the bridal room, where a gaily-dressed and ornamented divan was ready for the bride. By-and-bye the sound of carriage wheels was heard, and the bride and her friends alighted, and she walked up the incline and into the house, dressed in white, a long veil and orange blossoms adorning her long tresses, visible to the public for the last time, and so erect, so slowly and deliberately, that she looked like a beautifully-attired marble statue. The bridegroom then left standing by me and, joining his venerable father and elder brother, also a rabbi, went forward a few steps to meet the bride, and he and his father took her by the hand and conducted her to the divan. There was music, singing and the la-la-la joyous shouts, to be heard

only in the Orient and Africa. At the door of the house the bride stood still while some sweet was put into her mouth by the mother-in-law, and a cake was broken into pieces over her head, the pieces falling outwardly, and were scrambled after by the women standing by. They wished us to stay, for there was to be more music and singing, perhaps also the dancing of women, but I could not spare more time, and so presenting them our congratulations in Hebrew, we left.

We were afterward invited to an evening of festive music, but preferred giving them an afternoon call, and inviting them and their friends for an evening in this house on February 3. They came—two rabbis, fifteen men, four ladies and eight children, twenty nine in all—and spent a pleasant evening with us, minus, however, the bride, who was not quite well; but she has called since. The little girls sang prettily in French and English too. The rising female generation of the well-to-do Jews in Jerusalem will be far superior to their mothers. We always encourage parents to bring their children with them, so that their young minds may get accustomed to associate pleasantly with Christians, as a preventive against prejudices and bigotry, so apt to grow up in them from childhood. Everything that can break that iron wall of partition between Jews and Christians, and particularly Hebrew Christians, is a great gain, preparatory to a friendly consideration of the Gospel. Then, again, the young do not soon forget what they hear of Gospel truth.

We sang Christian hymns to them in Spanish and English, and I had pleasant conversations with the men and the rabbis, and once for nearly an hour a pretty stiff discussion with a group of the young men on one side of our spacious upper-room; and most of them have called once and again since.

#### JEWS ASKING FOR STATED MEETINGS.

Speaking incidentally to a group of Jews of the work the Lord gave me to do at Smyrna years ago, where three services were held in succession every Lord's Day afternoon in English, Judea-Spanish and modern Greek, the first two by myself and the last by an Athenian spiritual son, who is still preaching the Gospel in that same city, and of God's blessing in the conversion and baptism of several Jews, among them the son of a former chief rabbi of Jerusalem with his wife and children. They requested me to hold stated meetings for them on Saturdays from ten to twelve. Accordingly on Saturday, the 20th inst., I commenced a series of lectures on the Messianic Prophecies and their fulfilment in the Lord Jesus, with singing, reading of the Word and prayer. There were fourteen men, three women and several children present. Singularly those who made the request were prevented from attending by causes beyond their control, as they explained afterwards. The 27th was stormy, but yet six came. Advertising was suggested, but I objected, preferring slower and surer growth to any crowd at the outset, particularly as the meetings are sure to provoke persecution, which only those who have already heard the message and love to hear more will withstand.

A Hebrew-Christian labourer here, a Plymouthist, draws a number of Ashkenazim Jews to a weekly meeting by charity distribution. Of course he gets the poor and destitute. Those that come to me would disdain to be so treated. And he ventures to print that he has "the approval of other labourers in Jerusalem to his *modus operandi*." Not mine, certainly. For obvious reasons, which I have no time to argue, I deprecate that mode of drawing men to hear the Gospel, and greatly doubt its efficacy. "The poor have the Gospel preached to them" was a glorious and evidential characteristic of our Lord, nor was He indifferent to their temporal needs, but fed them miraculously once and again; but He upbraided the multitude for seeking the loaves rather than His doctrine. That Hebrew worker gives the poor Jews in a month more than I have given in a year.

#### JEWS ASKING BAPTISM.

At least five men have recently asked to be baptized, but they must first give the most conclusive evidences of conversion to God, and those that are married wait till by prayer and teaching they bring their wives to the foot of the cross. One, a young man from Hebron, who was reader or minister of a synagogue there, is now an inmate of this mission house, under instruction as a candidate for baptism, and thus far I am satisfied of his sincerity and earnest desire to take up the cross and follow Jesus. Will friends think of him and pray for Him? It is no light cross Jewish converts have to take up—the severance generally of the dearest human ties; curses and revilings, persecution in many ways, and, what is perhaps not less trying, the loss of the means of livelihood, till they can find some occupation, for the Jews do not longer employ them, and do all they can to thwart their temporal prospects. But firm conviction of the truth as it is in Jesus and the grace of God can overcome mountains. Great harm is done by hasty baptisms. It is wisest to wait till the converts are well grounded in the faith and able to stand fast in the liberty wherewith Christ makes His people free.

From my occasional entries in a memorandum book I quote a few as illustrations of daily work:—

New Year's Day.—Among others, two of the most influential lay Jews called to wish us the compliments of the season.

A day or two after.—Three Roman Catholic priests—one Hebrew, one English and one French—on the same friendly errand. The English is always delighted to hear of my

labours among the Jews, the French loves to hear me expound prophecy, etc. Have returned their visit and was cordially received. Evening. Editor of the Hebrew newspaper, the *Light*, till past midnight in discussion of national and religious topics.

January 5.—Long conversation with a young Jew, professor at a high school, who wants to be a Christian, four other Jews and a Jewess. Visit of condolence to one of the leading Jews, whose wife fell from a horse and was killed on the spot. Poor editor named above has lost his wife recently, and now three young sons in succession from diphtheria.

January 23.—Four Jews, one a defender of Talmudic Judaism through thick and thin. A long, stiff controversy.

February 6.—Ten Jews in course of day, some knowing French and given to reading novels. Lectured them against that pernicious habit, the moral deterioration of youths.

February 10.—Seven Jews, three till eleven p.m.

February 9 11. Three sad days. Expulsion of Persian Jews. Busy, in concert with rabbis and leading Jews, to alleviate their terrible hardships, with some success in the end.

February 11.—Several Jews in the evening till a late hour. Sat up writing report to Consul of the harsh and cruel expulsion of the Persian Jews, at his request, for transmission to English Foreign Office.

February 13.—Eight Jews from ten a.m. to two p.m. Then two; and three men, four Jewesses and three children from three to seven p.m.

February 18.—Two, frequent visitors for months past, want to break with Judaism—to be baptized—and for this end to seek work on the railway. After long conversation, gave them letter to a friend in Jaffa to help them to procure employment on the line. They went to Jaffa that evening. I hear that they succeeded in getting appointments. Both are capable men, well instructed and speak French.

February 20.—Saturday—first lecture on the Messianic Prophecies. Directly after, three men came, then two and five Jewesses, later the bride and bridegroom and a friend of his and a Jew and his son. In the evening two rabbis with their six sons, mostly grown-up men, and the wife of one of the sons—in all twenty-four, and the seventeen and three children at the lecture, making forty-four.

The servant reports several groups coming to the door during the lecture, but hearing that so-and-so was present, shrunk from coming in. He computed them as some fifty persons, but that must be an exaggeration. Probably some groups called more than once—they are so timid of each other and so fearful of being denounced to the rabbis for coming.

February 22.—Grandson of the chief rabbi; two learned Jews and a Carait.

February 27. Storm and rain. Only three men came, and took up the afternoon, making nine with the six at the lecture.

February 28.—Lord's Day. American ladies and gentlemen, a Canadian and an Australian, travellers, at the services.

February 29.—Morning. One of the converts, who desires baptism, has just left me. He works in his father's shop—iron-workers. The father is a bigot, and has been persecuting him for coming to me, reading Christian books, etc., and now he has turned him out of the shop. The son is well married, and the wife has some money of her own, but is completely under the influence of her father-in-law, but yet she has been in this house more than once, brought that she might hear the Gospel from my lips—a difficult and complicated case, calling for prayerful and judicious advice.

Of single visitors I cannot take notes, nor always of groups. Time fails me for all I would like to do. Another Jewish visitor is just come, and now I must go and speak to the girls of my daughter's class, some fifteen to twenty. The mother of the enquirer, an inmate of this house, and his two younger brothers have called, also three Jewesses. Other duties demand attention, and must conclude abruptly. Pray for us and our work, dear Christian readers, and remember our needs.

A. BEN OHEL.

Jerusalem, February 29, 1892.

P.S.—One of the Lord's stewards on the west side of the Atlantic—I do not yet know whether I am free to mention his name—with a liberal heart devising liberal things, having read of the great need of an evangelistic hall and mission premises in Jerusalem, writes to me: "I would like to have the pleasure of purchasing the ground and also contributing toward the erection of the building."

I invite the Lord's people of all the Presbyterian and Evangelical Churches of Christendom to participate likewise in the privilege and blessing of providing Jerusalem the City of the Great King—with the requisite "house of prayer for all peoples." Who is there that would not esteem it a high privilege to contribute a few stones for such a building in the City of our Redemption? And let God's people remember also the labourer and his family of co-workers and the daily needs of this mission of faith and truth in the Lord. Contributions, small or large, will be promptly and gratefully acknowledged. He gives twice who gives quickly. God loves cheerful givers.

A. BEN OHEL.

Jerusalem, Palestine, March 1, 1892.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 22nd, 1892.

THE Assembly did well when by a unanimous vote it decided to hold the next meeting in Brantford. Brantford is an enterprising, capable, plucky city, and will entertain the Supreme Court in good style. The only danger will arise from over entertainment. The Winnipeg people were so hospitable that the Assembly could scarcely get down to business, and the same difficulty may occur in Brantford. However, members of Assembly can stand a good deal of that kind of treatment.

USED to describe the weather, hot and cold are relative terms. On the afternoon of Monday, the 13th, when the mercury was up at 92 in the shade and the members of Assembly were sweltering in the heat, our excellent Foreign Missionary, Mr. Wilson, just returned from India, seemed to enjoy the weather immensely. "Pleasant afternoon," said Mr. Wilson to his friends in a manner that left no doubt he thought the weather about right. Next evening when everybody else rejoiced in the coolness, Mr. Wilson wore his overcoat. Seven years' residence in India changes a Canadian's opinion about the weather.

THE venerable Dr. Douglas has been pouring another broadside into Sir John Thompson. Manifestly the eloquent Doctor does not think that Methodism, turned into Roman Catholicism, possibly into Jesuitism, makes a good compound. The situation is made comic by the youthful Methodist who represents East Toronto in Parliament. He comes to the help of Sir John, gives him the highest testimonials, and gravely asserts that Dr. Douglas' references to the Redistribution Bill "suggest a very strong political bias." Of course *he*—the thick-and-thin, all-night and all-day supporter of Sir John Thompson—is entirely free from political bias. The spectacle of Emerson Coatsworth, jun., lecturing Dr. Douglas cannot be taken seriously.

NOBODY in the General Assembly or out of it, so far as we know, ever advocated the holding of summer sessions in Manitoba College or any other, because summer sessions are a good thing in themselves. The general opinion in the Church is that the movement is an experiment both in regard to the effect it may have upon theological education and upon Manitoba College in particular. Still it was an experiment that had to be made. There is some risk, but the risk had to be taken. Possibly there is less risk in the course pursued by the Assembly than there would have been in trying to supply the mission stations in any other way. Gathering up men in all parts of the country, men poorly equipped or not equipped at all, and pressing them into the service might soon lower the standard of the pulpit more than it can be lowered by summer

sessions. The system of licensing and ordaining men in advance, and allowing one or two sessions to be taken in the mission field instead of in College, is infinitely more dangerous than teaching in summer can possibly be. Of course the movement is a new departure, but it may have saved the taking of more serious departures.

THE formation of three new Presbyteries and a new Synod was about the best work done by the Assembly. British Columbia covers an area almost as large as the Provinces of Quebec and Ontario, but until last week the whole Pacific Province was one Presbytery, and the members had to travel fourteen or fifteen hundred miles to attend a meeting of Synod. Ministers labouring in what is now the Presbytery of Algoma had to travel three or four hundred miles to Presbytery meetings if they attended. Congregations three hundred miles from their Presbytery seat have all the disadvantages of the Presbyterian form of Church government without any of the advantages. The objection that a small Presbytery is sometimes a very unsatisfactory court for judicial business has some force. It is seldom well to put much power into the hands of a few men, however good the men may be. But these Presbyteries may not stay small in numbers for any considerable time, and judicial business is but a small part of the work of the Church. The right of appeal is so freely used in the Presbyterian Church that local influence if wrong can easily be overcome by a higher court.

