

Pages Missing

The Presbyterian Review.

Vol. X.—No. 50.

TORONTO, JUNE 21, 1894.

\$1.50 per Annum

The Presbyterian Review.

ISSUED EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 22, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2164, Toronto, Ont.

EDITORIAL STAFF.

EDITOR.—Alexander Fraser, M.A.

ASSOCIATE EDITORS.—Rev. Prof. Andrew B. Baird, B.D., Winnipeg; Rev. G. Colborne Heine, B.A., Montreal; Rev. Alexander MacGillivray, Toronto; Rev. Donald MacKenzie, B.A., Orangeville.

EDITORIAL CORRESPONDENTS.—Rev. James Robertson, D.D., Winnipeg; Rev. D. D. MacLeod, Barrie; Miss Machar, Kingston; Mrs. Anna Ross, Brucefield, Ont.; Mr. George H. Archibald, Montreal.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, June 21, 1894.

The New Moderator.

THE selection of Moderator is at all times a matter of interest. The position carries with it onerous duties. It is the chief office in the Church and in point of responsibility as well as honor is *facile princeps* among the higher positions of dignity which the Church has at her command. This is all the more in that the chief requirement is that personal influence and prestige which stirs the sentiment and moves to confidence and admiration of the people at large. The duties ought not and seldom do cease with the Sederunts of Assembly. Although not clearly defined in some respects, they are displayed in the course of the year in various ways, and on their successful and happy discharge very much indeed depends. It is thus seen that the Moderator's personality is of great importance and that in making a choice a careful selection is necessary. Thus it is also that the roll of Moderators contains only the names of distinguished fathers of the Church. A glance at that roll since 1875, when the Presbyterian Church in Canada emerged from the chrysalis, reveals the singularly good fortune of the Church in possessing such excellent men—and the equally singular wisdom displayed in the choice. Not a name that does not stand out prominently adorns the list.

The name added last week has a distinction quite unique. The first missionary Moderator of the Church, Dr. MacKay is her greatest representative abroad, a man around whose labors and personality there shines a halo of honorable renown, and who has drawn to himself the loving interest of the Church. It was as happy

an inspiration as it was unanimous that led to his nomination and election. For the full period of his ministry this far he has labored in Formosa, having left Canada in 1871 for that field. In these years he has been blessed with marvellous success, and his return on furlough in a year when the cause of Foreign Missions was enchaining the thought of the Church with unwonted power, it seemed most natural that his name should be on every lip as the man whom the Church delighted to honor. No doubt the year thus inaugurated will prove a great missionary year, and seldom has the need of such a stimulus as Dr. MacKay will prove, been felt, as in these stringent times, a view which clearly points to the hand of Providence in the choice made.

Dr. MacKay is in the prime of life. He is a great student as well as a great missionary. His eloquence is magnetic and his appeals on behalf of his beloved Formosa seldom fail in good results. His life being entirely devoted to his sphere of labor, his energies are absorbed chiefly in planning and working for that field, but his sympathies are wide, and while missionary effort will receive great attention from him as Moderator no interest of the Church will suffer at his hands. The graceful words in which he thanked the Assembly when he assumed office indicate his mind as to the broad character of his duty and the scope of the office to which he has been called, and it is safe to say that the general interests of the Church never were in safer hands.

Family Worship.

A distinguished English statesman made a tour of Scotland early this century and placed his impression on record. He was greatly surprised to hear in the one town, on a Sabbath morning, the voice of praise issuing from almost every house on one of the streets. His enquiries showed that family worship was prevalent in the town and that not only on Sabbath mornings, but every morning and evening in the week. In many towns and countrysides could the same state of things be found. Burns' Cottar was typical of the Scottish peasantry of the past generation, and no better mark of deep piety could be found than this daily worship at the family altar. It is the corner stone of religious life in any land. In Canada the church has always given much attention to this matter and no portion of the report on the State of Religion presented to the General Assembly is more interesting. The reference to family worship is worthy of the best consideration of our readers:—"For many years the Assembly has not failed to urge upon all concerned the importance of the matter and of definite information regarding it, but still many of the reports of session are, as the Synods say in chorus, "very vague." One session says distinctly that it is unable to give the information asked. Not much more satisfactory are fears that family worship is much neglected or very irregularly observed or not altogether

abandoned, or not general, or not as it should be. Somewhat definite, if not more comforting, are such statements as that it is sadly neglected save by a few, or that it is not regularly observed except by the staid and old-fashioned, or that there is an almost entire lack of it. But in most cases it is both possible and wise to get much more precious information. There may be a very few places like that whose sessions say, 'We doubt the wisdom of making any general investigation in this community. That method has been tried with rather unfortunate results' but many sessions in every Synod can give the exact number of families in their congregations which observe this practice. The convener of one Presbyterial committee tells us that in making his first pastoral calls in his present congregation he asks the head of each household, in the presence of his family, whether he conducted family worship, and in no case did he fail to get an answer on which he believes he can rely. In those congregations whose sessions know the state of things, family worship is observed in 4 families out of 31, in one-tenth, one-sixth, one-fifth, one-fourth, one-half, and again in three-fifths, two-thirds, three-fourths, four-fifths and five-sixths of the homes. It is questionable whether the spiritual life of the congregation corresponds exactly with the extent to which this practice is in vogue. Nor does it seem possible to distinguish between various sections of the country. However, the Presbyteries of Sydney and Inverness give the most cheering report, the latter even finding family worship observed by some parents who are not communicants while, as it might be expected, the state of the newer districts is least encouraging. It should also be said that from Manitoba and the North-West, Montreal and Ottawa, and elsewhere comes the good news that there is some improvement, that the cloud is lifting, that this matter is receiving greater attention. The Synod of Toronto and Kingston even says, 'It may be that hitherto we have been casting shame upon our people when they should have been commended.' In these signs let us rejoice; 'family religion,' to quote from the Presbytery of Prince Edward Island, 'is the foundation of all that is solid and strong in congregational life and has been the glory of Presbyterianism in the lands where she shaped character into high and holy endeavor. A revival of family religion would speedily lead to the larger revival of congregational and national religions.'

Mr. MacInnes' Criticism.

In his address at the General Assembly of the Australian Church, the Moderator, Mr. MacInnes, thinks that he, assisted by the new school of critics, has slain the Theory of Verbal Inspiration; that now it is forever dead, without hope of resurrection, and no matter if the caricature of Divine Inspiration which he has sketched is dead, it does not seem necessary to have any mourners or funeral. Was his theory of Verbal Inspiration ever alive, or held by any but individual men? What reformed church ever put such a theory in its symbolic books as a definition of Divine Inspiration? Certainly, as Mr. MacInnes avers, the Westminster standards are not responsible for his caricature; it is not taught therein. The slaughter of Mr. MacInnes' *Bete noi*: will not affect in any way the Presbyterian Church, yet the standards strenuously assert an inspiration which belongs to the written

language, call it verbal or plenary, or any other name you please, it is divine, so that the Scripture is God's Word and not man's. Here are the careful definitions in the chief symbolic book.

Confession of Faith, Chap. 1. Sec. (1) "It pleased the Lord at sundry times and in divers manners to reveal Himself and to declare His will unto His Church; and afterwards . . . to commit the same wholly into writing." Sec. (2) "Under the name of Holy Scripture or the Word of God written are now contained" (here follow the Canonical Books of the Old and New Testaments) "all which are given by inspiration of God, to be the rule of faith and life." Sec. (4) "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth . . . wholly upon God (who is truth itself) the author thereof, and therefore it is to be received because it is the Word of God." Of a truth Mr. MacInnes' theory of Verbal Inspiration is not found here; but we have something far superior—we have a statement of facts—viz., that the Lord committed the revelation of Himself and of His will which He made to *writing*; in such a sense that although fallible men wrote the books, they are not the authors of the word written, but God is the author; and the *writings* are divinely inspired. Further in Chap. 1, Sec. (8) it is said "The Old Testament in Hebrew, and the New Testament in Greek, being immediately inspired by God . . . are therefore authentic" also "They should be translated into the vulgar language of every nation." This process of translation is the work of fallible men; but the "Word of God written" after being translated is none the less God's Word; nor does translation in any way detract from its authority as the Word of God. Divine Inspiration and authority do not depend on the particular language in which we read God's Word. It is something spiritual; transcending the forms of the letters, the spelling of the words, and the idioms of the language in which God's revelation of Himself and His will is presented; something that results from the revealing of the truth and the committing of the revelation to writing alike being the Work of God, and not of fallible men. Thus our critics fail to recognize or at least duly to estimate and respect.

The late Dr. Martin has well put the dilemma, and let our critics take their choice—If these writings are not the Word of God who cares? The denial of their authority and truthfulness is a matter of moonshine. But if they are the Word of God, who dares? To tamper with Holy Scripture, deny its authority, or charge it with untruthfulness is a crime against God and man.—C.

President Patton Honored.

It was a graceful and well-deserved tribute to a distinguished Canadian abroad, the conferring of the degree of LL.D., on Rev. Dr. Patton, of Princeton, by the University of Toronto. The honor was conferred on a man of remarkable parts, one who has played a part of very great importance in the Presbyterian Church in America, and whose career for many reasons has been of peculiar interest to Presbyterians in Canada. As was said by Mr. King in proposing Dr. Patton, he is not a stranger to Canada, nor to the Canadian people, and bound to this country by academic ties which cannot be forgotten. He is an alumnus of Knox College, many of whose graduates are graduates of Princeton,

and who have reason to feel grateful to him for the marked kindness he invariably shows to them. His reputation as a scholar, theologian, professor, teacher and writer were gracefully alluded to, and the success with which he maintained the dignity and credit of the great institution over which he presides. Dr. Patton's reply was in happy vein. He could not help being reminiscent, thirty-two years having elapsed since he had attended a convocation of the University, and his references to names of the great departed, recalled fading memories to many a grey-headed alumnus present. The words with which he closed his speech might with propriety be applied to the present interesting circumstances of Knox College. Men of wealth, he said, had yet to learn that there was no better way of applying their wealth than in the service of truth, and there was no place where truth was likely to be better served than in the equipment of a great university. For university, substitute Theological College and let the funds flow in to revivify Knox College in the year of its jubilee.

A Liberal League Formed.