QUEEN'S COLLEGE stands in the very place which the Church selected for the venerable institution. The relation of the University and the Theological Hall is the relation formed by the Church. The legislation sought and obtained in '74 defining the relation of the institution to the Church was sought and obtained by the Church. In '85 the authorities of the College asked for additional legislation in the line of that obtained in '74. The Church granted permission. In '89 the additional legislation was obtained in the full light of day. In fact the light was fierce as well as full, for the old question of Provincial rights came up when the Bill was before Parliament. In June, '89, the General Assembly approved and endorsed the new legislation sought and obtained by its consent. Every step taken by the institution has been taken with the consent and approval of the Church. Now we submit that it is not British fair play, to say nothing of Christian principle, to put the College in a certain place and then kick it because it is there. How would a man like to have his relations fixed and his duties assigned by the Church, and then have an agitation raised to stop his little salary because he was in the place the Church put him?

A VISITOR to Montreal at the present time, we mean a visitor who reads the newspapers, is strongly tempted to think that if the people are enterprising and capable, the kind of Government they have is not of much account. For some months past, outsiders have been told that a revolution was in progress in Quebec. The Province had a "crisis" or something of that kind. When you visit the city you find that Montreal is more magnificent than ever. If there was a "crisis," it certainly did not affect the appearance of the commercial capital of the Dominion. Splendid mansions still adorn the mountain, handsome carriages still roll along Sherbrooke Street, and brown stone blocks seven or eight storeys high persist in going up on Great St. James Street. Vessels flying every kind of flag float in the harbour, and the Protestant churches never were as numerous or as well equipped. It would be wrong to say that it makes no difference how a country is governed. It is true, however, that a spirited, enterprising, capable people can get on in spite of bad government. Even the government of a Mercier cannot keep back a city like Montreal. The prosperity of a country is no proof that its government is either good or bad.

THE action of the Assembly in receiving and adopting by a very large majority the report of Queen's College, implies a distinct and emphatic disapproval of the practice, unfortunately too common, of discussing Church affairs in the newspapers before seeking redress for wrongs, real or imaginary, in the way prescribed by the Church. As a court of final resort the press may be legitimate, but it should not be used as a court of first resort. Trial by newspaper may be proper when justice is denied by trial before the constituted authorities. A man smarting

under a sense of wrong, or refused substantial justice by the use of technicalities in a civil or ecclesiastical court, is justified in appealing through the press to the larger tribunal of public opinion. That, however, is an entirely different thing from creating a volume of public opinion in favour of your case by writing in the newspapers and then bringing your case into court. Many a congregation has been injured by having its affairs paraded in the newspapers, and the practice that injures congregations cannot be good for a college or for the Church as a whole. Even the members of Assembly who voted against receiving the report might not like to have all the affairs of their own congregations discussed in three or four daily newspapers. There is a right and a wrong way of doing everything.

ONE of the most pleasant features of the Assembly was the visit and address of the Rev. Dr. Gray, ex-Moderator of the Church of Scotland. The Doctor is one of the grand old men that seem to abound on the other side of the water, and his appearance indicated that old men are well cared for in the old land. His speech was a model—just dignified enough for an ex-Moderator of the Kirk and popular enough to please almost everybody. An occasional gem gave point and increased lustre to an address, bright, cheery and hopeful in all its parts. Referring to the large number of Scotchmen coming to Canada and to the aid given by the Kirk to our Home Mission Fund, the venerable Doctor said: "These are our children, and we are not going to lay them down on your door-step, ring the bell, and leave you to care for them. We will send you some help." The slow progress made towards Union of the Presbyterian bodies in Scotland was humorously explained by saying that the Kirk is on trial, and a man on trial is never matrimonially inclined. The most hearty cheer of the meeting was given when the venerable divine closed his delightful address, shook hands with the Moderator and bowed himself out in a style that tempted one to say "Scotland yet."

## THE WORK OF THE ASSEMBLY.

FOR the past few years the time of the General Assembly has been fully taken up with the transaction of the regular business that must come before it. In order to accomplish that, many restrictions have to be imposed. Lengthy speeches, except on matters of great importance, are no longer tolerated. Especially towards the close, even the most influential members of the court have to study brevity. In regard to many matters occupying the attention of members, this is a decided advantage. It cuts off all redundancy and prevents needless repetitions, and there is little doubt that when the commissioners follow closely the order of business the decisions reached are in the main satisfactory. Were more time spent on routine matters, it is almost certain that the questions would be clouded and complicated with side issues, rendering a clear decision more difficult than when speakers are compelled by the spirit of the Assembly to adhere strictly to their text.

It is clear, however, that too much work is crowded into the few days at the disposal of the Assembly. Again and again it was urged against the introduction of certain subjects that as they involved the consideration of new matter, the regular business of the Assembly must have precedence. In the circumstances this could not well be objected to, but at the same time the impression was left that questions of great interest to large numbers throughout the Church had not received the attention they might have otherwise received. The importance of the relation of young people's societies to the Church is generally recognized, and the discussion of that subject in the Assembly would have been useful in ascertaining the general sentiment of the Church. As it is, probably no time has been lost by the course adopted by the Church in relation to this question. Its careful consideration by the committee appointed to deal with it and report to next Assembly, may ultimately save valuable time, obviate prolonged discussion and present a matured opinion to the meeting at Brantford. It may be found that there is not such material difference of opinion throughout the Church on this question as some suppose. There are certain points on which all are agreed. It is a good and a hopeful sign of the times to see so generally diffused a desire among the young people to take an active part in Christian work. It is admitted that by engaging in such activity, they will receive great benefit and be enabled to render valuable services to the respective

congregations with which they are identified. There is also a general desire that these societies should be closely related to the congregations, and subject in their management and working to the properly constituted authorities of the congregations. In the Presbyterian Church it is desired that they should conform to the spirit and usages of Presbyterianism. There are some estimable brethren who are apprehensive lest the movement should develop undesirable and even injurious tendencies. A fuller acquaintance with the working of these societies might dispel these fears, and if there is any ground for them, means might be taken to guard against possible evils. By next Assembly it is probable that a satisfactory plan may be reached on a subject that is of vital interest to the Church.

The only other question that caused at one time no little excitement, was that relating to the appointment of theological professors. By the action of the Assembly on the one side, and the unanimous concession of Principal Grant on the other, what might otherwise have given rise to much irritation was happily avoided. Next year the personal elements will be eliminated, and the question has a better chance of being calmly considered on its merits, and no doubt a better understanding will be arrived at. One thing may be said in reference to recent appointments to theological chairs by the General Assembly, the results have been eminently satisfactory and pleasing to the Church generally. The selection by the Supreme Court of Dr. King to preside over Manitoba College has been amply justified by what has been accomplished in and by that institution. The same can be said of the appointment of Professor Baird to a chair in the same college, and none who know the qualifications of the Rev. James Ross, B.D., Perth, for the position he has been chosen to fill in the Presbyterian College, Montreal, will have any misgiving that the confidence of the Assembly has been misplaced. He will enter on the discharge of his professorial work with the most cordial good wishes of all who know him.

The Assembly that has just closed was attended by a large number of elders, many of whom rendered valuable aid in the transaction of business, several taking a prominent part. Messrs. Walter Paul, McGregor, McQueen, Charlton, Hon. David Laird, Joseph Gibson, William Adamson, W. Mortimer Clark and many others participated actively in the transaction of business, and spoke well and effectively. Nor were those who remained silent less faithful and diligent in the performance of their duties. Many of them served on committees and followed the proceedings with alert intelligence, and voted with that independence which generally characterizes them.

Apart from the transaction of the business for which the Assembly exists, there are incidental advantages of great value. The meeting of brethren, who for the rest of the year are scattered across the continent, has an excellent effect. It tends to maintain the unity and advance the progress of the Church. Not the least of the pleasures of attending the Assembly is the cordial fellowship that exists between the brotherhood. Those whose fields of labour lie along the shore of the Atlantic fraternize in the heartiest manner with their co-workers who dwell on the coast of the Pacific, and one spirit pervades all who intervene between the Maritime Provinces and British Columbia. They are all alike patriotic Presbyterians, and better than even that, they are earnestly engaged in seeking the advancement of the Kingdom of God. From the inspiring influences of the Assembly meetings and fraternal intercourse with their brethren, they will return to their respective fields of labour resolving to work more faithfully and more devotedly than ever in the glorious gospel of the blessed God.

### THE SUMMER SESSION.

THE only question before the Assembly that occasioned anything like a keen debate, beside that of the relation of the theological colleges to the Church, was whether a summer session should be instituted in Manitoba College. Convictions were strong on both sides. The Home Mission Committee is unanimous in its desire to do the best it can up to the full measure of its resources to reach every necessitous field in the Dominion. Those more immediately interested in theological education are equally desirous of making the training of the ministry as effective as circumstances will permit. These interests are not antagonistic, and none of the speakers on either side did or said anything

to make it appear as if they were. The main plea for the new departure is that it is impossible to build up congregations in remote districts in Manitoba and the North-West when the students are withdrawn during the winter months for the prosecution of their studies. The little congregations they have been instrumental in gathering in the summer are left without any one to hold services. The discouraged settlers drift away, and some of them have a plausible excuse for becoming careless and indifferent, and the Church loses the help and support of many, and they themselves are the greatest losers. In this plea it must be admitted there is great force. We have only to look at many important districts in Ontario and in Quebec and in all the older provinces where the opportunities, once present passed away not to return, were left unimproved. Dr. Robertson, the energetic Superintendent of Missions in the North-West, who fully realizes the importance of the present time as the best for the expansion of mission work in that wide and promising field, is ceaseless in his efforts to stir up the Church to its duty in this respect. He is in no unworthy sense of the term a man of one idea, and that is the increase and concentration of effort in the field under his supervision. It is well that it is so. The other fields have able and strenuous advocates, who will not see those districts in which they are specially interested suffer from neglect. To remedy the admitted imperfection that permits whole districts to be without Gospel ordinances for several months of the year, many have come to the conclusion that the most feasible plan is to change the time of study from winter to summer in one of the colleges, so that the students attending them might be free to supply the mission stations in winter. In the course of the discussion Dr. Robertson made a pertinent remark that the past policy of the Church in supplying had been a policy of blunder and neglect.

It would be a mistake to suppose that the line of cleavage on this question is between the Home Mission Committee and the College professors. Members of both organizations differ from each other in as marked a degree as do other members of the Assembly. The contention mainly turned on the recognition of the principle of College Summer Sessions. Some were opposed to such recognition, and spoke and voted consistently on that line. Others were unwilling to look on the proposal as other than an expedient that might be good for the present distress, and therefore temporary in its character. Some members of the Home Mission Committee were decidedly opposed to the change, and Dr. Campbell, of Renfrew, who has for many years been one of the most zealous members of that Committee, was an able spokesman for those who held the opinion that the experiment was undesirable. Principal MacVicar, a man of decided convictions and who uniformly speaks with decision, was strongly against the new departure. His plea was that the cause of thorough training for ministerial work would suffer. In this view he was supported by Dr. Proudfoot and others. From the same College as Principal MacVicar, Professor Scrimger spoke forcibly and eloquently in favour of making the proposed change, while for Knox, the venerable Professor Gregg was also emphatic in its favour. The debate on both sides was ably maintained, though it terminated in favour of the summer session, a large majority voting in the affirmative.

The position of Dr. King is worthy of remark. It was apparent that his cautious and well-balanced judgment was not wholly convinced, but he recognized the urgent need of the mission field and the evident desire of the Church that something should be done to meet that need, and at once resolved to make Manitoba College the institution where the experiment should be put to the test. The self-denial involved is characteristic of the man, and the professors associated with him will endeavour loyally to make it a success. And this ought to be the attitude of the whole Church. The scheme was approved of and adopted by a decisive majority, and is therefore entitled to the faithful support of all who desire to see the work of the Church advanced. The additional expenditure involved is but small comparatively, and those who directly aid the work of teaching are willing to do it in a self-sacrificing spirit; there ought, therefore, to be no difficulty in raising all that is required. The result of the experiment will be awaited with interest. It is possible that some of the evils apprehended may be imaginary, and it is also possible that the advantages depicted in glowing and elegant terms may not all be derivable from the scheme, but with united and cordial effort it can be made a success.

## Books and Magazines.

ADMIRERS of George du Maurier's drawings will be pleased to know that his full page cartoons in *Harper's Magazine* interrupted for a time on account of the artist's illness—will be resumed in the July number of that periodical.

CHRISTIAN WORKER is the title of a new monthly published at Springfield, Mass., by the students of the School for Christian Workers. It is carefully edited and neatly printed. From its tone and contents it is well fitted to promote the work in whose interests it has been instituted.

POULTNEY BIGELOW will contribute to the July number of *Harper's Magazine* an account of some personal observations made last year along a portion of "The Czar's Western Frontier," with some deeply interesting facts regarding the Russian persecution of the Stundlists and other dissenting sects.

A TIMELY and very interesting feature of the next number of *Harper's Weekly*, published June 22, will be a series of illustrations of the festivities recently held in Genoa in honour of Christopher Columbus. These illustrations will include views of the Columbus Monument at Genoa and of the house in which the great discoverer was born, with portraits of Columbus and Vespucci from the paintings in the Museum at Genoa.

THE COMING KING. By Rev. James Smith. (London: James Nisbet & Co.; Toronto: The Willard Tract Depository.)—This is a clear and earnest presentation of the premillennarian theory of the Second Coming, by Rev. James Smith, Free Church minister of Dufftown, Scotland. It would be difficult to find a more condensed or clearer statement of the views held by many good and devout people relating to the Second Advent.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—In addition to pointed editorials, the June number contains several valuable papers. There is one on "The New German Revised Bible," by Dr. Goodspeed, Dr. Charles F. Kent writes on "The Socialistic Ideas of Amos," and Dr. Rubinkam this time treats of Old Testament Study in German Switzerland. "Peter's Early Teachings" is the title of a paper by Rev. Owen James. There is much else in the present number of great interest and value to the students of Sacred Scripture.

THE most popular American poet now living is probably Will Carleton, whose admirers are to be found wherever the English language is spoken. The secret of this popularity is doubtless to be found in his adherence to the principle that there is no thought so great that it cannot be resolved into elements easily understood by the average human intellect. "It should be the work of a poet," he says, "not to make plain thought or lack of thought complex and difficult of being understood, but to simplify and interpret nature and art to his readers; not to produce a series of rhymed riddles and enigmas, but epics, dramas or lyrics such as the human race can understand, enjoy, and use for their entertainment and instruction." Mr. Carleton's host of admirers will be gratified to learn that Harper & Brothers have just ready for publication a new volume of his poems, "City Festivals," the sixth and last of the beautiful and popular Farm and City Series.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—For frontispiece the June number gives a remarkably fine and well-executed portrait of the Earl of Rosebery, and Henry W. Lucy gives an admirable sketch of the able, accomplished and popular Scottish nobleman. There is an illustrated paper by "Vigilant" of the *Sportsman*, who gives "Recollections of Epsom and the Derby." "The Midland Railway Locomotive Works at Derby," by Charles Henry Jones, is interesting. Other papers are "Dunster and its Castle," finely illustrated; "Church Music and Congregational Singing," by Hon. Edward Piesinger, C.B.; "Candle Making," by Joseph Hatton, and a short story, "Evening," by Lady Lindsay. The serial story, a "Deplorable Affair," is continued, and E. J. Milliken glorifies certain English celebrities in a poem entitled "A Pageant of Thames Poets."

ARCADIA. (Montreal: 180 St. James Street.)—This new musical, artistic and literary magazine is published twice a month. The latest issue is well filled in its three departments. The papers devoted to music comprise an Ottawa letter from Miss Lampman, herself a musician not unknown to fame; an interesting article on Rossini, translated from "La Scena Illustrata," of Florence, and was signed by Lord Saunders, Kingston; a rondeau on Scarlatti, by D. C. Scott, and other readable matter. A review of the more precious objects in the Tempest bequest; correspondence on art in London, Toronto, etc., and a Sonnet by Sydney Dabell are the chief features of the art division, and under the head of literature we have a sonnet on the "Sonnet by Sappho;" an article on "E. A. Freeman," by Dr. Adams, of Lennoxville; the continuation of the "La Tour des Anges," Table Talk, Causerie, Boston Letter, a poem, "Ease," by Harriston T. Morris, Philadelphia; a further criticism of Swinburne's new tragedy, literary notes and new books. Truly, sixteen honest pages of good reading.

BIOGRAPHICAL SKETCH OF DAVID MILNE HOME, LL.D., F.R.S.E., F.G.S., &c. By His Daughter, G. M. H. (Edinburgh: David Douglas.)—The subject of this interesting and well-written biography belonged to a class whose representatives are fast passing away. The men who pursue scientific study disinterestedly and who desire to live useful and unobtrusive lives are not now so numerous as they used to be. In an age intensely practical, men have neither the time nor the inclination to pursue a life of scientific study for its own sake, and to do good mainly because of a predominant impulse. David Milne Home was a fine type of man. He studied law with a view to entering that profession. After practising for a time he devoted his attention to scientific pursuits, geology being a favourite study. In this and in cognate branches of scientific study he achieved distinction, and obtained in connection therewith several important appointments. He was a man of firm moral principle, and imbued with a deeply religious spirit, having taken an active part in the Disruption controversy. He was ever intent on doing all he could to advance the welfare of those whose lot was cast in adverse circumstances. He was a man of lofty character, unswerving integrity and devout in spirit, ever seeking to perform the task lying nearest to his hand. It is scarcely necessary to add that the biographer has done her work with excellent taste and in a loving spirit. The perusal of her work acts like a moral tonic.



## Choice Literature.

## A QUESTION OF PENMANSHIP.

It had come at last. It, about which she had always been so confident, so buoyant. A good situation for Muriel, a situation such as other girls obtained; where they were valued, useful, happy; where her gentle sister could pursue the calm routine of a schoolroom life—which, strange to say, Muriel pined and thirsted after—as her daily duty. Muriel loved books and maps, and apt, intelligent young girls. She had a knack of being beloved by them in return. It was no drudgery to her to teach.

What Muriel Kent really felt to be drudgery was the narrow, pinching existence enforced by her present circumstances. To be obliged to ponder incessantly over the means of barest livelihood; to have to spend endless time and thought on weary contrivances for saving every penny which could be saved; to have no refuge from the one aim, no release from the one grip; it was sometimes almost more than Muriel Kent could bear.

For weeks—nay, months—it had been the day-dream of the little family that Muriel should hear of an opening such as that now offered by Lady Harlow. Margy had neither received sufficient education, nor did she possess any of the qualifications necessary for holding a like post. She had three little scholars whom she instructed at home. That brought her in twenty pounds a year. It also left her at liberty to perform some of the housework which could not all be undertaken by the charwoman, who came in for the morning hours, and cooked the early dinner. The rest of the work was accomplished by the widow and her daughters conjointly; but it had been agreed upon in conclave that, should the elder obtain a good situation as daily governess with salary in proportion, the old charwoman should be exchanged for a young maid-of-all-work, and the whole ménage should assume a new aspect.

"We should feel quite grand!" Margy had averred.

And now—now the grandeur was really about to come to pass!

For, of course, since the postman had brought a letter, and the letter had proved to be from Lady Harlow, and Lady Harlow had made an appointment, there remained only the final link to be added to the chain of miraculous circumstances, in the shape of Muriel's returning from Eaton Square as the future governess of Lady Harlow's daughters.

"Muriel had better have some tea before she sets off," said Mrs. Kent, who was the first to recover herself. "Muriel, my darling, I am thankful that you are to go and see this lady at once, so that there will be no time for you to work yourself up into a fever of anxiety and uncertainty. You must go off cheerily, and we will wait here patiently. If Margy could have gone with you!" She paused.

Muriel raised her head.

"It would not do for Margy to go with me," she replied, casting a tearful, smiling glance at the window, where Margy still stood humming an unmusical tune, and trying to think herself quite unconcerned. "Margy has not the proper governess face. Besides which, it might look odd, and—and convey a sense of feebleness to Lady Harlow's mind, if the person who desires to have the full charge of her girls, cannot even come alone in quest of the situation. She must think of me as a self-reliant, independent person, not as a female requiring support at a crisis. I mean to be as composed as herself. You will see, Mother, that when I come home I shall have had a very satisfactory interview—as books say—and impressed Lady Harlow with a sense of my responsibility."

"Still, you had better have some tea before you start," replied Mrs. Kent, smiling back at her. "Now, Margy, dear, the tea. There is no time to lose. You will take a train from Addison Road—I wonder which train you will catch."

"No need to wonder, said Muriel, brightly. We have it all at our finger ends. Margy and I made out the entire route this morning; did we not Margy? It is just three o'clock now, and there is a train every half-hour. Shall I catch the next, or wait till four?"

"Oh, wait till four!" said Mrs. Kent.

"Oh, catch the next!" said Margy.

After a while, however, even she was made to see that Muriel setting off in a scramble, without due preparation in the shape of food, and without having her hair done up afresh, and all her best things put slowly and carefully on, would not be Muriel at her best; add to which, upon revision of Lady Harlow's note, it did not appear that her ladyship suggested an earlier hour for meeting than five o'clock, so that all three presently agreed that it would probably meet her views better to be punctual to a moment at the appointed time, than to anticipate it.

"Even the four o'clock train will bring me too early to Eaton Square," said Muriel; "but I can hang about a little, and there is a clock on St. Peter's Church. I can go by that."

"You would not care for me to come and hang about with you?" suggested her sister, somewhat wistfully.

"No, dear. Better not." Muriel could not well have put the feeling which prompted her negative into words. To her, Margy was her own beloved, merry-hearted, scatter-brained Margy, gay of tongue and quick of eye; but she had an intuition that there were situations in which she was best without Margy. Margy occasionally required to be kept in order—on her present expedition she had no wits to spare for keeping any one in order.

But Margy could walk with her to the station, and be there to meet her on her return, though she could not, of course, say for certain when that return might be; but she could guess that Lady Harlow would not, at all events, detain her above an hour; and Margy finally agreed to allow for three quarters, and not be vexed should the three-quarters extend to any length of time.

"Every minute will mean something good—will mean a better and better chance of her liking you," quoth she, sententiously. "The longer you are, the better—I shall say to myself. If she is not going to take you, she will soon get rid of you. So, now, you go and dress, and I will see to the tea. Mother?" pausing suggestively.

"Well, Margy?"

"I saw a few pennies on your dressing-table."

"Well, Margy?"

"I thought—would not Muriel—a hot cake for tea would be three pence."

"Dear, I am afraid I had put them by for stamps," said the widow, looking distressed. "You see we are so very short. But still, it seems a shame."

"Not in the least a shame," cried Muriel, interrupting, cheerfully. "Nothing is a shame but that you should have two greedy daughters who want to steal your stamp money and waste it upon luxuries. No, Margy, we will have no tea-cake. You go and boil the kettle, and cut some bread and butter. But if I come back to-night, Margy—a light shone in the speaker's eye—"if I come back engaged as Lady Harlow's governess, you shall go and order anything you please. We will have a feast—oh, such a feast!—and I will pay for it out of my first quarter's salary. "Mother," cried the girl suddenly, "don't look like that. What have I said? Have I said anything to hurt you?"

"Hurt me?" The poor woman smiled. "It is only that we have hoped so often," she murmured. It seemed to her she had heard the like prognostications uttered so many times.

"I am so glad I sent for you. It was really most fortunate. Among such a number of applications there was no small difficulty in making a selection, as I am sure you can understand, Miss Kent," said Lady Harlow, in accents of un-mixed complacency. "Now that we have arranged everything so satisfactorily, I must really tell you how I came to single out your note for reply—for I have not answered another one, I assure you; but the truth is, I am something of a judge of character, and from your handwriting and the manner in which you expressed yourself, I conceived a most favourable opinion of you."

Miss Kent murmured something unintelligible, presumably an acknowledgment.

"It really was almost providential," continued the lady, who had a way of finding things that suited her "almost providential," and who was now in high good humour not only with having found the governess of whom she was in search, but with her own perspicuity in the matter. "I must tell you, Miss Kent, that I have a prejudice against more than one modern invention, but against none more than that most disagreeable, noisy, rattling machine called a 'typewriter.' I not only dislike a 'typewriter,' but I dislike typewritten communications. I detest them. They seem to me to be only fit for official documents—of course for them anything does that is clear and plain; but for the intercourse of private individuals, one ought no more to think of using a sort of stereotyped lettering, than of intoning in place of speaking when we meet face to face. I hope you agree with me—I hope these are your sentiments also!"

"Certainly, Lady Harlow, I—I never use a typewriter," murmured the newly-engaged young governess, modestly. "For one thing, I have not got one."

"I am very glad to hear it, Miss Kent. There is no such a thing in this house; nor ever will be, with my consent. But it was not only your frankly writing it in your own natural hand, proceeded Lady Harlow, as though her typing correspondents had been in league to impose upon her by so many forgeries—"it was your hand being such an elegant one, so charmingly formed—yes, indeed, oh, you must not disclaim—I always say what I think, and I believe that I was so struck with your penmanship that, if I come to consider the point dispassionately, I find it was that which lay at the bottom of my sending straight away for you."

"I—I—really—you are too kind," faltered Muriel Kent; "but—but—"

"Nay, no buts; modesty is out of fashion, you know," interposed Lady Harlow, gayly. "And I only tell you this in order that you may teach your pupils, as well as you can, to write like you. It is so seldom one can say this to a governess" (parenthetically); "the last we had wrote an atrocious hand, though she did very well in other respects. Then I will not have a foreigner for the same reason. Their calligraphy is so peculiar. I don't wish my daughters to write straight up and down like a German, or rambling round and round like an Italian; all that I require from them, at your hands, is plain English in all its branches, and that you are prepared to teach, and this lady"—touching a letter she had in her hand—"will vouch for your capability? I will see Mrs. Worsleigh the first thing to-morrow, and doubt not she will be able to satisfy me entirely. The terms are one hundred pounds a year, and the hours from nine to five while we are in town, and you will accompany us as resident governess when we leave for the country. Is that it?"