New York exchanges contain information of the organization of a Presbyterian League, the chief object of which is the reversal of the conservative policy supported by the Church as expressed by the decisions of the Assemblies *in re* Briggs-Smith. A number of influential names has been announced as connected with the committee which seems for the present, to be operating in New York and the vicinity. While the banding together of individuals for the furtherance of a common object cannot of itself be opposed, the methods already displayed by the Liberal League are to be deeply deplored. As expressed by a member interviewed by the *New York Times*, vituperation and misrepresentation seem to be the chief weapons of their propaganda. These may serve to prejudice the minds of some against the Assembly, but thoughtful Christian men and women will find nothing but food for regret in such obviously unfair and exaggerated statements as the following:—"According to the report of the *Times*, a member of the League claims that the conservatives have formed secret organizations in all parts of the country for the advancement of the principles and methods approved by the apparently dominating element in the Church; that very many ministers sympathize with the views of Drs. Briggs and Smith, but have not been permitted, by reason of the machinations of intriguing conservatives, to give expression to their belief in any of our Church courts, but will publicly declare them ere long, and ultimately gain a controlling influence in the Church." Any one who has followed the course of events in the United States during the past few years must be aware of the groundlessness of such charges as are here expressed.

The "Highest Criticism." His outspoken style is a characteristic of Rev. Dr. Parker of London. Speaking recently in Edinburgh he gave a specimen of what has been called the "Highest" Criticism. Canon Cheyne has expressed the opinion that the lxxii Psalm was written by David in honor of Ptolemy Philadelphus. "Sorry and painful would be the reading of it," were the Canon's opinion correct, said the preacher. "Ptolemy

Philadelphus, the incestuous beast!"—a phrase repeated with withering scorn—"No, gentlemen, ten thousand times no! I cannot believe that God will divide His throne with the devil!"

Next Year's Assembly. The General Assembly was almost unanimous in selecting London, Ont., as the place for its next meeting. London the less is to be congratulated on the fact, and so is the Assembly for in no place in the Dominion would a heartier welcome be extended to fathers and brethren.

Crescent Street Church, Montreal. In our issue of the 7th inst., it was stated that the revenue of the past year of Crescent street church, Montreal, amounted to \$13,000. Our attention has been drawn to the annual report of the congregation, in which are stated the various items of income amounting to \$18,407.42.

Professor Swings' Denial. The return of Prof. Swing to the Presbyterian Church of the United States, which has been rumored for some time has been denied by the Professor himself who says that his doctrinal views are "no more in accord with the standards of the Church than they were when the separation took place."

Young Men's Christian Association Jubilee. Few more notable gatherings have met even in London than those connected with the celebration of the jubilee of the Young Men's Christian Association. Swedes, French, Germans, Americans, and remarkable men of other nationalities were present, representing a membership of some five millions. The demonstrations have given an impetus to Y.M.C.A. work.

A. M. E. Church. The African Methodist Episcopal Church has a membership of 252,000, with 4,124 church edifices with a seating capacity of 1,160,838, an average of 281 to a building. It sustains one central church organ, one Sunday school journal, and one missionary journal. This church has nine Bishops, of whom Benjamin Tucker Tanner of Philadelphia is the most scholarly, and Benjamin Franklin Lee is the most learned. It supports four colleges, Edward Waters, at Jacksonville, Fla.; Richard Allen, at Columbia, S.C.; Wilberforce, at Xenia, O., and Paul Quinn, at Waco, Tex.

Rev. Dr. Parker on Unitarianism. Rev. Dr. Parker, of the city temple, London, Eng., spoke recently at Edinburgh, in Free St. George's church, on Unitarianism. He said the distance between it and the evangelical conception of Christ was the distance of infinitude. They could not reconcile or amalgamate the two, and the Unitarianism he hated was not the honest Unitarianism that took its own responsibility and lived upon its own petty income, but he hated the Unitarianism that was preached from evangelical pulpits. The man who would get into a pulpit such as they had in the Free Church, and would take evangelical money for preaching wrong doctrine was a knave. Whatever his talents might be, and his genius, it was knavery. If they did not believe the Bible, let them not believe it, but they should not declare continually their unbelief under a roof. They should go out to the thoroughfare and preach it at their own charges and on their own responsibility. "Thou shalt not steal."

THE CANON.

According to Mr. MacInnes of New South Wales.

BY REV. HENRY GRACKY, DANANOQUE.

In a previous paper we spoke of Mr. MacInnes' views on the subject of Inspiration. He also deals in the same address with the Canon, and inclines as he discusses it; to throw a doubt upon the reliability of the Scriptures.

He tells us "the Canon may be said to have begun with the promulgation of Deuteronomy, by King Josiah in the 7th century B.C." And he gives as his authority for this statement 2 Kings xxiii. 3. "Then in the 5th century B.C., Ezra and Nehemiah added Genesis, Exodus, Leviticus and Numbers." His authority for this is Neh. viii. 1-9. Such was the beginning of the Canon according to Mr. MacInnes. With regard to the rest of the O. T., he says: "After their time the prophets were gradually added through popular use, though they were still regarded as inferior to the law, and were not written on the same rolls. The Psalter was added owing to its use in the temple service; and finally before 100 B.C., the Hagiographa were added on grounds that are unknown."

This in brief is his account of the O. T. Canon. With reference to it we may say that it is to a large extent conjectural. He points to 2 Kings xxiii. 3, as authority for the statement that the first part of O. T. Scripture came to light in the time of Josiah and consisted of the book of Deuteronomy.

But this passage gives only very slender support to this theory. The whole story about the finding of the book of the law as given in 2 Kings xxii., does not prove that Deuteronomy alone was discovered. That is a conjecture of the critics. So far as the story in Kings goes, the whole Pentateuch may have been found, and if so the Canon did not begin in Josiah's time with the Book of Deuteronomy only. Nor would we gather from the record here that there was any formal settling of a Canon on the occasion referred to. It was rather the discovery of an old record that had long existed, and had been recognized as the Canon in David's time, who sang of "the blessedness of the man whose delight is in the law day and night." It was also the Canon in Joshua's time. (Josh. xxiv. 26.) Of course this does not go down with the School of Higher Criticism, because it does not fit in with their theory of the late and composite origin of the Pentateuch. Hence it must be set aside as "the traditional view." Yet it is the only view that has any basis of fact and historical truth to rest on. The theory of the growth of the Canon, that Mr. MacInnes gives us, is pure conjecture through and through. There is no authority for it in the sacred records themselves; there is no authority for it in the apocrypha. And there is absolutely no contemporary literature that has come down to us from Ezra's time from which we might get an account of the formation of the Canon; nor is there any literature within 200 years' of Ezra's time that will throw any light upon the subject, except what we have in the sacred volume itself.

Now if we turn to Neh. viii. 1-9, the other proof text quoted, we look in vain for any account of the settling of a Canon. There was no council assembled for this purpose. We find in this passage an account given of a people gathered to hear the authenticative law read—not to decide what the authenticative law shall be. Ezra may have settled the O. T. Canon, indeed he is generally supposed to have done so. But this passage does not say so, nor does any other passage say so. Hence the statement that "he added the other books of the Pentateuch to Deuteronomy," is simply a conjecture without the faintest shadow of proof. Then as to the additional information about adding the Prophets, the Psalter and the Hagiographa we fear that we must receive it all *cum grano*. Mr. MacInnes does not give us his authority for the reason, ample and sufficient, that he has none to give.

We are further assured that the O. T. Canon was not finally closed till the end of the first century of the Christian era. And in connection with this important statement, he gives us the following tooth-some bit of Talmudic gossip. "Rabbi Hananiah in the time of Christ got 300 measures of oil for his decision in favor of admitting the Book of Ezekiel into the Canon." The reason for presenting this story in this connection is no doubt to discredit the O. T. Canon, indeed, his remarks are all in sympathy with those who have very little respect for it. His statements about the manner of receiving the various books into the sacred collection are fitted to leave the impression that it was not completed or decided upon until after the time of Christ.

Here we may say that the O. T. Canon must be received on faith. We have no means of learning how it was collected or settled. All the evidence is *ex post facto*. No records have come down to us explaining the time or the manner of finally deciding upon the books which constitute the sacred volume. A few sentences from Hodge vol. I p. 152, will set forth the case as it stands. "Protestants contend, so far as the O. T. is concerned, that these books and those only which Christ and his apostles recognized as the written Word of God, are entitled to be regarded as canonical. This recognition was afforded in a two-fold manner. First, many of the books of the O. T. are quoted as the Word of God as being given by the Spirit; or the Spirit is said to have uttered what is therein recorded. Secondly, Christ and his apostles refer to the sacred writings as being what they claimed to be the Word of God. When Christ or His Apostles quoted 'the Scriptures' or the 'Law and the Prophets,' and spoke of the volume then so-called, they gave their sanction to the divine authority of all the

books which that volume contained. All therefore that is necessary to determine for Christians the Canon of the O. T., is to ascertain what books were included in the 'Scriptures' recognized by the Jews of that period. The Jewish Canon of the O. T. included all the books, and no others, which Protestants now recognize as constituting the O. T. Scriptures. Hence the apocryphal books are just as much a part of the Canon. They were not admitted by the ancient Jews, and Jesus never sanctioned them."

This in brief is the argument for the Canon of the O. T. There are other facts which corroborate this position. Mr. MacInnes tries to undermine it by saying that "the Canon was not finally closed till the end of the first century of the Christian Era." If this be true, our argument from the action of Christ and His Apostles is weakened, because we cannot be sure how far their sanction extended, or what books were excluded when it was given. If the book of Ezekiel was not finally admitted until the equivocal decision of Hananiah, already referred to, we are not sure whether Christ and His Apostles included Ezekiel in the "Propets" or not.

But is it the case that the O. T. Canon was in such an undecided and chaotic condition at the time of Christ? We ought to have pretty clear evidence in a matter involving such important issues. What are the facts as far as we can learn them? (1) Josephus gives an account of the books of the O. T., which, so far as we can make out, agrees with what we now have. He wrote after the time of Christ, but he speaks of the sacred volume as a well-known and venerable collection of authentic writings. He says:—"We have not thousands of books, all discordant and contradicting one another; but we have only twenty-two which comprehend the history of all former ages, and are justly regarded as divine. (Herne i: 30). The sacred collection is also spoken of by Josephus as comprising three classes of records, the law, the prophets and the hymns of God or Paulins, which division corresponds with what we find in the time of Christ.

(2) About fifty years before the time of Christ, Targum of Onkelos on the Pentateuch, and that of Ben-Uziel on the Prophets were prepared. And they follow the Jewish classification of the Books of the O. T.

(3) Jesus the son of Sirach, author of the Book of Ecclesiastes makes evident reference to the prophecies of Isaiah, Jeremiah and Ezekiel, mentioning these Prophets by name. He speaks also of the Minor Prophets. From other references it is inferred that the prophets and other ancient books were extant in his time which was about 230 B.C.