"I will do my very best, Lady Harlow."

"I am sure you will, my—my dear." It was not often Lady Harlow called any one "my dear"; she had taken a strange fancy to Muriel Kent.

Then the pupils elect were sent for; and Muriel, who had been shy and embarrassed while her heart was throbbing with keenest emotions, was happier than before.

For Felicia and Addy took after their father in a certain broad kindness of aspect, while at the same time their intelligence was more on a par with that of their mother, they did not look stupid, and they did look amiable. The young stranger was soon at home with both.

So that she did not leave the house in Eaton Square until the hour which had been allotted by Margy for the visit had long been outstayed, and Margy had gone home, torn in twain betwixt elation and disappointment. If Muriel had stayed because of anything good, that would be enough and more than enough to condone all unpunctuality; but if, on the other hand, Muriel had only been tiresome and missed trains—or got into the wrong one—it would have been too bad of Muriel.

She could not take off her things, she felt so restless and so anxious. Once more she seated herself in the little shabby window, and looked out along the little shabby street. It was rather a quiet time and few people were about.

"If only any one would come!" muttered Margy, at last. "I have looked—and looked—and—there she is!" darting up. "Mother, there's Muriel! I will run to meet her; and look here, Mother, I'll wave my handkerchief if it's good," pulling the handkerchief from her pocket. "Just watch here on the step and you'll see," and away she ran.

The meek widow stood still with her hand on the back of a chair.

"It is as the Lord wills," she murmured, half aloud. "Why should I be so troubled? The Lord will provide in His own time and place."

And in another moment the handkerchief waved. . . . "Oh, what a happy day this has been!" sighed the younger sister, softly, as the two ascended the staircase to their little chamber at bedtime. "Do you feel as if you could sleep, Muriel? I don't. I shall just lie awake thinking over it all—of what we must do to-morrow, and the things we must get for you—and how we must look after the new girl in place of the old crone below stairs—oh, it will be all so new and delightful!—and then in two months you are to get your first quarter's salary and go off to the country with them—I sha'n't like that, but you will—and anyway it is glorious altogether!"

"Remember, it is not absolutely certain."

"How not certain? You know what Mrs. Worsleigh will say. She will give you the best of characters, and she is in town, and Lady Harlow is to see her to-morrow. It is all as good as settled."

Muriel said nothing.

"Well, good-night," subjoined Margy, presently—Margy always slept with her mother—"good-night, and pleasant dreams. We little thought we should have such a jolly 'good-night' to say to each other this time yesterday, did we? We had only sent off the letter then, and it did seem such a chance! You laughed at me, but even I knew, though I would not own it, what a mere chance it was."

The door closed.

Muriel Kent sank upon her knees and her face fell into her hands.

"O God! help me in this great temptation!" she cried aloud.

All night long the poor girl lay open-eyed, tossing hither and thither upon her little hard, hot bed. She saw it all, the trap she had innocently prepared for herself! Little had she dreamed of its thus closing in upon her! It had seemed to her a very simple thing to ask a young friend, noted for graceful penmanship, to use this on her behalf, when addressing herself to an unknown correspondent. "I do write such a poor hand," Muriel had confided, "that I thought perhaps you would make up a pretty little note for me, Gertrude; and I will tell you exactly what to say."

Gertrude had good-naturedly complied, and neither one nor other had given the matter a second thought. It had occurred to them that a well-directed envelope might insure an attentive perusal of a well-written note within; but that Lady Harlow should place any value on the handwriting of her would-be governess beyond receiving a favourable impression, which neither of the two girls had seen any harm in endeavouring to make, had not entered their heads.

Muriel had gone home and frankly told her mother and sister that Gertrude Snow had written for her; and Mrs. Kent and Margy had said: "Oh, yes," as they had often said "Oh, yes" before, when Gertrude had undertaken a similar office. How could Muriel tell them now that such assistance had in reality won the day! But how could she ever look Lady Harlow in the face if she did not tell her the truth?

At first, when Lady Harlow had fallen to praising Miss Kent's "elegant penmanship" she had been too much confused, and too suddenly confronted by the dreadful new idea, to take in clearly what such congratulations meant. She knew she had faintly attempted to disclaim, and that she had not been permitted to do so. She knew that Lady Harlow had authoritatively taken the subject out of her hands, and closed it herself.

At the time it had seemed only a passing shadow, something strange and disturbing, threatening to blight her newfound happiness; but the shadow had passed ere she had fathomed its proportions.

All had gone so well otherwise. The two little girls had been so cordial and responsive; Lady Harlow had been so gracious; and, to crown all, Sir John had strolled in, and had been presented eagerly by both Felicia and Addy at once to "Miss Kent, our new governess."

No demur had been made by their mamma; indeed, Lady Harlow had only laughed in a way that meant Lady Harlow was entirely pleased.

Muriel had come away almost happy again. She had stamped down the recollection of those few terrible minutes when she was feeling and acting a lie, in her heart. She had allowed her mother and sister to rejoice. She had struggled to forget.

But now!

At an early hour Muriel Kent left the house; she begged to go alone, and would not disclose the nature of her errand. They would know, she said, soon enough; but would they do this one thing out of love for her—ask no questions, speak to no one, and do nothing till her return? She would only be away an hour or two.

"What can it be?" exclaimed Margy, in wonder, not unmixed with consternation; and, "What can it be?" marvelled Lady Harlow, when informed that Miss Kent was waiting below, and would be greatly obliged by a few moments' interview.

Then Muriel was shown up.

"My dear, how ill you look!" ("Surely she is not come to say she is not fit for the post?" cogitated Lady Harlow, with a keen sense of vexation. "Dear me, how tiresome if it should be so!")

"I am not ill, Lady Harlow," Muriel's voice was low and faltering, "but I am worse. I am—an impostor." (Lady Harlow started.) "I did not mean it, indeed I did not mean it," proceeded the trembling girl. "I had no idea—none indeed—that I was indebted to false pretenses for your kind answer to my application—until I came here yesterday and heard you say that—about the handwriting—my handwriting, which was not mine." (Lady Harlow began to perceive.) "I never thought—I never dreamed of their being anything wrong in doing it. I asked a friend who writes a better hand than I do, to write to you—she has often written for me—for us—before, and—and—but oh! if I had known! . . . And when you spoke about it yesterday," continued the poor girl, struggling to be calm, "I ought at once—at once—to have told you. But somehow I felt stunned, and I could not collect myself; and it seemed so strange to me—for we have never thought anything of it. But I was wrong, dreadfully, wickedly wrong. I let you go on thinking it was all right—and there were those two dear girls looking at me so kindly, I shall never be their governess now!"

A sudden sob, and Muriel was weeping fast.



Lady Harlow stood up, and laid her hands on the bowed shoulders. Her own eyelids were blinking, and her lips twitching.

"My dear," she said. "Look up, my dear; you are a brave girl. I can respect brave people; and though you may say you are an impostor, I say you are both truthful and honest, and truth and honesty are more to be desired in a companion for my children than any manner of accomplishment. Miss Kent, we shall suit each other. You will enter on your duties as governess to-morrow, if you please."

Nor, though Lady Harlow took other means to insure her daughters' writing elegant hands, and still considered their doing so a matter of first rate importance, was she ever heard, even by those who knew her most intimately, to deplore Muriel Kent's penmanship.

(Concluded)

### THE MISSIONARY WORLD.

#### INDIA—CHURCH BUILDING AND MUSIC.

Dr. Grundemann concludes in the April number of the *Allgemeine Missions Zeitschrift* his interesting and valuable observations on mission work as he saw it in India. He takes up the questions of architecture, sculpture, painting and music in their relation to the spread of Christianity. In regard to church building, he regrets that in large towns and at head stations European styles of architecture are employed. On the score of coolness, so desirable in a hot climate, he doubts the wisdom of putting up Gothic churches, while he thinks it would not be easy to make Hindus enter into the symbolic significance of spires pointing heavenward. As he says, it is exceedingly difficult to arrive at a knowledge of the real thought and feeling of natives with regard to such matters. They are so accustomed to give replies suited, as they hope, to the wishes of foreign questioners. But Dr. Grundemann quotes the words of a Tamil, who expressed his opinion that when any of his fellow-countrymen accepted Christianity they ceased to be regarded as Tamils by the rest. And this may arise in no small degree from the foreign character of the church buildings and church arrangements with which they are henceforth connected. Dr. Grundemann thinks that the attempt should be made to follow, in regard to building and other matters, the Indian ideal of beauty, and so avoid that marked departure from national idiosyncracies which tends to produce the conviction that native Christians become members of a foreign race. Indian notions of beauty may be distasteful to us, but our ideas are probably equally distasteful to them. On the far more difficult subject of music and singing, Dr. Grundemann throws out some notions worthy of consideration. There is, he says, a Christian Indian national music, and at Ahmednagar he heard three men, one an aged pastor, sing and play, the subject being prayer—Christian, as compared with heathen, prayer. He says he could not share the pleasure evidently felt by the crowd in the music and singing, yet the whole scene made a deep impression in his mind. He expresses the wish that, in addition to Christian hymns, harmless and pretty songs could be written, especially for children. In an orphanage he found girls joining in a dance and singing a hymn on the sufferings of our Lord. Another remark he makes is, and with this we conclude: "Above all, children should be taught to sing after the manner of their people and not according to our melodies."

#### SUMATRA—WONDERFUL PROGRESS OF THE GOSPEL.

In our February number we gave a few facts respecting the work of the Rhenish Missionary Society in this Dutch island. But the whole story of the progress of truth among both the heathen and Mohammedan population is such as to warrant us in referring to it again, and at greater length: The history is unfolded in *Der Missions-Freund*, No. 1, 1892. The island of Sumatra is as large as Sweden, and has for some time been in possession of the Dutch, except the Malay kingdom of Acheen, in the north. Several tribes inhabit the island, but it is chiefly among the Battas that the missionaries have laboured. Previous to the establishment of Dutch rule the Mohammedan Malays sought to propagate their religion by the sword, but under the Dutch they have found their task much easier. The officials appointed in the various districts were Malays, and they used their influence and persuasion to such an extent that when the missionaries first began work at Sipirok they found the whole district subject to Mohammedan influence, and had not mission work begun when it did, the whole Batta nation would in ten years or so have accepted the doctrines of the Koran. Now, among these once savage and even cannibal Battas, there are 1,800 Christians. As many as eleven native pastors have been ordained, while eighty-eight others are working as preachers and teachers, assisted by 272 elders. The territory of this Batta Mission is divided into two unequal parts. In the southern and smaller half there are four head stations, and twenty-one sub-stations (Sipirok, etc.). Here heathen are scarcely to be met with. The 2,500 Christians live among 70,000 hostile Mohammedans. The work here is thus very hard. In the northern divisions there are fourteen head-stations and sixty sub-stations. Scarcely any profess the Moslem faith. The power of heathenism is broken, and at Silinding almost the whole population has been Christianized. Turning now to the southern part of the field, the missionaries report that their people have much to suffer at the hands of the Mohammedans. While in Silinding, in the north, people are almost ashamed to be heathen, in Sipirok it is a disgrace, in the eyes of the fanatical Moslems, head men and village rulers, to be a Christian. The chief mosque is at

Sipirok. The head man of the town lives opposite. Fanatical Hadjis (men who have made the pilgrimage to Mecca) are, or we may perhaps say were, sent to all parts where Christianity seems to be finding an entrance. But these missionaries of the False Prophet do nothing to instruct the people in their religion. The Koran has not been translated into the Batta language, and the missionaries affirm that multitudes of the Mohammedans know not whether they worship one god or several. In face of this persistent opposition and persecution the missionaries have been permitted to gather around them 2,000 converts, as we have seen. Indeed, God's hand has been so visibly with them that the Mohammedans themselves have been filled with wonder. Take the following instance: A Mohammedan resolved to go to Mecca, for the purpose of returning a full-fledged Hadji, qualified to pursue the war against Christianity. The missionary knew the harm that would be done if the man were able to accomplish his purpose. So he and his people prayed that God would defeat it. Tidings came of the man's having reached Mecca, then of his leaving, and of his landing again in Sumatra. The day of his arrival at the station was fixed. He came nearer and nearer, and great preparations were made at Bungabondar to give him almost a royal reception. The Moslems laughed at the missionary and his praying people. But lo! the day before he was fixed to arrive he was seized with illness and died, and so it was a corpse and not a living man that was brought to the village. The event made a deep impression on all. This, and similar circumstances, have wrought in favour of the Gospel. The altered attitude of the Dutch Government towards missions has also contributed to make the task of the missionaries easier. Now, instead of holding quite aloof or even opposing missions, they counsel the people to send their children to the mission schools. And so it has come to pass that hundreds of Mohammedans have embraced the Gospel. Taking the whole island, 250 were baptized in 1890, and more than 500 were receiving instruction with a view to the rite. In the northern part of the island is the lovely valley of Silinding, which, with its 11,000 Batta Christians, presents a cheering site on the Lord's Day, as husband and wives and children repair to the house of God. The triumph of Christianity here may be said to be complete, several chiefs who long opposed the truth having now become humble disciples of Christ. The missionaries attribute much of their progress to the labours of Miss Needham, an English lady, who, reading of the wonderful work in Sumatra, offered her services to the Rhenish Missionary Society. It was an entirely new departure to employ the services of a lady, but they were accepted, and now several German ladies are labouring in various parts of the field, two in Sumatra. Miss Needham's energetic efforts among the women and children have been greatly blessed. At her own cost she has put up a meeting-house, where they can gather for worship, study of the Bible, etc. The recent development of this mission has been chiefly in the direction of the Toba Lake, which was first seen by a missionary in 1875, and work was not begun there till 1880. Hundreds of converts are grouped at the various stations, and schools are rising in every direction. The station of Laguboti lies on the frontier, between the Dutch territory and the free Batta land. This latter district is thickly populated, and great interest is evinced in the Word of God, which the missionaries are beginning to proclaim there. Several stations have been formed, and a rich harvest of souls is hoped for. We rejoice with our German brethren in the wonderful blessings God has vouchsafed, and we trust they may be able to say, at no distant day, that Mohammedanism, as well as heathenism, has disappeared from Sumatra.

MR. EUGENE STOCK, editorial secretary of the Church Missionary Society, and the Rev. R. W. Stewart, of the Fuh-Kien Mission, are on their way to the Australian colonies as a deputation to friends of their Society in that part of the world, with the view of helping them to promote a fervent missionary spirit. On the occasion of their dismissal, one of the speakers referred to the importance of the mission as requiring both a head and a heart, and happily characterized the deputation as "a very warm-hearted head, and a very clear-headed heart."

#### HAVE YOU READ

How Mr. W. D. Wentz, of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

#### C. C. RICHARDS & Co.

Gents, I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINIMENT freely and in forty-eight hours could use my leg again as well as ever. JOSHUA WYNAUGH, Bridgewater, N.S.

That string on your finger means "Bring home a bottle of MINARD'S LINIMENT."

FITS.—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvellous cures. Treatise and \$2 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

## THE ONTARIO MUTUAL LIFE.

### ANNUAL MEETING.

The 22nd Annual Meeting of The Ontario Mutual Life Assurance Company was held in the Town Hall, Waterloo, Ont., on Thursday, May 26th, 1892, at one of the clock p.m. As usual on such occasions a large number of prominent and representative policy holders were present from various parts of the Dominion, all of whom manifested a deep interest in the proceedings.

The President, Mr. I. E. Bowman, M.P., having taken the chair, supported by the Manager, Mr. Wm. Hendry, on motion of Mr. W. H. Riddell, the Secretary of the Company, acted as secretary of the meeting. Having read the notice calling the Annual Meeting, on motion the minutes of last annual meeting were taken as read and adopted, whereupon the President read

#### THE DIRECTORS' REPORT.

GENTLEMEN,—Your Directors have much pleasure in submitting the following Statements to you as their report on the financial position of the Company as at the 31st December, 1891.

During the past year 2,019 policies were issued for assurance amounting to \$2,694,950, being an increase of \$346,800 over the previous year.

The total number of policies in force at the close of 1891 is 11,621, covering assurance for \$14,934,807.38 on 10,504 lives.

The premium income for the year is \$456,706.65, and we received for interest on investments the sum of \$90,913.46, making our total income \$547,620.

The total assets of the Company have now practically reached two million dollars, and our surplus to the credit of policy holders is \$155,559.23.

The Executive Committee has again carefully examined the investments and found the securities all in good order.

You will be called on to elect four Directors in the place of B. M. Britton, Q.C., of Kingston, F. C. Bruce, Esq., of Hamilton, John Marshall, Esq., of London, and J. Kerr Fiskin, Esq., of Toronto, all of whom are eligible for re-election.

I. E. BOWMAN,  
President.

Copies of the Financial Statement for the year 1891, containing a detailed account of Receipts and Expenditures, of Assets and Liabilities, certified by the Auditors, having been distributed, the President moved the adoption of the Report. He pointed out that the increase of new business over 1890 was \$346,800, while the expense ratio was less than the previous year; that the total amount of assurances on the Company's books, Jan. 1st, 1892, was nearly \$15,000,000, a net gain for the year of \$1,224,000, that substantial gains were made, not only in items above referred to, but in Cash Income, in amount paid to policy holders, in Reserve for the security for policy holders, in total assets and in surplus over all liabilities, while the death losses were much less than the expectation and the lapse ratio was only about two thirds of that of the previous year. He congratulated the members on the steady and healthy growth of the Company and on its high financial standing, second to none in Canada. He was pleased to see so many policy holders and agents present, showing the deep interest taken by them in the prosperity of the Company. Concerted and harmonious action between the Head Office and its agents, which happily existed, and a faithful conservation by all of the Company's interests in all matters affecting its welfare, would ensure a continuance of the gratifying success that has marked its career during the past twenty-two years.

Mr. R. Melvin, 2nd Vice-President, supported the motion. He cordially endorsed what the President had said concerning the undoubted prosperity of the Company, and the large share the agents had in bringing it about. The decline in the lapse rate was a noticeable feature of the year's operations, and, taken in connection with the low death ratio, afforded convincing proof of the wise and prudent selection of risks. The falling off in the interest rate on recent investments as compared with former years, though common to all companies, would, he hoped, be counterbalanced by savings from mortality and rigid economy in every department of the business, thus enabling the Company to continue its liberal distribution of surplus as in past years. Others having spoken, the various reports were unanimously adopted.

On motion, Mr. Geo. Wegenast, Waterloo, and Mr. Charles Leyden, Hamilton, were appointed scrutineers. The balloting resulted in the re-election of Messrs. B. M. Britton, John Marshall, Francis C. Bruce and J. Kerr Fiskin for the ensuing term of three years.

Messrs. Henry F. J. Jackson and J. M. Scully, having been re-elected Auditors, and the customary vote of thanks to the Board, the Officers and 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; C. M. Taylor, 1st Vice-President, and Robert Melvin, 2nd Vice-President of the Company for the ensuing year.

# Cleveland's Baking Powder

It is made of pure cream of tartar and soda, no ammonia, no alum. A like quantity goes farther and does better work. It is therefore cheaper.

# "German Syrup"

John F. Jones, Edom, Tex., writes: I have used German Syrup for the past six years, for Sore Throat, Cough, Colds, Pains in the Chest and Lungs, and let me say to anyone wanting such a medicine—German Syrup is the best.

B. W. Baldwin, Carnesville Tenn., writes: I have used your German Syrup in my family, and find it the best medicine I ever tried for coughs and colds. I recommend it to everyone for these troubles.

R. Schmalhausen, Druggist, of Charleston, Ill., writes: After trying scores of prescriptions and preparations I had on my files and shelves, without relief for a very severe cold, which had settled on my lungs, I tried your German Syrup. It gave me immediate relief and a permanent cure.

G. G. GREEN, Sole Manufacturer, Woodbury, New Jersey, U. S. A.



## Fetching the Doctor

At night is always a trouble, and it is often an entirely unnecessary trouble if

# Perry Davis' PAIN KILLER

is kept in the house. A few drops of this old remedy in a little sweetened water or milk, brings prompt relief. Sold everywhere.

Have you seen the New BIG BOTTLE Old Price 25 Cents.

## Ministers and Churches.

The Ancaster Presbyterian church is to be re-opened on Sabbath, June 26.

The Presbyterians of Maxwell have the benefit of regular service every Sabbath.

The address of the Clerk of the Presbytery of Quebec, is Rev. J. R. MacLeod, Three Rivers.

JOHN D. ANDERSON, B.A., took charge of the evening service in Knox Church, Goderich, on Sunday, June 12.

THE Rev. Dr. Campbell, of Renfrew, has been appointed lecturer in Apologetics in Morrin College for next session.

MR. G. A. WILSON, Presbyterian student, of Knox College, Toronto, is stationed at Lumsden for the summer term.

THE manse at Chesterfield is being re-shingled and otherwise repaired. About \$300 is to be spent on improvements.

MR. B. JOHNSON was ordained elder by the Rev. Mr. Penman, in the Presbyterian Church, Elkhorn, Man., last week.

THE Rev. D. G. McQueen and Mrs. McQueen, of Edmonton, North-West Territories, are visiting friends in Ontario.

THE corner stone of the new First Presbyterian Church, Chatham, was laid on Monday week by Rev. Dr. Carson, of Detroit.

THE Rev. Dr. Campbell, of Collingwood, is making a visit at Banff, on his way to Victoria, B.C., to be inducted in his new charge.

MESSRS. CROSSLEY AND HUNTER, the evangelists, have sailed for Europe from New York, intending to return about August 1.

THE Rev. R. E. Knowles, B.A., of Ottawa, lectured on "Students and Student Life" in St. Andrews Church, Almonte, last week.

THE Rev. T. Wilson, of Dutton, was presented with \$100 by his congregation and the Ladies' Aid prior to starting for a European trip.

THE annual concert in connection with the Knox Church choir, Dundas, will be held on Tuesday, June 28, in the church on Melville Street.

THE Rev. Adam Spencer, formerly minister of St. Andrews Presbyterian Church, Bowmanville, dropped dead at his residence, on Saturday evening.

ON Sunday morning, June 26, the regular service will be done away with and a special service will be given by the Sabbath school in the Presbyterian church, Warton.

THE Rev. Mr. Wright gave one of his popular illustrated Biblical lectures on Sabbath evening week in the Presbyterian Church, Caintown. It was well received.

THE Rev. George R. King conducted communion service in the Presbyterian Church, Wolfe Island, on the 5th inst. A large number took part. He preached an admirable sermon.

A CONGREGATIONAL meeting was held in St. Andrews Church, Westminster, recently to take measures regarding the induction of Rev. William Gauld for the Foreign Mission work.

THE Rev. J. A. Macdonald, St. Thomas, on Sunday week announced that during the warm weather the services in Knox Church will not ordinarily exceed one hour in length.

THE Woman's Foreign Missionary Society of Calvin Church, St. John, N.B., which was recently organized, held its first regular meeting recently, when it almost doubled its membership.

THE Hon. and Rev. R. Moreton addressed a meeting in Wycliffe College, Toronto, on Tuesday evening, in advocacy of the proposal to establish an order of deaconesses in connection with the evangelical Protestant Churches.

THE Rev. W. H. Johnson, B.A., a recent graduate of Knox College, was ordained and inducted Tuesday, June 14, by the Presbytery of Paris, at Chesterfield. He succeeds the late Rev. Wm Robertson, who died in January, 1891.

THE Rev. Mungo Fraser, of Hamilton, occupied the pulpit at St. James Methodist Church, St. Catharines Street, Montreal, on Sunday week; and at Knox Church, Dorchester Street, Rev. Samuel Lyle, of Hamilton, preached in the morning.

MR. DANIEL BEATTIE, a member of St. James Square Church Young People's Society of Christian Endeavour, left Toronto this week to engage in mission work in China under the auspices of the China Inland Mission.

A CALL was moderated at Underwood, in the Presbytery of Bruce, on the 5th inst. The decision was unanimously in favour of Rev James Fitzpatrick, late of Nova Scotia. The stipend promised is \$900 per annum, with a good manse and glebe.

THE Rev. Mr. Eadie, Bruce Co., administered the sacrament of the Lord's Supper in the North Caradoc Presbyterian church on Sabbath last. He preached two able discourses and received the attention of all present, although the weather was so oppressive.

THE A.O.U.W. paraded to Presbyterian church, Rockwood, on Sunday evening week. Rev. Hugh J. Fair preached an excellent sermon. He is a member of Rockwood Lodge. There was a good attendance of members and the church was filled with hearers.

THE members of the Presbyterian Church, Elmvale, expect to have their ex-pastor, Rev. Mr. Craw, of Barrie, preaching for them Sabbath, the 26th inst., and it is with a feeling of much pleasure that the coming event is looked forward to by all. Communion will be dispensed on that day.

THE Rev. David Fleming, of Toledo, Presbyterian minister, and his wife, left on the 14th for Halifax to visit their parents. Mr. Fleming will remain away about two months and Mrs. Fleming about three months. He has arranged for each of his appointments to be filled during his absence.

AT the last meeting of the session of the South-side Presbyterian Church, Toronto, a letter was read from the pastor, Rev. G. Burnfield, in which he tendered his resignation of the charge owing to the necessity of leaving Toronto in consequence of the illness of Mrs. Burnfield. The session accepted the resignation with regret.

THE Pembroke Observer says: In the absence of Rev. Robert Knowles at the Synod in Montreal, Mr. S. S. M. Hunter, one of the elders of Calvin Church, conducted the service and preached most acceptably in the Alice Presbyterian church on Sunday. The church was crowded. Quite a number drove out from town to attend the service.