(4) Fifty years before Jesus, son of Sirach, the lxx. was made at Alexandria, the books of which are the same as in our Bibles. Hence we conclude that our version of the O. T. is the same as that possessed by the ancient Jews, 300 B.C.

Such is a brief statement of the external evidence for the O. T. Canon. The internal evidence is equally decisive and incontestable. When therefore the whole case is considered we do not receive the O. T. Scriptures with doubt and misgiving, but with confidence. Those who accept Jesus as the great teacher sent of God, will gladly take his testimony as settling for them at any rate, the reliability of the O. T. Canon. And no ingenious quibbler about this book or that being questioned, nor any plausible fictions as to how the Canon was settled will shake their faith, or dissipate their reverence for that volume which they esteem for its own sake as well as on the testimony of Christ.

Mr. MacInnes in this address throws as much doubt and discredit upon the O. T. collection of sacred writings as he can. He says, "The process of forming the O. T. Canon was a two-fold one of selection and rejection of books, and the agents were the Scribes. On their judgment the O. T. as it stands is received by Christians as containing inspired Scriptures and nothing besides."

This is decidedly not true. Christians base their faith in the O. T. Scriptures on the testimony of Jesus and His disciples, and not on the judgment of the scribes.

To say, as Mr. MacInnes does, "The only guarantee that will suit the Verbal Theory is the inerrancy, infallibility and inspiration of the whole tribe of Scribes, including Rabbi Akiba, a supporter of Bar Kokhba, the false Messiah, and including those very Scribes and Pharisees who made the tremendous blunder of rejecting the Christ," is surely putting the case in a very extreme way against the reliability of the O. T. Canon. It is certainly putting it in a much stronger way than that in which common fairness would attempt to put it; or an ordinary regard for probable truth would dare to put it.

When it is asked "What is the guarantee that the Scribes did not make mistakes?" We may be unable to give such a history of the case as will satisfy every objector, for we have not a detailed account of the process by which the O. T. Canon was settled. We cannot show just how it was guarded at every point against error. But on the other hand nothing can be brought forward by objectors that throws discredit upon the work of the compilers. If the state of the case prevents us from defending by a reference to history, it equally prevents others from attacking by a reference to history. In these circumstances, those who stand by the O. T. Scriptures defend their position. (1) By referring to such "Evidences" or facts as have come down to us, showing the extraordinary veneration of the Jews for their sacred writings, which would itself be a protection against the easy introduction of questionable material into the collection. (2) The state of the Canon in the time of Christ, and in the centuries immediately before His time, as compared with what we have now. (3) The contents of the sacred collection as compared with apocryphal books that have come down, and judged by their intrinsic merit. This argument—

(Continued next week.)

For the Sabbath School.

International S. S. Lesson.

LESSON I.—JULY 1.—LUKE II., 1-16.

(The Birth of Jesus.)

GOLDEN TEXT.—"Unto you is born this day in the city of David, a Saviour which is Christ the Lord."—Luke ii: 2.

THE BIRTH OF JESUS.—Vs. 6, 7. At Bethlehem Joseph and Mary found the place so crowded that even in the inn there was no room for them. Wrapped him in swaddling clothes, not clothes regularly made, but strips of cloth three or four inches wide and several feet long, wound around the child. And laid him in a manger, etc. Bethlehem was a poor place, and its inn was probably a mere *khan* or *caravanserai*, which is an enclosed space surrounded by open recesses of which the paved floor (*ecwar*) is raised a little above the ground.

The Divine Providence. We should mark the marvellous example of the Divine Providence in thus guiding Joseph and Mary to Bethlehem at this time so that by a decree beyond their control they are brought to Bethlehem, and without intention on their part or on the part of the Roman authorities the child of a Nazareth mother is born in Bethlehem as was foretold by the prophet (Micah v: 2.)

No Room for Them in the Inn. So often in our lives, in our hearts, in our business, are crowds of worldly things but no room for Jesus, for his service, for prayer and communion with him. But really Jesus takes up no room, where he is there is room for all that is good, and he transfigures and blesses all things in his presence.

THE SONG OF THE ANGELS.—Vs. 8-14. And there were in the same country. In the fields near Bethlehem. Shepherds abiding in the field, with their flocks. There are no detached farmhouses in Palestine, as with us, but the farmers live in villages, and hence would have to abide in the fields to watch their flocks. Keeping watch over their flock by night. Thieves, wild beasts, and the dangers of the rough precipices form the chief reasons for a night-watch over the flock.

Note that the Gospel Message was sent first to the poor. Not to royal personages but to pious laboring men, busy with their daily duties. "In the pedigree of heaven, an emperor reckons no higher than a slave." A gospel for the poor is a gospel for all men.

Note also that this great religious blessing came to the shepherds, while employed about their daily work. The best place in all the world to be, is at the post of duty. Nowhere else can such blessings, temporal or spiritual, be fairly looked for.

And, lo, the angel, not "the" but "an" angel, of the Lord, one sent from heaven, came upon them. The word does not signify that the angel stood above them. It is our (French) *survenir*, to come unexpectedly. It indicates a sudden but actual appearance. And the glory of the Lord. The radiant brightness which in all ages has been the best symbol and manifestation of God's nature. And they were sore afraid. Literally, *feared a great fear*.

And the angel said . . . Fear not. The glad tidings of a Saviour, bringing light and love, a Father in heaven, and forgiveness of sins, can alone take away all fear from the soul. I bring you good tidings of great joy. The best tidings the world ever heard. To all people. Of all ages, all nations, all classes, all colors.

For unto you is born . . . a Saviour. One who shall save them from their sins. Christ. "The Anointed One," the Messiah, whom they had long been hoping and praying for.

And this shall be a sign unto you, that the words spoken were true. Ye shall find the babe ("a" babe).

And suddenly, as if revealed by a flash of lightning. A multitude of the heavenly host; an organized army. Joining with the first angel to show the interest all heaven has in the coming of the Saviour. Praising

God. Even the angels could find nothing more worthy of praise than God's love in the salvation of men.

Glory to God, expressing both the *fact* that God is glorious in the work of salvation, and the *feeling* that would express and make known his glory. In the highest. *In the highest strains.* Only the most exquisite music and song is worthy to express this theme. And on earth peace, including all welfare and blessing, here and hereafter. Good-will toward men. There are two readings of this phrase in the original, which differ from each other by only a single letter, —s; but that letter makes a great difference in the meaning.

SEEKING AND FINDING THE SAVIOUR.—Vs. 15, 16. Let us now go. At once, without delay. We should we ever seek the Saviour.

They came with haste. Showing their zeal and ardor, as well as faith. And found, everything just as the angels had told them; — the Saviour had come

Christian Endeavor.

Daily Readings.

First Day—What is at stake?—Neh. iv: 7-14.

Second Day—A lost country.—Pr. cxxxvii: 1-9.

Third Day—Gods of gold.—Exod. xxxii: 30-35.

Fourth Day—Unshepherded sheep.—Matt. ix: 32-38.

Fifth Day—Better than country.—Gen. xii: 1-9.

Sixth Day—Beulah land.—Isa. lxii: 1-12.

Seventh Day—WHAT HAS CHRISTIANITY DONE FOR OUR COUNTRY?—Ps. xxxiii: 8-22.

PRAYER MEETING TOPIC, July 1.—"What has Christianity done for our Country?" Ps. xxxiii: 8-12. This is a splendid subject for Dominion Day. Too often in our national celebrations are we apt to describe our country's greatness to the character of her people, or the wisdom of her government; forgetting that the people's conception of God and His truth, is the limit of the excellence of its citizenship, and that a government is good only in so far as its legislation harmonizes with the spirit of the law of God. Christianity has done much, we might say all, for our country. Its principles underlie our commercial world, and make it sound in the midst of depression and failure; its teachings permeate our social world and safe-guard the sacred relations of marriage and the home; its truths bear sway in our civic life, and protect the Sabbath in its sanctity. Employer and employee work in harmony under its blessed influence. Labor tyranny and liquor traffic tremble before its frown. Its ambassadors in the newer parts of our land are laying a foundation of truth and righteousness, for a coming great Canadian people, and the mighty influence of Christian Endeavor is rearing and educating a generation of Christian citizens under whose rule our land must prosper. Thank God we are citizens of a land where His name is honored and His truth revered.

"CHRIST FOR THE WORLD."—Matt. xi: 28; xxviii: 18-20; Mark xvi: 15-20; Luke xxiv: 46-48; John i: 9-12, 29; iii: 14-17; x: 16; xxi: 15-17; Rom. x: 13-15; Rev. xxii: 17.

"FELLOW-CITIZENS WITH THE SAINTS."—1 Cor. i: 2; Eph. ii: 6, 19-22; Phil. iii: 20; Heb. iii: 1, 2, 5, 6; xi: 13-16, 39, 40; xii: 1, 2, 22, 23; 1 John i: 1, 2; Rev. xxii: 14.

Pray for Cleveland!

The Convention at Cleveland needs your prayers. Twenty-five thousand young people without God's Spirit in control, are in awful danger of going irremediably wrong; but twenty-five thousand young people filled with and led by the Holy Ghost are an unlimited power for the Glory of God. Therefore pray for an outpouring of the Spirit on those who attend. Pray individually, pray unitedly, pray without ceasing. Cleveland may be a second Pentecost, if the Holy Ghost is honored. Let those who cannot go have a "stay-at-home" convention, and beseech God for blessing. Pray for Cleveland!

ASSEMBLY SKETCHES.

The Journey to St. John—Travelling Companions
—Notes by the Way—St. John and its
Churches—The Opening Sermon.

Special Correspondence.

Casual visitors to the Union Station on the morning of Tuesday 12th inst., having eyes to see would have been impressed with the fact that an exodus of clergymen was about to take place from the Queen City, and the question "whence go they" would have brought a reassuring answer to the "General Assembly." To the non-Presbyterian these words are not of much significance, but to the average Presbyterian much every way, for at this highest Court of the Church, is transacted business of the gravest importance not only to the particular branch of the Church calling itself Presbyterian but also to the whole country; for is not the best interests of the people promoted by the wise rulings of this great Church, which embraces within its fold so large a portion of the best thought and highest culture of the Great Dominion.