THE Rev. Dr. Howie, of Palestine, lectured in Erskine Church, Hamilton, recently on "The Holy Land." He described faithfully the present condition of Palestine and the Jews. He said the Jewish population of the Land of Promise had increased within the last ten years, but the Turkish Government had now put a stop to any more Jewish immigration.

THE Rev. B. Canfield Jones, of the First Presbyterian Church, Port Hope, is absent spending his holidays with his parents at Lincoln University, Pennsylvania. In his absence the Rev. George McColl, B.A., B.D., Havelock, preached both morning and evening. The congregations were quite up to their usual average. The sermons were both highly appreciated.

ST. ANDREWS CHURCH, Vancouver, B.C., Young People's Society of Christian Endeavour is now in a flourishing condition and is doing a good work. The officers for the ensuing term have been elected as follows: Rev. E. D. McLaren, hon. president; R. McPherson, president; Miss M. Brown, vice-president; James Ramsay, recording secretary; Miss S. Gibb, treasurer.

LATE exchanges state that a small-pox scare has broken out at Vancouver, but the disease has been stamped out. The city ministers have been preaching special sermons on social purity, and were favoured with large audiences. The courageous course of the ministers in speaking plainly of a loud-wickedness, is simply doing the duty their sacred calling imposes upon them.

AMONG the sermons being preached in Strathroy in favour of early closing recently, in St. Andrews Church Rev. W. G. Jordan cited Rom. xii. 11. He pointed out that to the women of the Christian Association belonged the honour of leading in this matter, and therefore to them also belonged the responsibility of courageously and consistently setting their faces in the right direction.

AN exchange states that the Rev. Mr. Way, pastor of the Presbyterian Church at Donald, B.C., electrified his congregation on a recent Sunday evening by making an unlooked for onslaught on the morals of the town. He referred to the recent exposure appearing in the coast papers regarding the increasing immorality of Vancouver, and hinted that if the town did its duty some decided action would be taken to improve Donald in this respect.

THE Picton Times states that the Presbyterian congregation of Picton tendered to their new pastor, Rev. Donald G. McPhail, a hearty reception, the members and adherents joining cordially in the welcome. It took place in the lecture-room of the church, which was profusely decorated with flowers, fruit, lamps and silver, and a bountiful repast was given to all. An address of welcome was given by Mr. James Gray.

THE Victoria Colonist says: The Rev. W. Laidlaw, of West Troy, N.Y., preached both morning and evening in the First Presbyterian Church recently, and had in both instances large congregations. In the morning the speaker took as his subject, "After interpretation, the difficulties of life," and in the evening, "The possibilities of praise." Each sermon was full of interesting matter, and throughout both discourses he was eagerly listened to.

ON Sabbath, 12th June, the Presbyterian church, Wyoming, was filled with a much larger congregation than usual, the occasion being the occupancy of the pulpit by Mr. Eshoo (whose Persian name is something like Joshua), who came to Canada about a year and a-half ago to study for the Christian ministry. He is studying at Knox College, and, considering the short time he has been in the country, has made favourable progress in acquiring our language.

MESSRS. WATERS, Budge, Moodie and Whaley represented Gladstone Presbyterian congregation before the Presbytery at Franklin on Monday week, respecting the resignation of Mr. Walker, and showed cause why it should not be accepted, but he thought that it was his duty to go, and accordingly he is to leave about the end of this month. He will be very much missed there, as he is not only popular with his own denomination, but with all with whom he comes in contact.

THE Presbyterian church, Annapolis, N.S., which has been closed for some weeks while undergoing repairs, was reopened lately. The interior of the church has been handsomely painted, with arches supported by pillars, the design being very effective. The front of the preacher's desk, and also the aisles, have been newly carpeted. In addition to the large chandeliers in the centre of the church, lights have been placed on the side walls, giving the building when lighted a brilliant effect.

THE London Advertiser says: It may be of interest to many to know that the father of the late Rev. Dr. Donald Fraser, of London, Eng., is buried in the old Presbyterian cemetery, off Adelaide street. His death occurred tack in the filices. He was the first manager of the Bank of Montreal in this city, and was a deeply religious man, frequently preaching in Gaelic to the Highlanders in this vicinity. He met his death by being thrown from his carriage while driving some few miles out from London.

THE Daily Telegraph, St. John, says: After the Christian Endeavour Society meeting in the Carleton Presbyterian church lately, Miss Cora Sinclair was presented on behalf of the Society with a beautifully bound Bagster Bible and an address. She

leaves for San Francisco to take up her residence with the family of the Rev. J. C. Burgess. Miss Sinclair has been vice president of the Endeavour Society of the Carleton Church since its inception, a year and a half ago, and has always performed her duties creditably and well. Her departure is much regretted.

A SHORT time since the ladies of Kingsbury went to the house of Rev. J. R. MacLeod, and after social intercourse had taken place, one of them presented a letter to him containing about \$42 in appreciation of his long and faithful services during the last twelve years, and before his departure for Three Rivers. Mr. MacLeod was taken by surprise, but thanked the ladies and all for their kindness to himself and family while residing in Kingsbury. He said he regretted to leave so warmly-heated a people.

THE anniversary services in St. Andrews Church, Peterboro', were held June 5, it also being the anniversary of the induction of the pastor, the Rev. A. MacWilliams. Dr. Jackson, of Galt, was present and preached two eloquent and instructive sermons on the Sabbath, and also delivered an able lecture on Monday evening, all of which were highly appreciated by large audiences. The new Sabbath school room is in process of construction and will be ready for use in September. The growth of the Church in all its departments has been very great during the past year.

THERE is much satisfaction in St. Stephen, N.B., at the probability of His Honour Judge Stevens being elevated to the position of Lieut.-Governor of New Brunswick. Judge Stevens has been a devoted elder of our Church for many years, and this recognition of his eminent public services would be pleasing to a large number of people in the Province. The Presbyterian congregation there, under the ministry of the Rev. John Anderson, is prospering, and the outlook for success is very encouraging. Mr. Anderson is an able preacher, and is doing good work.

THE Presbytery of P.E.I. met at Woodville recently for the induction of the Rev. A. S. Stewart into the pastoral charge of that congregation. The Rev. Ewen Gillies preached the induction sermon, the Rev. John Sutherland addressed the minister, and the Rev. A. McLean Sinclair the people. Mr. Stewart received a warm welcome both from the congregation and from the Presbytery. Mr. Stewart, says the Charlottetown Patriot, is well and favourably known on P.E.I., as he laboured for some time at Belfast and at West River. Of late he has been settled at Moss, Ont., a large and interesting field. The congregation of Woodville is to be congratulated upon this happy settlement.

THE Rev. J. A. Carmichael commenced the third year of his pastorate in Knox Church, Regina, on Sunday, June 5. In the morning he preached from the text Col. i. 10, the same words as preached from on two similar occasions. In his opening remarks he made very kindly allusions to his ministry in Regina, encouraged by the increased attendance and the marvellous growth of the membership, which has more than doubled since he came. In a month he will be the oldest minister in Regina. The Presbyterians have reason to be proud of having for a pastor one who, in the course of his two years' ministry, by his unassuming manner, his extraordinary talent as a preacher and his untiring zeal in the "work of the Master," has won the esteem of the entire community.

THE Hamilton Times says: The concert in Knox Church, Hamilton, last week was a success. Early evening crowds began to pour into the edifice, and by the time the concert was commenced the church was very nearly filled. The object of the concert was to strengthen the financial position of the choir of the Church, of which Mr. Johnson is chor-master, and he had together a chorus of 300 voices—well-trained voices, too. The little ones were

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arranged on a platform extending forward into the church from the organ, and some were placed on either side in the galleries. Rev. Dr. Fraser occupied the chair during the evening, and opened with a short prayer. The Rev. Dr. Laidlaw was also present and complimented the musicians on the excellency of their performance.

On Tuesday, 7th inst., J. P. Macfarland, B.A., a recent graduate of Queen's University, was ordained and inducted into the pastoral charge of the united congregations of South Mountain and Heckston. A very large audience was present to witness the solemn service. Rev. J. G. Potter, B.A., Merrickville, as Moderator of the Brockville Presbytery, conducted the ordination services. Rev. A. Graham, B.A., North Williamsburg, preached an eloquent sermon, while Revs. M. H. Scott, B.A., and J. H. Higgins, B.A., addressed the newly-inducted minister and people respectively. Mr. Macfarland enters upon his new field of labour under most favourable circumstances. The call in his favour was one of the most unanimous that has ever passed through the Presbytery.

One evening last week the lecture-room of the Presbyterian church, Winterbourne, was well filled with a deeply-interested gathering of old and young, who had met to honour one of the most esteemed members of society generally, and of the Presbyterian Church in particular, namely, Mr. George Glenme, sr., who is about to leave that neighbourhood. That gentleman was presented with an address and a very fine chair. The Rev. A. M. Hamilton occupied the chair, a position he fills as naturally as if he had grown in it. Mr. Glennie made a feeling reply, thanking his friends for their address and their very handsome present, refusing to admit, however, that he had in any way deserved such an expression of their kindness or so much honour on their part. Speech making then followed for a while, all expressing regret at the loss of their friend.

The Montreal Herald gives an account of the celebration at the St. Andrew's Home, Montreal, last week, of the golden wedding of Mr. Donald Campbell, the superintendent, and Mrs. Campbell, the matron. A large number of guests were present. Mr. Hugh McLennan, chairman of the charitable committee of the Society, made the presentation to Mr. and Mrs. Campbell, which consisted of a box containing \$700 in gold. He spoke in the highest terms of the valuable services of Mrs. Campbell, and recited the troubles in the Home up to the time of her appointment. Short addresses were given by Rev. Hugh McLennan, Mr. Charles Alexander, Mr. Campbell, president of the Caledonia Society, Rev. Dr. Campbell and Rev. Dr. Gray, of Edinburgh, all of whom spoke in the highest terms of the work of Mr. and Mrs. Campbell.

The Tribune states that Rev. R. J. Craig and Mrs. Craig, of the Church of the Redeemer, Deseronto, returned home on the 3rd inst. from Bermuda. Mrs. Craig's health is much improved by her stay in that distant island. Mr. Craig was tendered a reception in the church. He and Rev. W. B. Floyd both officiated at the communion service on Sunday, 5th inst., when twenty-four members were received into the Church. During the past winter over sixty new members have been added to the Church. The congregation showed their appreciation of Rev. W. B. Floyd's labours during the winter by presenting him with a purse containing \$100. The congregation is now in a most prosperous condition, and with their pastor again restored in health it must have a grand future before it. The Sabbath school is the largest in the Presbytery of Kingston, and the various societies are in a state of great efficiency.

A LARGE number attended the anniversary services at Shiloh on Sunday, June 5, and listened to a most interesting and instructive sermon by Rev. Mr. Tibbs, of Toronto. The reverend gentleman was an attendant at Shiloh Sabbath school some years ago, and a large number of his hearers were old schoolmates and companions of his in earlier days. The sermon was full of useful hints and helps for all who go to church with the wise determination to take all the good possible from the words spoken, giving all others the same privilege and allowing each one to apply the truths to their individual self. The evening service was not so largely attended because of the heavy rains, but those who were there had the satisfaction of being amply repaid for their trouble in going, and listened with profit to an able and intelligible discourse. On Monday evening following the usual tea meeting took place, and was a decided success. Over \$50 were realized, including the collections of Sunday. A programme, consisting of recitations and singing by the school, was rendered. The pastor, Rev. George Walker, presided as chairman. A short and appreciative address was given by Mr. Wilson, of Toronto Junction, an old friend of many present.

A VERY pleasant and profitable meeting of the Woman's Foreign Missionary Society of St. Andrew's Church, Lindsay, was held in the school-room recently. Mrs. Shortreed, home secretary of the general Society, addressed the meeting. Advantage was taken of her visit, to invite the members of the other missionary societies belonging to the different Churches in town to an "At Home." After devotional exercises by Mrs. McLennan, the president, a solo was beautifully rendered by Miss Aggie Johnson, after which the reports of the secretary and treasurer were given. Mrs. Shortreed then addressed the meeting, and her earnest, stimulating words will not soon be forgotten by those who had the privilege of hearing her. She first spoke of the nature of the work, and in earnest faithful words showed the obligation of all to engage in the service, and what a privilege it was to be honoured by God and allowed to take part in it. She then drew attention to the four-fold need and of what was necessary to be successful; lastly of the motives which should prompt us. After a few encouraging words to the younger members of the Society, Mrs. Shortreed closed an address whose loving earnestness could not fail to reach the hearts of those who heard her. Mrs. Campbell moved a vote of thanks, which was

seconded by Mrs. Brodenick. Mrs. McLean and Miss Skinner then sang a duet, after which refreshments were served and an hour spent in social converse closed a meeting enjoyed by all.

The Rev. Mr. McPhail, a graduate of Queen's College, lately inducted into the charge of St. Andrew's Church, Picton, was tendered a reception on Friday evening week. A large number of the congregation met at the church, and in the kindest manner bade him welcome to his new sphere of labour. Between 200 and 300 persons availed themselves of the privilege to be present at the meeting. Three long tables were stretched in the lecture-room, profusely decorated with flowers, fruit and lamps with many coloured shades, glittering with glass and silver, and fairly glowing under the many delicacies and dainties of the season. Special music was rendered by the choir. Addresses were made by three speakers, including Mr. Rollins, of Concession, a former fellow student of Mr. McPhail. The new pastor responded in words full of appreciation of the kindness that had met him, and of earnest purpose for the future. On Saturday afternoon Mr. McPhail addressed the Sunday school scholars, and passed a very pleasant half-hour in listening to a programme prepared by some of the older members, during which cakes and lemonade were handed around. Pastor and people are to be congratulated on this auspicious commencement.

The Rodney Mercury says: The social held recently under the auspices of the Woman's Foreign Missionary Society and Young People's Home Missionary Society of Kintyre congregation was in every way a success. After enjoying a sumptuous repast provided by the ladies on the church grounds, all entered the church for the more intellectual part of the programme. The chair was occupied by the pastor. After the opening piece was sung by the Glencoe Quartette and prayer was offered by the Rev. Mr. Hamilton, the chairman stated in his address that this was the second anniversary social of the Woman's Foreign Missionary Society, that since the last anniversary this Society raised for missionary purposes, between cash and clothing, over \$206. He omitted to state that along with the foregoing there is on hand over \$50 for the employment of a Bible woman in Farnosa, and over \$50 worth of clothing for North-West Indians, making in all over \$336 for the year. This is not a bad showing for a Society composed of thirty-two members. One special commendable incident is that of a member who contributed \$12.50 as a silver wedding offering. The Young People's Home Missionary Society was also shown to be in a flourishing condition. Its membership numbers thirty-six. Able and stirring addresses on missionary work at home and abroad were delivered by Revs. Messrs. Hunter, Blair, Henderson and Francis. Mr. John Young, of Glencoe, gave a recitation, which he rendered with good effect. The Glencoe Quartette and the McIntyre family enlivened the proceedings with appropriate and well-rendered selections. Miss Sexton's "I Am Hiding" was given with splendid effect. Proceeds, over \$35.

The third annual Commencement of the Presbyterian Ladies' College took place on Friday, the 18th inst. The academic exercises were held in the afternoon, and proved to be of intense interest to the students and their many friends. Able and instructive addresses were given by John Miller, B.A., the Deputy-Minister of Education; Rev. Peter Wright, D.D., of Portage la Prairie, and William Houston, Parliamentary Librarian. The Rev. John Stenhouse, M.A., B.Sc., read the honour and prize list, whilst Dr. Macintyre, the President, awarded the honours to the successful candidates. The following ladies obtained the diploma of the institution at the hands of the Deputy-Minister of Education: Miss Helen Corby, Belleville; Miss Eleanor L. Farlinger, Morrisburg; Miss Mabel McLean Helliwell, Toronto; Miss Edith H. Mitchell, Toronto, and Miss Maud Richardson, Toronto. Miss Carrie Martin, Chatham, won the scholarship offered by the Philadelphia School of Elocution and Oratory, which entitles the holder to the full summer session at the Thousand Island Park, and Miss Maud Richardson, Toronto, obtained the similar scholarship offered by the Ontario School of Elocution for their summer session at the Grimsby Park. In the evening the concert attracted a most fashionable audience, which filled to overflowing the large Assembly Hall of the Church of the Redeemer adjoining the College. The staff of the Conservatory of Music was represented by the director, Mr. Edward Fisher, Signor D'Auna, Signor Dinelli, and Mr. John Bayley, and the pupils in each case gave evidence of the careful training of the masters. The musical talent within the College itself is of a very high order, as shown by the programme rendered on Friday evening. The work in the Elocution department under the charge of Miss Martha Smith, B.E., showed to good advantage in the recitations given by the pupils. Not the least attractive feature of the closing exercises was the exhibit made in the Art department, under the charge of T. Mower-Martin, K.C.A. The work in crayon, water colour and art painting was almost altogether from nature, and showed remarkable strength and finish. The success of this institution is conceded on every hand to be marvellous. At the end of the first year large extensions were entered upon and completed. For the past three weeks work has been in progress which is to completely change the whole appearance of the building, and there is gradually rising a structure which will be a credit to Bloor Street and in keeping with the noble piles of buildings facing it in the Park. No school could be more favourably situated, and the management placed it on such a basis that its success was guaranteed from the first. The Academic department is strengthened by the assistance which it so readily secures from the University; its Musical department shares the talent of the Conservatory of Music, and its Art is brought into touch with the progressive spirit of the day by having for its director T. Mower-Martin. The next session is announced to open on September 6.

The Kingston News says: Wednesday, 5th inst., will long be remembered with pleasure by all who took part in, or witnessed, the day's proceedings at the Presbyterian church, Dalhousie Mills, Ont. The hero of the day was Mr. A. K. McLennan, B.A., and testamur in theology of Queen's College, whom the Presbytery of Glengarry now met to examine, ordain and receive into their reverend circle. At 11 a.m. the court sat, and a few appointed members, in conformity with a time-honoured custom, proceeded to test a graduate's knowledge of subjects for proficiency in which a university second to none in the land had already stamped and counter-stamped him. It is almost needless to add that Mr. McLennan more than satisfied the court. At one o'clock the ministers retired for luncheon to the house of Mr. Angus Cattanach, where an excellent fare was partaken of with cheer. Returning to the church an hour later, they found the spacious building thronged with a multitude of happy people. On this, the "day of espousal," it seemed abundantly evident that gladness filled every heart. Pulpit and platform were tastefully adorned with lovely flowers; the people themselves also being especially arrayed to do all possible honour to the occasion. Public exercises were opened by the newly-ordained minister of Finch, the Rev. J. W. McLeod, who preached an eloquent and effective discourse from I. Peter ii. 21. When a psalm had been sung, the Moderator called forward the licentiate and administered the vows of office. Mr. McLennan then knelt, and was solemnly ordained according to the Apostolic method. Impressive and memorable were the words with which Presbyters invoked the divine blessing to accompany the laying-on of their hands. On rising, the new clergyman was inducted pastor of Dalhousie Mills and Cote St. George, and the brethren warmly gave him the right hand of fellowship. The charge to the minister was delivered by the Rev. M. McLennan, B.D., of Kirkhill. In a most interesting and inspiring address he emphasized the exhortation "Be true." Rev. Roderick McLeod, of Kenyon, followed with words of counsel to the flock. His earnest advices were palpably appreciated by the attentive audience. Next on the programme came an agreeable surprise. The clerk read a kind letter from Mr. and Mrs. Lymouth, Ottawa, wishing God speed, and presenting the Church with four elegant collection plates. The announcement elicited loud applause. After the benediction had been pronounced, Mr. McLennan received at the door hearty congratulations from everybody. Such greetings must have made him feel like the poet who said:—

In heaven itself I'll ask no more  
Than just a Highland welcome.

Several sons of Queen's were present, rejoicing in the advancement of an academic brother. We observed the Rev. J. J. Cameron, M.A., Rev. Arpad Givan, B.A., and also Messrs. W. Kellock and J. W. Maclean, students. It may here be mentioned that Dalhousie Mills was formerly a supplemented congregation, but now is strengthened by the union with it of Cote St. George, a small neighbouring charge which had hitherto retained its connection with the Church of Scotland. In Mr. McLennan both parties realized a man after their own hearts, and the result is a happy amalgamation. A stipend of \$900 has been guaranteed.

PRESBYTERY OF MONTREAL.—This Presbytery met in Knox Church, Montreal, recently. Dr. Warden, Convener of the Committee appointed to advise and organize the members and adherents formerly belonging to the Nazareth Street American Presbyterian Mission, reported that the Committee had met with said members and adherents on the 25th of April and organized them under the name of the Westminster congregation, that an interim Session had been appointed and that the Lord's Supper had been administered, the membership being seventy-eight, and leave was granted for the moderation of a call. The Rev. Mr. Fleck reported on behalf of the committee entrusted with the oversight of the St. Louis Mission, showing that all the neighbouring sessions had been consulted and had expressed themselves as favourable, that a communion roll had been formed and fifty-seven names placed thereon, that the communion had been dispensed, fifty-five being present. The call from St. Marc Church to the Rev. E. F. Seylaz, St. Hyacinthe, was now taken up. Messrs. Bonenfant and Ducloux appeared as commissioners from St. Hyacinthe. They stated that a large majority of the congregation were anxious to retain Mr. Seylaz as their pastor, and expressed the hope that he might be led to remain with them. The call was placed in Mr. Seylaz's hands. He finally declared his willingness to accept the call with the permission of the Presbytery. The Presbytery resolved to grant the translation. It was resolved to declare the pulpit of St. Hyacinthe vacant on the first Sabbath of July, and Rev. S. J. Taylor was appointed Moderator of Session during the vacancy. The Rev. Mr. Heize, Convener of the Presbytery's Committee on French work, reported that the Rev. M. Vessot who has been labouring in the French field in Montreal West, had, according to the instruction of the Presbytery, been ordained in Crescent Street Church on the first Sabbath of April. Mr. Vessot's name was ordered to be placed on the roll of Presbytery. The Rev. James McCall, for some years minister of Stanley Street Church, Montreal, who since then has been acting as agent of the Board of French Evangelization in Britain, and afterwards as pastor of the Broad Street Church, Birmingham, England, having returned to Canada, made formal application to be received again as a minister of the Presbyterian Church in Canada. He laid upon the table a Presbyterial certificate of the Presbytery of Birmingham in due form. The Presbytery resolved to ask the General Assembly at its approaching meeting for leave to receive Mr. McCall in terms of his application, with the strong recommendation that such leave be granted. The Rev. Robert Campbell, D.D., Convener of the Presbytery's City Mission Committee reported, showing

the work done since last report, and the committee's appreciation of the fidelity and success with which the work entrusted to him was performed by Mr. Patterson as chaplain and city missionary. A financial statement was also read, showing a small balance on the wrong side. The report expressed the hope that the congregations in the country would not fail to take a practical interest in the maintenance of this mission, as many from the rural districts, both within and beyond the bounds of the Presbytery, received benefit therefrom. The report called the attention of Presbytery to the need for united action in regard to a prison gate mission in Montreal, and recommended that the Presbytery express its willingness to cooperate in any practical united effort to help and advise with prisoners, both male and female, when their sentences expire. The matter of a general canvass of the city by the various congregations as done on former occasions was referred to in the report, but its further consideration was deferred till a future meeting. The Presbytery received the report and adopted its recommendations in regard to future support, also in the matter of a prison gate mission. The Presbytery adjourned, to meet in the Convocation Hall of the Presbyterian College on Tuesday, Sept. 6, next, at 10 a.m., due intimation of which was given and this meeting was closed with prayer.

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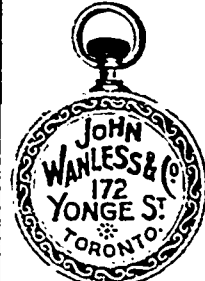
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LADY HENRY SOMERSET is organizing a national demonstration in favour of entire Sunday closing and direct popular veto.

THE Dowager Countess Russell, the widow of the statesman, has compiled a volume for family worship, which will soon be published.

St. ENOCHS Church, Glasgow, has been endangered by the operations of the subway company, and will meantime be closed.

THE foundation stone of Hutchesontown Free Church, Glasgow, was laid on the 15th inst. by Mr. James Campbell, of Tullichewan.

THE death is announced of Rev. James Dick, missionary at Ceara, Brazil. He belonged to Edinburgh, and his original profession was the law.

BISHOP SMYTHERS, of the Universities' Mission to Central Africa, has twenty-one clergy, twenty-six English laymen and twenty-two ladies under his direction.

THE Rev. Robert Frizelle, B.A., T.C.D., of Second Donaghedy Presbyterian Church, near Londonderry, has been elected minister of Cupar second charge.

MISS JANET WHITE, Woodside Crescent, Glasgow, whose personalty amounts to \$135,000, has bequeathed \$1,000 to the Sustentation Fund of the Free Church.

A CROWD of twenty thousand persons prevented the sale of goods distrained for the vicar's rate in Coventry, and the auctioneer retired under the protection of the police.

THE Lord High Commissioner and Lady Tweeddale visited a great many public and charitable institutions in Edinburgh and neighbourhood during the sitting of the Assembly.

DR. ALLEN'S estate had been proved at \$127,750; it is chiefly devised to his widow during her life, afterwards in equal shares to his children. There are several copyrights in the estate.

THE Rev. John McNeill has commenced a campaign in Galloway. He has been conducting services in Stranraer. During his visit he was the guest of Rev. H. P. Charlton, the parish minister.