The journey eastward was made easy by that thoughtfulness which is getting to be proverbial of the management of what has been fittingly styled "Canada's Pride"—the Canadian Pacific Railway, for two private coaches beautifully fitted up were reserved for the special use of Commissioners for St. John. Promptly on time the train moved off on its eastward journey, and soon the Queen City, with its many attractions, was left far behind. Among the Commissioners on this train were a goodly number of the men who by reason of their various gifts, and powers, and graces are foremost in the Church, and whose presence at General Assembly is looked for as a matter of course: such, for instance, as Dr. Robertson, sometimes called the "Bishop of the North-West," that splendid specimen of an ardent, kindly, Highland Scot, who has done so much to secure for our brothers and sisters in the far West and North, the inestimable privilege of hearing and enjoying the preached Word from the lips of so many devoted and earnest missionaries, from time to time sent to occupy the land, to keep and win hearts for the Master, and to keep alive in many hearts the seed planted in earlier years at the hearths and homes of our own loved Ontario, as well as in that glorious old land from which we get the characteristics of our race, a heritage of true nobility and worth. Of other well-known men of the Church who were our travelling companions we may name Drs. Cochrane, Proudfoot, and the Principal of Knox, without whose presence the Assembly would seem incomplete. Amongst the younger men and to whose name no divinity hall has yet added the letters D.D., we make reference to the beloved minister of St. Andrews', Toronto, than whom there is none more conscientious, or whose life conforms more nearly to those glorious principles of which he is such a loving yet fearless exponent, exemplifying in the every-day events of an extremely busy life, the faith which from Sabbath to Sabbath is expounded from his pulpit. A true friend, a faithful pastor, a modest man, ever resolute for the truth as he believes it to be, and a travelling companion of incomparable charm. None has the high privilege of the closer bond of friendship with Mr. Macdonnell without receiving increased strength for the battle of life and a firmer hold on the things that endure. But we must draw the line here for as we widen the survey and recall the many able and devoted pastors and laymen who were fellow-travellers on this train ere it reached the sea girt city, we are conscious that to even name them would take up too much space for the present sketch. There is not much to note by the way saving that here and there the sameness of the scenery was varied by some beautiful stream or lakelet. Particularly worthy of mention is the beautiful and picturesque chain of lakes near to and culminating with Lake Sharbot. After passing through a very uninter-

esting sketch for miles and miles, these came as a glad relief to both mind and eye. Perth was reached in due time and here the merry hearted and genial minded Professor Hart, of Manitoba College, joined our company. As the shades of evening were gathering round we crossed the Ottawa with its rushing waters, and its varied scenes of beauty, and at our feet nestled the cosy little village of St. Anne. Ever pretty and ever memorable as the scene of the ever old and ever new and ever fresh Canadian Boat Song, so beautifully descriptive of the melodious rhythm of the rapidly flowing water and the feathering oar. On time we slowly steamed into Montreal. Here our numbers were greatly increased by a large contingent from the city and outlying parishes, and by a select few from the capital, in whose number were Dr. Armstrong, Mr. Herridge, Mr. MacFarlane, and of the lay delegates Dr. Thorburn and Mr. Hay, the former being accompanied by his amiable and accomplished wife. These with some few others on the outward journey from Montreal occupied the "Ignace" a beautiful car, and very genial and delightful was the companionship experienced, making the latter portion of our journey like the former exceedingly pleasant. The portion of our journey which lay in the State of Maine was almost entirely amongst rocks and brushy woods with here and there the beginning of a mountain and one or two lovely streams. Here our mind was lost in contemplation over the gullibility of some men who have posed as statesmen in the years gone by, who with the freshness of an infant but with far less sense—for an infant will hold firmly what is in its hand—yielding to grasping people this portion of what nature clearly shows rightly belonged to the Canadian people.

At last St. John is reached, and Old Ocean once more lies at our feet, and we are glad. What about St. John? Well, at first glance you can take in a very fairly accurate impression as to its character and beauties, but you have to know the heartiness of its people and enjoy their hospitality before you can truly estimate it at its worth, and these are being bestowed upon their visitors with lavish hand. There are many fine churches in St. John, and St. David's, in which the Assembly is convened, is large and roomy, and well adapted in most respects for the meetings.

The church was well filled when Rev. Dr. Sedgwick, the Moderator, preached his retiring sermon from the text, "Therefore by their fruits ye shall know them," Matt. vii: 20. The sermon was a powerful one from the preacher's standpoint that the church founded upon Jesus was not like other systems, a creation of man, transitory, but was real and abiding, and its fruits were eternal life. He dwelt upon the fruits of love, manifested as the out-growth of the Presbyterian theology which was not cold, but had done much to increase love, goodness and liberty, and to broaden out into one vast ocean of love all classes of men. Resting on these evidences of the fruits of Presbyterian teaching as conformed to present standards, Dr. Sedgwick urged caution as to any fundamental change.

The Assembly was then duly constituted as a court, and the election of a new Moderator was its first business. In accordance with the wishes expressed so many times and unanimously throughout the Church, Dr. McKay, the "Hero of Formosa" was elected amid the hearty applause and well wishes of the vast assemblage. In a few earnest words, expressive of his willingness to give up his own individual preferences in the matter and accept the will of the Church as his own, the new Moderator entered upon his work, which he hoped would be conducted in a business-like way. Thursday the chief business of the Assembly was the reception and consideration of the Hymnal Report, and in this matter a very intense interest is being taken. The discussion was continued on Friday. Thursday evening was devoted to the consideration of Home Mission work, and very fine addresses were delivered by Dr. McMillan and Mr. Simpson for the Eastern sections, and by Drs. Cochrane and Robertson and the Rev. Mr. Macdonnell for the Western.—C.

GENERAL ASSEMBLY.

St. John, N.B., June 14th, 1894.

At the close of the Moderator's sermon last night, Dr. Sedgwick, in graceful terms, thanked the Assembly for the support and courtesy which had been extended to him during his year of office. His reference to the death of Lieutenant Governor Boyd, who was a member of St. David's church, where the meeting of Assembly is being held, was impressive and fittingly expressed. The roll showed, at this stage, an attendance of 245 members.

MODERATOR ELECTED.

When Dr. Sedgwick called for nominations for Moderator, Rev. Professor MacLaren, Toronto, seconded by Rev. David Blackwood, Halifax, nominated Dr. George Leslie MacKay, missionary, Formosa. The nomination was concurred in unanimously, and the mover and seconder conducted Dr. MacKay to the chair.

Dr. MacKay stated that he was not used to presiding over courts like the Presbyterian Assembly of Canada, but was more acquainted with the courts of heathen nations. The honor was not thrust upon him unknown, as for several months he had repeatedly heard he was to be chosen. He hoped the business would be attended to in a business way, and that all discussions should be conducted in a Christlike spirit. He knew that there were business men among the elders and clergymen of the Presbyterian Church of Canada, and concluded by saying that he hoped those who were good enough to put him in as Moderator would be good enough to help him through.

LOYAL ADDRESSES.

Replicas were read from the address forwarded to the Queen by the last General Assembly on the marriage of the Duke and Duchess of York, conveying her Majesty's thanks; also replies from the Earl and Lady Derby for the Assembly's kind wishes for their welfare, and replies from Lord and Lady Aberdeen to the address of welcome presented by the Assembly to them. There was also read a personal letter from Lord Aberdeen.

Dr. MacVicar, seconded by Dr. A. D. Macdonald, moved a vote of thanks to the retiring Moderator, Dr. Sedgwick, for the fairness and ability he had displayed while presiding over the Assembly.

The usual committees were struck and the Assembly adjourned.

RECEPTION AND LICENSE.

THURSDAY, June 14.—Devotional exercises were led by Revs. Dr. Bryce, D. J. Macdonnell, J. F. MacFarlane, John MacMillan, Neil MacKay and Judge Stevens. Rev. Dr. Reid then read the applications of several churches to receive ministers into their Presbyteries:—From St. John, to receive Rev. Thomas Corbett, of Framingham, Mass.; from Brandon, to receive Rev. F. Lamb, of Scotland; from Victoria, to receive Rev. Joseph Hamilton; Three Rivers, Rev. C. A. Marson; Saugeen, Rev. R. C. H. Sinclair; Brockton, Rev. P. A. Turkjam; Toronto, Revs. R. Holeworth, John Muir and J. F. Somerville; Halifax, Dr. Archibald; Picou, Rev. D. E. Anderson, and Sarnia, Rev. Henry Harvey. The applications were referred to the Committee on the Reception of Ministers, Principal Forest, Convener. The total number of ministers who wished to adopt the Presbyterian faith was fourteen. They had previously been Methodists or Baptists.

Applications were received from a number of students, all from Ontario and Quebec, asking for license and other official standing. These were referred to special committee, Rev. D. M. Ramsay, Convener. Applications were also received from the following who wished to retire:—Revs. J. G. Murray, John Scott and F. Grimaby of Hamilton, John Morrison of Praton, John Anderson and N. Patterson of Bruce, N. Turnbull of Barrie, G. E. Freeman of Toronto and John Ewing of Peterboro'. Referred to the Committee on Retirement of Ministers, Rev. Dr. Moore, Convener.

Hymnal Committee's Report.

The Hymnal Committee beg to report that they held meetings in Toronto on the 18th, 19th and 20th April, and on the 16th, 17th and 18th of May this year. The chief matters considered at these meetings were, the subject of co-operation with the Joint Committee of the Scottish churches appointed to prepare a common hymnal for Presbyterian Churches, and the reports of the Presbyteries regarding a revised and enlarged hymnal, and regarding a Book of Psalms. Reports have been received from thirty-seven Presbyteries.

1. COMMON HYMNAL.—On the subject of a common hymnal it was found from correspondence with the Joint Committee of the Church of Scotland, the Free Church, and the United Presbyterian Church, engaged in the preparation of a common hymnal for these churches, that some progress has been made in the provisional selection of hymns, and that the Joint Committee asked for co-operation with them by the Presbyterian Church in Canada. It was resolved (1) That the work already accomplished by your committee be forwarded to the said Joint Committee, asking that the said committee would in like manner reciprocate as their work goes forward; and (2) That power be asked from the Assembly for the committee to take such action as they may from time to time deem necessary, in concert with the said Joint Committee, as may ensue at an early date the issue of a common hymnal for the said three churches, and the Presbyterian Church in Canada.

The committee, therefore, recommend the General Assembly to grant power asked for to co-operate with the Joint Committee of the Scottish churches.

2. BOOK OF PSALMS.—In regard to the Book of Psalms the committee find that twenty-nine Presbyteries declared in favour of retaining the whole Psalter. This is in harmony with the judgment of the committee. They therefore recommend that the whole Psalter, that is the 150 Psalms now in common use, be retained as part of the Book of Praise.

3. SELECTIONS AND NEW VERSIONS OF PSALMS.—In regard to new versions of, and selections from the Psalms, the committee find that an addition of some new versions is deemed desirable by twenty-two Presbyteries, and that eleven Presbyteries reported in favour of selections from the common and other versions. In the unanimous judgment of the committee it was deemed desirable that such selections should be made. They have accordingly revised the selections made by the committee last year, availing themselves of suggestions by Presbyteries, and agreed to submit full copies of the revised selections (including new versions) to the General Assembly with the recommendation that these if approved or revised should form the first part of the new hymnal.

4. PARAPHRASES.—In regard to the paraphrases the committee find that it is the general opinion of Presbyteries that selections from these should be incorporated with the hymns of the new hymnal. This accords with the judgment of the committee. They have therefore revised the selections submitted last year in general conformity with suggestions made by Presbyteries and have agreed to recommend that such selections should be incorporated with the new hymnal.

5. HYMNS.—In regard to hymns the committee have devoted lengthened and careful consideration to the views reported by Presbyteries. In general accordance with these views they have revised the list of hymns proposed to be omitted, added or altered. They have also agreed to classify the new list of hymns under their appropriate heads, and to print copies of the new hymnal as revised by the committee, to be submitted to the General Assembly with the recommendation that it be sent for consideration to the Presbyteries of the church with instructions that they report their views respecting it on or before the 1st March, 1895, through the Hymnal Committee.

6. COMPLETE COLLECTION.—It was agreed by the committee to recommend that the complete collection should be called "Book of Praise" and should include—(1) The whole of the Psalms in the metrical version now in use; (2) Selections from the prose version of the Psalms and other portions of Scripture for chanting; (3) Selections from the Psalms in the ordinary metrical version and in other versions; (4) Hymns approved and adopted by the Assembly; (5) Scripture sentences.

7. EDITIONS.—The committee agreed to recommend, that every edition of the Book of Praise authorized by the Assembly should contain either the whole Psalter or the selections agreed on.

8. CHILDREN'S HYMNAL.—With reference to a Children's Hymnal it was found that eleven Presbyteries advised that, mainly on account of cost, there should be a separate Children's Hymnal. Your committee were unanimous in recommending that there should be one Book of Praise for church and school. They had reason to believe that an edition containing selections from the Psalms and the whole of the hymns could be published at a cost that will bring the work within reach of all our Sabbath schools, as well as other organizations of our church.

9. INDICES, ETC.—The committee agreed to recommend (1) That the hymnal should be so indexed as to indicate hymns specially suitable for children; (2) That the Psalm selections be numbered separately from the hymns; and (3) That pages be uniform in all editions. As part of their report, the committee submit to the Assembly a draft copy of the "Book of Praise," so far as completed.

The income is much smaller and the outlay much larger than in former years. This is due to the expectation of a new hymnal and to the expense incurred in its preparation. The sales last year were of the different editions of the Church Hymnal 15,076 copies, and of the Children's Hymnal 12,491 copies. There were distributed gratuitously 1,574 copies of the tonic-sol-fa edition of the Children's Hymnal.

The report was presented by Rev. Dr. Gregg, Convener.

DISCUSSION ON HYMNAL.

Overtures were presented from the Synod of Hamilton and London and from the Presbytery of Guelph, praying for delay in the issue of the new hymnal. Rev. Dr. Laidlaw and Rev. R. S. G. Anderson, ministers, appeared to support the overture from the Synod of Hamilton and London. They agreed that time should be allowed for correspondence with the churches in Great Britain. Revs. Mr. Robertson and L. M. Glassford supported the overture for delay from Guelph. The overtures were received and referred to a committee.

The report was taken up section by section. On a motion dealing with other churches an animated discussion took place. Some members thought it would be disadvantageous to the church if they had not a distinctive hymnal. Rev. Principal Grant thought the singing of the same psalms as were sung in Scotland had not hurt Canadian Presbyterians in the past, and he could not see how the singing of hymns could affect them now. The recommendation of the Committee was adopted.

FRIDAY, June 15.—After routine the debate on the report of the Hymnal Committee was resumed by Rev. G. Colborne Hoine. Clause II. the discussion began on. To this clause Rev. Dr. MacLaren, seconded by Rev. Principal MacVicar of Montreal, moved an amendment as follows:

"That the whole Psalter, that is the 150 Psalms now in common use, be retained in all the editions of the proposed book of praise issued by authority of the Assembly for the use of the congregations in the public worship of God."

This brought out speeches from Rev. Dr. Laidlaw who thought the amendment would prevent the publication of hymns in separate books; Rev. D. J. Macdonnell who thought the amendment should be reserved till a later stage; Rev. Dr. Seringer, who held that the Committee had not dealt fairly with the Assembly; from Dr. MacRae, Collingwood, who thought the book would be too large for children and prayer meeting.

Dr. Cavan stated that he had tried to understand the seven recommendations of the Committee and had been more puzzled by them than he had ever been by the Epistle to the Romans. (Laughter.) It was preposterous for the Committee to publish one large book containing the whole psalter and the whole of the hymns, etc., then to publish a second book, a smaller one, containing only selections and then call them one book. What he wanted was that the book of praise sanctioned by the Assembly should contain the whole psalter and that no book should be sanctioned by this Assembly which did not contain this. If anything was to be cut out let the hymns suffer in this, but do not cut out the psalms.

Dr. MacVicar called attention to the fact that the Committee proposed to publish three books and he ventured to prophesy that the one with the hymns and only selections from the psalms would displace the one with the whole psalms.

Rev. Mr. Herridge do ended the action of the Committee from the imputation of unfairness. The Committee really desired to promote and conserve the use of the psalms throughout the Church. Still the Committee was anxious to give the people a choice, viz., that those who wish to have the whole of the psalter with the hymns may have an opportunity to do so, and that those who prefer only selections of the psalms may have the same liberty and so the debate goes on, amid periodic attempts to stop it.

Rev. R. Johnston contended that the Church cannot afford to put out any of the psalms nor can we afford to allow the Church to think that we are attempting to improve upon the spirit of David.

Rev. E. Scott said: We have to-day a separate Hymnal from the psalter, but the fact is that people buy and use the hymns while the psalms are ignored. He would prefer that selections of the psalms be printed with the Hymnals so that the people cannot ignore them.

The second recommendation of the Committee carried by 150 to 80.

Dr. Gregg then moved the third recommendation of the Committee, which was to the effect that certain selections and new versions of the psalms form the first part of the new Hymnal.

Dr. Cavan opposed this in a very serious manner. He asked why certain selections of the psalms should be made in addition to a book which contains the whole psalter. Are we not going in a wrong direction: We virtually send forth a disparagement of the psalms. He moved in amendment: "The General Assembly favors the introduction into the new book of praise now and improved versions of the psalms, but in view of the fact that said book includes the whole psalter it is unnecessary and undesirable that selections from the psalms should also be comprised."

The Assembly resumed the discussion upon the third recommendation of the Hymnal Committee in the afternoon. One of the members delivered a speech a half an hour in length, during the manifest impatience of the Assembly. At its close one brother moved, "Seeing that there are two hundred members wishing to speak, each one be limited to three minutes." The Moderator ruled that the debate must go on.

Rev. D. J. Macdonnell contended that the Committee aimed at conserving the use of the psalms in public worship, while Dr. Cavan's amendment would tend to end their use for ever. A debate took place between Dr. Cavan and Mr. Macdonnell as to the meaning of the former's amendment. Question and answer, and cross-question between the two giants continued for five minutes; then Mr. Macdonnell continued his address, holding that his position had not been shaken. Several others wanted to speak, but on vote it was decided to take the vote.

The Committee's recommendation was sustained by 126 to 94 votes.

The fourth recommendation of the report was unanimously adopted.

In the fifth recommendation the following amendment was moved by Mr. W. B. McMurrich, Toronto: "That the Committee be empowered to proceed with the publishing of the book of praise, having regard to the provisions of this report, and to any suggestions that may be received from Presbyteries up to the first day of December next." It was after some discussion, withdrawn, and the recommendation adopted with the addition of the following words: "With a view of its publication for submission to the next General Assembly."

The sixth recommendation was adopted unanimously.

The following was substituted for the seventh recommendation on motion of the Rev. D. J. Macdonnell: "That no book containing any portion of the materials included in the book of praise shall receive the imprimature of the General Assembly unless it contains either the whole psalter or the selections from the psalms which shall be approved by the Assembly."

The remaining recommendations of the report were unanimously adopted.

The following are the conclusions to which the Assembly has now come: "That the complete collection should be called 'Book of Praise,' and should include (1) the whole of the psalms in the metrical version, now in use; (2) selections from the prose version of the psalms and other portions of the Scripture for chanting; (3) selections from the psalms in the ordinary metrical version and in other versions; (4) hymns approved and adopted by the Assembly; (5) Scripture sentences; (6) that Presbyteries report their views upon it to the next General Assembly through the Committee.

Fraternal Greetings.

During the debate on the Hymnal the proceedings were suspended for the introduction of a deputation from the Methodist Conference of Canada, consisting of Revs. Dr. Stewart, Douglas, Chapman and David Allison. They were presented to the Moderator by Rev. Dr. Cochrane. The deputation then presented an address of greeting. The address was couched in beautiful language, expressing good feeling toward the Presbyterian body. The members of the delegation each made a brief speech, expressive of the unity and fellowship existing between the Methodist and Presbyterian Churches in Canada; spoke of the excellent work of the churches under the Assembly towards the betterment of Canada, both from religious and educational standpoints. It was the desire of each church to see the Canadian nationality characterized by that righteousness which exalteth a nation, and each was giving its best efforts towards that end. Intemperance and the difficulties between capital and labor were spoken of as lines along which the efforts of churches should be directed. The practice as well as the principles of justice should be upheld, and the practical working of benevolence sought for in the maintenance of the equal obligations between man and man.

Rev. Principal Grant moved, seconded by the Rev. Dr. Forrest, a resolution, "That the General Assembly has heard with profound gratification the greetings of the Syncretic Court of the Methodist Church in Canada, and would assure the highly-respected representatives who have conveyed these greetings that there is no body that has a larger share of affection that we feel for the Catholic Church than has the Methodist Church of our own Dominion, and that the General Assembly thanks them for their presence and the generous and eloquent words in which they have expressed their sentiments." The resolution passed, and the Moderator tendered the thanks in an eloquent speech.

FRASER RIVER FLOODS.