DURING the Venice Exhibition a Protestant service is conducted every Sabbath evening in Italian at St. Matthews, Kensington, for the gondoliers and others; Dr. Stander is the officiating minister.

CARDINAL MANNING was as hard against tobacco as against alcohol; once, when a priest ventured on a pinch of snuff in his presence, he authoritatively impounded the silver box and deposited it in his own pocket.

THE Rev. Dr. Elder Cumming, of Glasgow, introduced Rev. A. T. Donald to Menton congregation recently. The communion was celebrated on the occasion, Lord Polwarth and the Master of Polwarth acting as elders.

SIR A. MUIR MACKENZIE, presiding at the breakfast of the Church Service Society, maintained that its work was not an innovation, but a revival, and was never more needed than now when either disestablishment or reconstruction seemed at hand.

THE annual meeting of the Free Church Manse Ladies' Total Abstinence Society was held in Edinburgh during Assembly week, Mrs. Blaikie presiding. Miss Bonar, the secretary, announced a membership of 752—an increase of sixty-two during the past year.

AT the Temperance Society's breakfast in connection with the Church of Scotland, Rev. Henry Duncan in the chair, Mr. Stewart, of Culross, advocated the taking of the profit of the drink traffic for public works, and not to leave it to the seller.

THE number of illiterates who voted in the general election of 1886 in England and Wales was 38,587; the number who voted in Scotland, 4,830, and the number who voted in Ireland, 36,722, making a total for the United Kingdom of 80,145.

THE Duke of Fife, presiding at the anniversary festival of the Friends of the Church of England Clergy Corporation, stated that there were 7,000 clergymen whose incomes were insufficient to maintain them and their families, 2,000 was substituted during the evening.

"A. K. H. B." has now completed the second volume of his "Twenty-five Years of St. Andrews," which may therefore soon be expected from Messrs. Longman. Principals Tulloch and Sharp, Bishop Wordsworth and Mr. Andrew Lang are among the central figures.

TWO great petitions, one signed by 138,305 members of the Protestant Alliance and friends, and the other by 101,406 "Loyal Protestants" and others, have been presented to the British House of Commons, praying for an enquiry into the condition of conventual establishments in the United Kingdom.

EIGHTY TWO cuneiform tablets from Egypt have been published by Dr. Budge and Dr. Herold; they contain the marriage agreement between the King of Egypt when he married the youngest daughter of the King of Babylon, much diplomatic correspondence and a commercial treaty to be dated about 1500 B.C.

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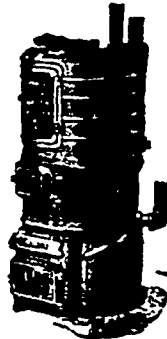
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Household Hints.

AN excellent receipt for strawberry shortcake is as follows: Stem two quarts of strawberries, sweeten to taste, and mash them slightly with a wooden spoon. Rub two ounces of butter into a quart of flour, then add two teaspoonfuls of baking powder, one teaspoonful of salt and sufficient milk to make a soft dough; mix quickly, roll out about one inch and a-half in thickness, put into a greased baking-pan, and bake in a quick oven for twenty minutes. When done take from the oven, split in halves and spread each half lightly with butter. Place the lower half in a deep dish or platter, put half the berries on this, then cover with the other half of the shortcake; cover this with the remainder of the berries, pour over them a quart of cream, and serve at once.

STRAWBERRY PUDDING—One of the most delicate batter puddings is made of the beaten yolks of eight eggs, half a cup of flour, a quart of milk and the whites of eight eggs. The milk is heated to the boiling point in a double boiler, the flour added and cooked ten minutes, constantly stirred, the eggs added (very carefully, lest they curdle the mixture), instantly removed and stirred till cooled, and the whites of three eggs added last of all, with a little salt. The pudding is now poured into a floured and buttered bag and boiled for an hour. At the end of this time it is served with a strawberry sauce made by beating half a cup of butter to a cream with a cup of sugar, adding a basket of strawberries mashed and beaten to a pulp, and, if you wish, the beaten white of two eggs. The golden pudding and crimson sauce are very pretty together. Another dainty sauce is made of a basket of strawberries strained as described for a mousse, and added to a pint of whipped cream. Such a sauce may be served with blanc-mange, a frozen rice pudding, a white or yellow custard, or any delicate dessert.

PRESERVED STRAWBERRIES.—There is no berry more delicious when preserved than the strawberry, and none more difficult to put up successfully. The flavour of the berry is so evanescent that it entirely disappears in canning. It requires a rich syrup to hold this delicate flavour, and therefore strawberries should always be preserved. Select perfectly ripe, fine-flavoured fruit for this purpose. The most delicious preserves in the world are made of wild strawberries. Hull the strawberries, and as soon as you have about a pound ready, weigh them and put them with three-quarters of their weight of sugar in a porcelain-lined kettle. Continue till the kettle is nearly full, then set them at the back of the stove. When the strawberries are well covered with juice bring them forward where they will boil up rapidly. Stir them only enough to prevent their burning. After they have boiled rapidly for ten minutes, skim them carefully and begin putting them into cans, which should stand in boiling water to prevent the hot preserve cracking them. Seal them up instantly as tightly as you can. Wipe off each bottle as it is filled and sealed, and stand it on a paper on the kitchen table till cold. When cold screw up again and set it away. These preserves will keep more securely if the bottles are packed in sawdust. Another method is to preserve the berries exactly as directed, using a pound of sugar in place of three-quarters of a pound, to every pound of berries. When the preserves are ready to put into cans, pour them into tumblers instead, and set the tumblers, covered with glass, in a "broiling" hot sun for two days. At the end of this time cover them with brandy papers, and seal them up under a layer of cotton wadding tied or sealed closely over them, but not in such a manner as to rest on the preserve. If you prefer, seal up the preserves in paper instead of wadding, though this is not the newest method. The last preserve is very rich, but too candied and sweet to be agreeable to every one's taste.

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Household Hints.

STRAWBERRY DUMPLINGS.—Put one pint of sifted flour into a bowl and rub into the flour two ounces of butter; add a teaspoonful of salt, a heaping teaspoonful of baking powder and sufficient milk to moisten; mix quickly, take out on a board, and roll out into a sheet a quarter of an inch thick; cut into cakes with a biscuit-cutter, put about three strawberries in each cake, fold them over neatly and steam about twenty minutes.

STRAWBERRY SPONGE.—Cover half a box of gelatine with half a cupful of cold water, and soak for thirty minutes; then pour over it a half pint of boiling water, add one cupful of sugar and stir until dissolved; add one pint of the strawberry juice, and strain into a tin basin; put this basin into a pan of cracked ice to stand until cold and thick, stirring occasionally. Then beat to a stiff froth, add the well-beaten whites of the eggs, and beat until smooth; turn into a fancy pudding-mould to harden.

STRAWBERRY CREAM.—Put three pints of strawberries in a deep dish with one cupful of sugar. Season three pints of cream with a cupful and a-half of sugar and two table-spoonfuls of wine. Freeze this. Take out the beater and draw the frozen cream to the sides of the freezer. Fill the space in the centre with the strawberries and sugar, which cover with the frozen cream. Put on the cover and set away for an hour or more. When the cream is turned out, garnish the base, if you like, with strawberries.

SUN-COOKED STRAWBERRIES.—Pick over the strawberries and weigh them; then put them in a preserving-kettle. Add to them as many pounds of granulated sugar as there are strawberries. Stir and place on the fire, and continue stirring occasionally until the mixture begins to boil. Cook for ten minutes, counting from the time it begins to boil. Pour the preserve into larger platters, having it about two inches deep, and place in the sun for ten hours or more. The preserve is now ready to be put into jars and placed in the preserve closet. It will keep with out sealing. Remember that these preserves are put into the jars cold; that no water is used in cooking them, nothing but the strawberries and sugar, and that they will be very rich, so that only a small quantity need be served to a person. The flavour of this fruit is perfect. Only fine, ripe strawberries should be used. The platters of preserve can be placed on a table in a sunny window or on a sunny piazza. It is so early in the season that there is not much trouble with flies. I do not see why the fruit could not be put in the jars and the jars placed in the sun for two days. I shall try it this year with some of the preserve. It would make the work much easier.

SUNSHINE.—In selecting a site for a summer residence or the all-year-round home, bear in mind that light is needful for a healthy life. The rays of the sun are a powerful disinfectant and they ferret out hosts of impurities. Remember the adage "Where the sun does not go, the doctor does."

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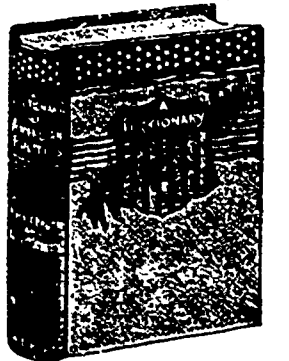
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Miscellaneous.

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At the residence of the bride's mother, 3rd Con. of Lancaster, June 7, 1892, by Rev. Arpad Givan, John R. McLennan to Mary Jane Cameron.

At the residence of the bride's father, on Wednesday evening, 15th inst., by the Rev. James Hastie, William Vicar Boyd to Minnie, eldest daughter of John McPherson, Superintendent of the Canada Cotton Mill.

At the residence of the bride's father, Harrison, on Wednesday, June 15, by Rev. G. Munro, M.A., W. F. Brislin, Esq., merchant, Harrison, to Bessie, eldest daughter of Mr. John Waddell, and granddaughter of the late Rev. John Duff, Elora. No cards.

DIED.

At 14 Nassau street, Toronto, on Saturday, June 11, Elizabeth Scott, wife of Professor Robert V. Thomson, of Knox College, aged 33 years.

MEETINGS OF PRESBYTERY.

**BARRIE.**—At Barrie, Tuesday, July 26, at 11 a.m.

**BROCKVILLE.**—At Brockville, second Tuesday in July, at 2.30 p.m.

**BRUCE.**—At Chesley, July 12, at 2 p.m.

**GLENGARRY.**—At Alexandria, on July 12, at 2 p.m.

**GUELPH.**—In Chalmers Church, Guelph, on Tuesday, July 19, at 10.30 a.m.

**HURON.**—At Goderich, July 12, at 11 a.m.

**LONDON.**—In First Presbyterian Church, London, on second Tuesday in July, at 2 p.m.

**MAITLAND.**—At Wingham, Tuesday, July 12, at 11.15 a.m.

**ORANGEVILLE.**—At Grand Valley, July 5, at 11 a.m.

**OWEN SOUND.**—In Division Street Hall, Owen Sound, Tuesday, June 28, at 10 a.m.

**PARIS.**—In Knox Church, Woodstock, on July 12, at 12 noon.

**PETERBOROUGH.**—In St. Andrews Church, Peterborough, July 5, at 9 a.m.

**REGINA.**—At Round Lake, on second Wednesday in July, at 11 a.m.

**SARNIA.**—At Sarnia, first Wednesday in July, at 10 a.m.

**SAUGEN.**—In Knox Church, Harrison, on Tuesday, July 12, at 10 a.m.

**TORONTO.**—In St. Andrews Church West, on Tuesday, July 5, at 10 a.m.

**WHITBY.**—At Oshawa, Tuesday, July 19, at 10 a.m.

**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, August 9, at 3 p.m.

Miscellaneous.

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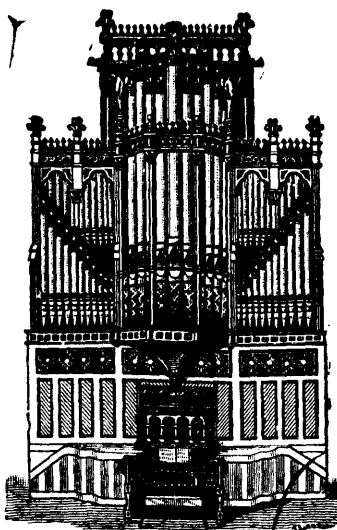
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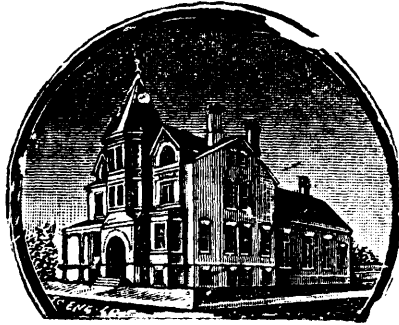
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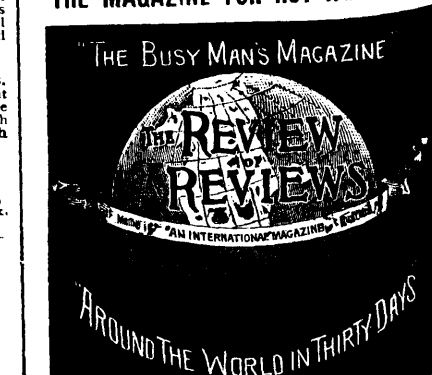
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