Rev. Dr. Robertson read a telegram from J. M. Browning, Vancouver, as follows:—"Reports as to floods in British Columbia much exaggerated. So far as yet known outside aid not required." Rev. Mr. McLaren said he would like the Assembly to know that probably half the mission fields will be unable to contribute much this year.

Assembly Preachers.

Rev. R. Johnston, of Lindsay, Ont., and Rev. J. Fraser Campbell, of India, were appointed to preach in St. David's church next Sabbath.

Home Missions.

The report of the Western Section was published in last week's REVIEW.

EASTERN SECTION.

The report of the Eastern Section was presented by Rev. John McMillan, Halifax:—"Forty-nine ordained men and fifty-nine catechists have been at work during the whole or some portion of the year. Of the ordained, twenty-nine had appointments as missionaries for a year or more in particular fields. Some of these spent only a short part of the past year, completing a previous appointment, or after having received a recent one; but fourteen of them devoted the whole year to the work, and six more fully one-half the year. The other ordained workmen, twenty in number, received monthly appointments to vacant congregations; and twelve have been called and settled as pastors in these charges. Of the fifty-nine catechists, four were employed continuously throughout the year; two more were at work during the winter; and fifty-three during the summer of 1893. The good accomplished through the labors of these devoted men, no figures can set forth. They all report a readiness on the part of the people to receive them as messengers of God. They have toiled in many places where the people are widely scattered and difficult to reach, and frequently very poor in worldly circumstances. But they have had the satisfaction of ministering the bread of life to hungry hearts; and have found the partakers of their spiritual things ready to communicate to them of their temporal. If carefully fostered, all the fields where our agents worked will ultimately become self-sustaining charges, and in turn help to nourish their outlying stations, as mission districts, to grow into new congregations. This is, in substance, the conclusion expressed by the men who labored in many of even the least favored regions. They are deeply impressed with the importance of the work to the Church's growth in the days to come, and wish to arouse the whole Church to a sense of her obligation to provide her people now and fully with the teaching and preaching of the Gospel, so that none of them may become indifferent to Christian duty, or lukewarm in their attachment to the church of their fathers. God's blessing has been upon the work of our missionaries, and His hand has been over them for good during the year. Your Committee desire to record their gratitude to Him for the many tokens of His approbation which He has given; and to go forward in this great work realizing on the one hand the guilt of neglecting to reach any of our people with the word of God, and on the other the utter futility of our labor without the baptism of His Holy Spirit.

For the first time in the history of your Committee they are confronted with a heavy debt of \$2355.21. As the statement of the finances already given shows, this debt has arisen not from decreased liberality on the part of the people, but from an increased expenditure, particularly on additional ordained missionaries, and also on the supply given to weak congregations while vacant. The fact is,

the Committee have been doing augmentation work to a considerable extent, and have suffered in funds in consequence. We do not affirm that the incidence of this work on the Committee is an evil—although we cannot but look with sorrow on fields that were for some time in the enjoyment of a settled pastor, under the Augmentation scheme, becoming vacant and dependent for supply on the Home Mission Committee,—but we feel strongly that the consequences it involves in the shape of debt must be at once considered and some remedy provided against the continuance and recurrence of such a bar to progress.

In speaking of the reports, Rev. Dr. Cochran (Convener of the Western Section) referred eloquently to the most valuable work done by the Rev. C. W. Gordon, formerly of Banff, in advocating the Home Mission work of the Church of the Presbyterian churches of Britain, one result of which has been the receipt of liberal contributions from many congregations there. The students of the United Presbyterian Church of Scotland have sent six of their number to the North-West and paid all their expenses. Much help is coming from the Young People's societies of the Church. There has been, however, a decrease of \$8,000 in contributions. But for large receipts from donations and legacies there would have been a deficit of \$15,000. Reductions had to be made in grants to augmented congregations. He hoped that it would not be necessary to make a permanent reduction in the minimum allowed. Some congregations that had been nurtured by the fund to the point of self-support were not contributing to the fund to which they owed their existence and standing. Two hundred had given nothing for Home Missions last year, and three hundred nothing for augmentation. The total amount spent this year in this department was nearly \$115,000.

The following resolution, reported by the Home Mission Committee:—"That the Committee recommend the General Assembly to enact that all graduating students and ministers received from other Churches be required to give at least one year's service in the mission field before being eligible for a call," was moved by Dr. Cochran:

The Rev. D. J. Macdonnell, in seconding the reception of the report, referred to the disproportionately small support given to the augmentation fund, citing striking instances. The scheme cannot continue on its present basis. He, for one, could not continue to serve as a member of the Committee. If the scheme is wicked, or the administration unrighteous, let it be condemned, but let there be no more humbug. If the resolutions of the Assembly are to be disregarded, why continue the farce of passing them?

After the report was received the Assembly was addressed by Mr. Speer, a home missionary from the Presbytery of Calgary, who gave many interesting facts of the work carried on in that region. The country is filling up rapidly, but the people are of course for the most part poor, having looked up all their means in making a start in life. The hardships of the work are many, but the Church should not be discouraged or deterred from continuing it vigorously.

Dr. Robertson told of the means taken to interest the Church and develop the liberality. One congregation in Halifax, in response to an appeal, gave a \$500 collection. An anonymous friend gave \$5,000. The work is great, but growing greater yearly. The Church should know no race or nationality in its work. Scandinavians and Hungarians or Icelanders have as strong a claim on us as the Irish or Scotch. A missionary has been sent to the Mormon colony with encouraging results. A colony of 10,000 in the Thompson river district has been without a missionary till this year. In another settlement of 700 only one church member was found, the result of years of neglect. The Gospel is preached at 760 points in the North-West by our Church. Nearly one-eighth of the revenue of the Church is now raised west of Lake Superior. One of the greatest difficulties is the winter supply of mission stations.

Dr. Bryce urged the importance of pressing our work among the various nationalities settling in the great North-West. He paid a very high tribute to the character of the Icelanders and Scandinavians and settlers. He acknowledged with great gratitude the loyal support which had been given to those in the western frontier. There are thirty-six students now taking the summer session in Manitoba College who will be available for winter supply, but about double the number are needed. Rev. John McMillan made a strong appeal for this branch of the work of the Church.

Rev. Allan Simpson and Rev. E. Smith spoke on the work in the eastern mission field. Mr. Smith said the people had done well in contributing to the fund, but that emigration was telling on the Presbyterians of the Maritime Provinces. Mr. Robertson of Moncton moved the adoption of the report, seconded by Hon. David Laird. Both spoke of the work being done.

Foreign Missions.

The report of the Committee on Foreign Missions was given in last week's REVIEW. They were presented this evening. The following portion and the work among the Jews in Montreal will be of interest. The missionary, Mr. Newmark, says: "Many hundreds of Jews were enabled to listen to the truth of the Messiah. Although I experienced a good deal of opposition on the part of the more influential Jews residing in Montreal and indifference on the part of Christians who have not yet realized the great necessity of bringing the Gospel of Christ to the Jews, still marked progress of the work could be seen almost daily; especially in the winter months at our religious services, when Jews both young and old, who have been taught to hate and despise the name of Jesus, have actually professed faith in Him as the true Messiah and only Saviour. The Jewish population in Montreal is gradually increasing, and the number of Jews who frequently visit our mission room to question and argue

about the Messiah is getting larger almost every week. Many of the Jews who are not inclined to come regularly to our mission room, we (my assistant and myself) make a special effort to meet in the streets, and speak to them of salvation through Jesus Christ; sometimes we are surrounded by nearly as many Jews on the streets as come to our Sunday services, eagerly asking biblical as well as Talmudical questions with reference to the Messiahship of Jesus. The following is an accurate list of the attendance at our regular services: from July 1st to October 31st, 540 different men; from November 1st to April 30th, 512 different men. Thus it will be noticed that the work done this year much exceeds that of last year, with the exception of house-to-house visitation, as those in opposition to the good work have influenced many of the Jewish families I used to visit. Last year I visited 478 Jewish families, whereas this year we could only visit 228 families, but this we make up by meeting some of the members in the streets and speaking to them about the Messiah. Nine Jews have professed faith in Christ as their personal Saviour and Redeemer, although none have been baptized in Montreal during the last year. Four young men who professed faith in the Messiah have left Montreal for the States to secure employment. As we were not in a position to assist them they were compelled to leave the city. The other five are still in Montreal, and, steadfast in faith, are attending regularly our Sabbath services. The mission work could be carried on far more satisfactorily if we had a permanent mission house, with sufficient accommodation to hold meetings for men, women and children. At present we are occupying only a small flat, which is insufficient to carry on satisfactorily the mission work in all its branches. I, therefore, do hope that our Christian friends will do all they can to secure a suitable home for the mission.

FOREIGN MISSION JUBILEE.

This is the jubilee year of foreign work, which was initiated by the appointment of Dr. Geddie to the South Seas in 1844, where there are now eighteen missionaries at work. The work in Trinidad among the coolies from India was begun twenty-six years ago by Dr. Morton, where there are now five missionaries. When the Assembly met this evening the church was crowded. It had been announced that foreign missions would be taken up and the people turned out in large crowds. Rev. Alexander Falconer, of Picton, once a missionary himself, was the first speaker. He presented the committee's report and moved its adoption. Dr. Grant seconded the reception of the report. He referred to the opposition from almost all quarters to the undertaking of a mission at all at the time when the Church was so small and so poor. John Geddie was so impressed with the importance of mission work that he prevailed on the Church to undertake it. The reflex influence of his appointment, and of the work he did, and of his heroism and devotion, has done more for the Church than all the controversies in which it has engaged.

The report was received, and after a hymn was sung, the assembly was addressed by the Rev. J. Fraser Campbell, missionary on furlough, from Indore, India:

Mr. Campbell has been in India for eighteen years, and has returned for a short rest and change in fairly robust health. He thinks the evils of the climate in India should not be unduly magnified, and that men who are called who are in good health, should not hesitate to go. Mr. Campbell traced briefly the history of the Central India mission. Ten years ago there were less than 100 baptized converts, now there are 400. In addition to this there is a general leavening influence of the truth, so that thousands are almost persuaded to be Christians, and thousands more who show by their improved morals that they are feeling the power of Christian truth and example. In the field they have undertaken there are more than five million people in a territory about the size of Scotland. The railways being built are bringing all parts of this field within easy reach. Mr. Campbell closed with a fervent appeal for more self-denial on behalf of the heathen. If only six hundred persons were denying themselves to the extent of one cent a day, a new station could be opened and manned with a missionary and band of native helpers.

Rev. J. Wilkie, also home from India on furlough, followed with a brief address. Two years ago in his field he was rejoiced to see the beginning of a movement, which has resulted in the baptism of many scores of converts. If all had been baptized who applied there would have been as many hundreds. He spoke of the difficulties these poor people had to encounter by becoming Christians. Many of them were trumpet blowers and players of pipes in idolatrous processions. Since their conversion they are singing Christian hymns by the accompaniment of their pipes. Mr. Wilkie would like to be able to give them bagpipes instead of their poor instruments that were so much associated with their idolatry. He gave touching illustrations of the way these people cling to relics of idolatry, consecrated to them by family and other associations. Many of the Christians there give their tenth for the Lord's work, and, in addition one day's pay every month for their poorer brethren. One very important department of the work is the training of native helpers. In the mission High school and College there are about sixty natives in training. Many converts went about among the schools and told in a simple manner the story of the cross. Then almost without exception, they gave a tenth of their income to the support of ordinances. If we only had funds to pay teachers we should be able to enlighten nearly all the children in Central India. We are doing all we can to train teachers from the converts. The time is near when our work will not be to make converts but to train and educate and build up the converts who will flock in crowds. Many of the young men who have lost faith in their old superstitions and are becoming infidels, and to feed their infidelity tons of infidel literature are being poured into the land. It is for us to counteract these movements.

Dr. Mackay, Moderator of the Assembly, who was appointed twenty-two years ago as a missionary to China, next addressed the assembly. He told briefly the intensely interesting story of his appointment and of his trip to China, of his first days among the millions there, and how he was providentially led to North Formosa. As soon as he reached Tamsui, he felt and knew that he had reached the field in which it was the Lord's will he should labour. He referred briefly to the geography and geology of the Island of Formosa. A large man of Formosa served to illustrate his remarks, and gave an idea of the field. There were also life-size coloured crayon pictures of the four principal classes of women in Formosa, the aborigines, savage and civilized, and the Chinese, with bound and with natural feet. The missionary explained that the Chinese quon is a badge of subjection to the Tartar dynasty, and has nothing to do with idolatry. One of the obstacles to missionary work was their racial prejudice. But are Canadians clear cut free from racial prejudice? Another obstacle was suspicion. If he looked at anything, he was suspected to be in search of hidden treasure, and was supposed to be able to see several feet into the ground. He could not move or stand or look out to sea without being suspected. Another great obstacle was the duplicity of the officials, of which illustrations were given. Other obstacles were the superstitions of the people, the slavish idolatry, and the ancestral worship of the people, which last is the greatest of all. He referred very touchingly to the parental affection which is the basis of the worship of their ancestors. But after all, the citadel is in there, just as it is here and everywhere. Dr. Mackay then stated some of the principal objections raised. First, the keeping of the Sabbath; then the cross of Christ was a great offence; then holiness of life. Their ideas of holiness were far different from ours. But there is not a thoroughgoing Confucianism in China. He then told of the success of the work, how from small beginnings here and there, it grew and spread, showing several large photographs of chapels that had been erected by the native Christians. Referring to the question of self-support in native churches, he contrasted the number of converts in missions where large numbers of missionaries were employed with the number where there were fewer missionaries with bands of capable and well-trained native helpers. He illustrated the power of the native preacher by referring to the charm of the Gaelic for the Highlander. He attributed all his success to the spirit of God and to his endeavouring to look at the Chinese as far as possible from a Chinese standpoint. There are now in Northern Formosa fifty chapels with native ministers, and 1,800 living communicants in the Church.

SATURDAY, JUNE 16.

The Assembly sat only during the forenoon on Saturday, which was spent in consideration of the reports of theological colleges of the Church.

The Colleges.

HALIFAX COLLEGE.

The report of Halifax College was presented by the Rev. Mr. Gordon, Halifax, and its reception was seconded by Dr. Caven.

The report of the Senate for the session 1893-94, states that the Senate, while acknowledging the good hand of God upon the institution under their care, have to record with great sorrow the loss which the College has recently sustained by the death of Principal McKnight. Richly endowed by nature and grace, possessing scholarship of the highest order, and with a remarkable aptitude to teach, he was thoroughly qualified for the important chair which he filled for so many years. While regarding the loss as all but irreparable, the Senate would take comfort in the thought that though the workmen are removed the work shall go on. It is hoped that ere next session a suitable occupant will be found for the vacant chair.

During the session the classes were attended by forty students, the highest number in the history of the institution. Of these, six were of the senior year, nine of the middle year, twenty two of the junior year, including both divisions, and three who took a partial course. The health of the students on the whole was good, the attendance was regular, and the progress in study very satisfactory. Though the graduating class was small, containing only six members, there is at present every indication that the number will be at least doubled for the next year, and trebled for the year following.

Three of the graduates after passing very creditable examinations obtained the degree of Bachelor of Divinity. These gentlemen are the Rev. A. W. Mahon, of St. Peter's, P. E. I., the Rev. J. A. M. Glashen, B. A., of Bridgeport, Cape Breton, and Mr. J. B. McLean, B. A.

The various societies meeting within the College walls have had a happy educative value. Specially must be noticed the Missionary Association, which for several years has supported a missionary in Labrador; and the Theological and Literary Society, which, under the conduct of R. A. Falconer, B. D., the resident lecturer in N. T. Exegesis, has accomplished much good in affording an opportunity for the discussion of many of the theological questions of the day.

During the year the library has been extended by the expenditure of a grant from the Board by the proceeds of the Morrison Memorial Fund, and the Roy McG. McCurdy Memorial Fund, and by private benefactions. Among other valuable works which have thus found a place on the library shelves, may be mentioned the publications of the Palestine Exploration Fund, regarding surveys on the east of the Jordan. During no previous session has the library afforded the students such important aid in all departments of theological study. The library committee, composed of members of the Alumni Association and of the Board, purpose supplying means of further enriching the library shelves.

Dr. Pollok, the professor of theology in the College, was unanimously appointed principal of the College, and the Synod of the Maritime Provinces was authorized to appoint a professor of theology, subject to the ratification of the next General Assembly, or, if found impossible to decide on such appointment, to make the best possible provis-

ional arrangement for carrying on the work of the chair during the year.

MONTREAL COLLEGE.

The Board of Management are gratified in being able to report the continued prosperity of the College. From the annual report of the Senate, herewith transmitted, it will be observed that the number of students in attendance last session was ninety-two. Of this number, fifteen completed the prescribed course, and have been licensed to preach. Four of them are engaged in the work of French Evangelization, and most of the others are already under call by congregations of the Church.

Although the year began with a balance on hand of \$419.93, the ordinary income was insufficient to meet the expenditure of the year by about \$1,200. A special effort, however, was made before the Treasurer's books were closed, and through the liberality of a few generous friends in Montreal, the deficiency was made good, and the year ended without debt. The total expenditure in the ordinary fund was \$17,486.50. About \$1,500 of this was for special repairs to the College buildings. A similar sum will be required this year, over and above the ordinary expenditure, to put a new roof on the College, and to do other work necessary to the maintenance of the buildings in good condition. It is hoped that the receipts from the congregations of the Church will increase to such an extent as to permit of the work being done without incurring debt.

As will be seen by the Treasurer's statement, the endowment fund has been increased during the year by \$3,785.15, and there has been added to the scholarship endowment fund the sum of \$300, being the amount of a legacy from the late Rev. Wm. Lochead, Almonte.

KNOX COLLEGE.

The Board of Management, of which Mr. W. Mortimer Clark, Q. C., is chairman, submitted a very satisfactory report. The chief clauses are as follows:

The Board of Management have great pleasure in presenting the report of the work of the College for the fiftieth year of its existence. In doing so they desire to express their gratitude to Almighty God for the success which has attended the institution since its small beginning half a century ago, and their thankfulness that it has been the means of affording a theological education to so many students, and that upwards of four hundred ministers have left its halls to serve the Church as professors, pastors and missionaries at home and abroad. They are encouraged to hope that the blessing which has followed the College in the past may accompany its progress in the future.

During the past year 119 students have been in attendance, and Board observes with pleasure that this is a larger number than that recorded in any previous year. In addition to those actually enrolled as students in theology, a large number of young men are attending the University of Toronto, having in view the ministry of our Church.

The accommodation of the residence for students is taxed to its utmost capacity, and the Board are most anxious to make arrangements for improving the residences as a home for the students, by securing the services of a gentleman who would reside in the College and while superintending the preparatory department would exercise a supervision over the young men in residence. This matter was referred to in the report of last year, but the want of funds has so far prevented anything being done in this direction. The Board feel that this is a very clamant want and urge on the Church the necessity of supplying them with funds to effect this greatly needed improvement. Meanwhile, Mr. Logie, B. A., continues to discharge his important duties to the entire satisfaction of the Board.

The Board observe with pleasure the interest manifested by the students in the re-organization of the Museum. They acknowledge with many thanks the large and instructive collection of objects illustrating the religion of China, donated by Dr. Mackay of Formosa. The Museum is now possessed of a very extensive and in some respects unique collection of objects of deep interest to all friends of our Missions. Proper cases have been provided for preserving specimens and objects of interest, and our alumni and students can now feel certain that any donations made by them will be properly cared for.

Thanks to the considerate bequest of the late Mr. James McLaren, very considerable additions have been made to the Library, and under the care of Rev. W. A. J. Martin it bids fair at no distant date to become worthy of the institution. An admirable portrait of Mr. McLaren has, in accordance with the Assembly's instructions, been procured and will shortly be placed in Convocation Hall, as a fitting memorial to the beneficent interest manifested by him during his lifetime and also in his will on behalf of the College.

While the educational work of the College continues to increase and the necessity of maintaining a fully equipped theological seminary of our Church in connection with the University of Toronto is every year becoming more apparent, it is to be regretted that the Church does not put the Board in funds to support the College even in its running expenses, far less to increase its efficiency. From the treasurer's statement herewith submitted it will be seen that the total expenditure amounts to \$19,521.01, while the receipts from all sources are \$17,218.40, leaving a deficiency of \$2,303.61. There has been a falling off in the congregational contributions of \$627.47 and a considerable decrease in the returns from investments. This is not, however, so much as a comparison with the receipts from this source in 1893, may seem to indicate, for a considerable amount of arrears for 1892 was paid in 1893, and this somewhat unduly swelled the returns of the latter year. There has been, however, a very serious deficit arising from the decline in the rate of interest and this decrease must be looked for in a greater degree, as securities bearing the old rates fall in and have to be re-invested at the reduced rates of interest now prevailing.

The Board again remind the Church that a mortgage of \$26,000 yet remains on the College, entailing an annual expenditure of \$1,590 per interest. It is the intention of the Board to take some steps to celebrate the semi-centenary of the College in October next, and they are

desirous that the interest of the many friends of the College should on that occasion find a tangible and appropriate expression in the removal of this incumbrance.

The Board having had under their consideration the report of the Committee of the Assembly on the relation of the Colleges to the Church, approve of the recommendation of the Committee that nominations for appointment of professors be made by the respective Boards and that the appointments be made by the Assembly. They are of opinion that the Assembly should preserve full control over the appointment of all theological professors.

MANITOBA COLLEGE.

The report was submitted by Rev. Prof. Bryce.

In the report presented to last Assembly, the number of students was given as 145 in the Faculty of Arts, and 27 in the Faculty of Theology. During last year there were 144 students in attendance on the Faculty of Arts. Of these, 86 have gone up to the examinations now being held in the University of Manitoba. At the date of this report there are 36 students in attendance on the theological classes. At the University examinations, held in June, 1893, students of the College won sixteen scholarships, and eight out of the thirteen medals awarded, and 24 took the degree of B.A.

A detailed statement of the accounts and funds of the College, duly audited, is presented herewith. The Board have, as in previous years, to acknowledge with thanks, generous donations received from the Church of Scotland, the Free Church of Scotland and the Presbyterian Church of Ireland. They have also this year gratefully to acknowledge the receipt of £100 from the United Presbyterian Church of Scotland. The congregational contributions from Ontario, Quebec, and the Maritime Provinces, have amounted to \$3,344.25, which is a decrease of \$849.41 from the amount contributed during the previous year. The Board regret that they have to report the falling off in this source of income, mainly from Ontario, following so speedily upon the College having, at the request of the Assembly, undertaken increased responsibility and expense, in carrying on the work of a summer session in theology.

The total receipts for the Ordinary Fund, including \$1,644.47, the balance in hand at the beginning of the year, have been \$18,949.85, which includes \$8,251.10, fees from students in arts and board of resident students. The expenditure has been \$17,287.93, leaving \$1,661.92 as the balance in hand. The payments for salaries of professors and tutors, not including the salary of the principal, and for travelling expenses connected with the summer session, amounted to \$8,500.

The total cost of the new building, renovation of the original one, seating, class-rooms, and Convocation Hall, furnishing students' rooms, fencing, walks, etc., has been \$43,000.30, and the contractors have been settled with in full. Subscriptions to the Building Fund to the amount of \$31,350.76 have been paid, and the remaining subscriptions, except \$5,000 conditionally promised, have been advanced to the College by a member of the Board on behalf of the subscribers, and the amount is now in the treasurer's hands.

The Endowment Fund remains as last year, \$45,715, of which \$5,000 still stands as a temporary loan to the Building Fund. The principal of the Scholarship Fund amounts to \$2,500. The receipts owing the past year for scholarships, including interest upon investments, was \$591.87, and the expenditure up to this date for scholarships and prizes was \$375.

The Board desire, in unison with the Senate, to express their grateful sense of the valuable services rendered by Principal Grant, Principal Caven, Professors MacLaren, Scrimger and Thomson, and the Rev. Mr. Wright, to the College, and through it to the Church. These services were rendered, not only as stated in the report of the Senate, in some instances at considerable personal sacrifice, but as the Board most thankfully acknowledges, they were cheerfully rendered without any remuneration whatever.

In conclusion, the Board is glad to mention the services of Miss Lawson, who continues efficiently to discharge the duties of matron in the College.

The Report of the Senate of Manitoba College for the year 1893-4 is as follows: The Senate of Manitoba College begs leave to submit to the General Assembly the following report regarding the work of the year. As a consequence of the new arrangement in regard to the time of meeting of the theological classes, the College has been, with the exception of the month of September, in continuous session since the date of last report. The classes in arts have been engaged during eight months of the eleven; those in theology during five. It will be observed that for nearly two months the two courses have proceeded simultaneously; something which would not have been possible but for the enlargement of the College buildings, happily accomplished over a year ago. The number of students in attendance on the theological classes is this year thirty-six, as compared with twenty-seven in 1893. The number enrolled in the literary classes is three hundred and forty-four, almost exactly the same as in the previous year. This gives an aggregate attendance of three hundred and eighty. The health of the students in both departments has been well sustained. One, indeed, who had all but completed his arts course, W. A. Vance, was removed by death shortly after the University examinations in June last. The diligence of the students has been marked, and their conduct as a body exemplary.

THE THEOLOGICAL DEPARTMENT.—As already stated, the number reported to last Assembly as in attendance in this department was twenty-seven; four of the third year, eight of the second, and fifteen of the first. The session extended from the beginning of April to the end of August.

Dr. MacLaren, of Knox College, lectured on Systematic Theology during the first part of the session to the students of the three years, his lectures embracing the first part of the system on theology proper. Dr. Scrimger, of Montreal College, lectured to the students of the second and third years, during the same period, on the opening chapters of Genesis down to the eighth chapter. Dr. King gave instruc-

tions in New Testament Exegesis during the whole session, the portion treated being Hebrews, chap. i. vi. Dr. King also gave parts of a course of lectures in Biblical Theology to the students of the first year, and to those of the second and third respectively during the latter half of the session; also lectures on Psalms xv., xix., lxxiii. and cxvi. Prof. Baird, besides conducting a class in Hebrew, which was attended by students of the first year, lectured for the first part of the session on Church History, and for the latter on Old Testament Introduction. Professor Thomson, of Knox College, gave instruction in Apologetics to the students of the first, and to those of the second and third years respectively. Principal Grant, of Queen's University, gave a course of lectures on Comparative Religions, and the Rev. Peter Wright, B.D., of Portage la Prairie, a course on Homiletics and Church Government.

The students of theology now in attendance on the College are as follows:—

THIRD YEAR.—J. S. Scott, B.A., A. P. Ledingham, C. McDiarmid, B.A., Dugald L. McLutye, B.A., Andrew Chisholm, Hugh McLellan, Thomas Mitchell, B.A., E. W. Florence. Post graduate, Bryce Innis.

SECOND YEAR.—J. S. Hamilton, B.A., S. W. Thomson, B.A., James Laing, B.A., Allan Moore, B.A., J. Dobbin, Alexander Kemlo, B.A., W. W. McRae, J. N. Guthrie, T. Richmond, Andrew Brown, B.A., Arch'd McVicar, George Loughead, James Schlummon, Duncan Campbell, B.A., A. S. Thomson, Thomas C. Stirling, James Hood.

FIRST YEAR.—Guthrie Perry, B.A., John L. Small, B.A., A. E. Camp, B.A., J. W. McLean, W. J. Dempster, W. T. McKenzie, D. T. Acheson, M. McKechnie, W. L. Atkinson, J. R. Wilson.

During the current session, in addition to the lectures of Dr. King in Old Testament Exegesis and Biblical Theology, and those of Professor Baird in Hebrew, Church History and Introduction, the students have the benefit, during the first part of the session, of lectures in New Testament Exegesis by Principal Caven, and of farther instruction in Systematic Theology by Dr. MacLaren. Professor Thomson, of Knox College, is expected to lecture in Apologetics during the second portion of the session; and the Rev. D. J. Macdonnell, B.D. of Toronto, to give a course of lectures on the Work of the Ministry.

The Senate can only give expression anew on this occasion to the deep and grateful sense which it entertains of the benefit conferred on the Institution, and through it on the Church, through the services rendered and to be rendered by the gentlemen named, in some instances, at considerable personal sacrifice.

QUEEN'S UNIVERSITY AND COLLEGE.

The report presented by Rev. Principal Grant of the trustees furnish: among other facts the following:

The total number of students registered was 474, viz., in Arts 347, in Law 3, in medicine 107, in theology 27. Allowing for those registered in more than one faculty the number was 456. Of students in theology, the following were in the final year: John A. Claxton, B.A.; D. O. McArthur; John Millar, M.A.; James Rollins, B.A.; W. D. Wilkie; James Walker, B.A.

The students who have the ministry in view continue to manifest a spirit of devotion to duty, which is the best guarantee of the character of their future service as ordained ministers of Christ. The Professors have had much pleasure in the work of the session. They were aided by the Rev. Dr. Thompson, of Sarnia, who gave a five weeks' course on Homiletics and Pastoral Theology, which was greatly appreciated, and in the month of February a ten days' conference of Theological Alumni was held, in which the students participated, with much advantage to themselves. Though their regular studies were interrupted for the time, this was more than compensated by the stimulus received from contact with older fathers and brethren, who sat side by side with them during the Conference.

Under the financial head we call attention to two cheering facts. Firstly, our deficit for the year was only \$535. If the accumulated deficit of past years could be wiped out, our overdue interest collected, and the minimum of \$4,000 a year—so long expected from the General Assembly's College Fund—received, revenue and expenditure would balance. Secondly, the receipts from the Assembly's College Fund show a substantial and gratifying increase. We had this as a proof that the Church is taking a more practical and general interest in the University, especially in the Theological Faculty.

CLOSED RELATIONS TO THE CHURCH.—In our report to the Assembly last year, a proposal was made on this subject as follows: The Royal Charter of Queen's "provides that the statutes, rules and ordinances enacted by the Trustees, in so far as they regard the duties of the Professors in the Theological Department, and studies and exercises of the students of Divinity therein, shall be subject to the inspection of the Synod." That was always attended to, and at present the rules and forms of procedure governing the education and superintendence of students for the Ministry adopted by the General Assembly are duly observed by the Theological Faculty of Queen's. It seems evident to the Trustees that the spirit of this section of the charter requires that no one should be appointed a professor in the Theological Department who might be considered unsuitable by the Church, and therefore that such appointments should be reported to the next Assembly after they were made, and be subject to its veto. The Trustees see no objection to such a modification of the Charter.

The Assembly, in receiving that report, recorded its grateful appreciation of the conduct of the Board of Trustees "in making the proposal. It also referred to the Board the report of the committee on the relation of the colleges to the Church, with a request to "give it careful consideration and report their opinion of its recommendations to the next General Assembly."

(Continued next week.)

Mission Field.

THE annual meeting of the Glengarry Presbyterian of the W. F. M. S. was held in Alexandria on Wednesday and Thursday, the 6th and 7th inst. Great interest was manifested in the proceedings.

THE Orangeville Presbyterian W. F. M. S. held its semi-annual meeting at Clauto, on June 6th. The morning and afternoon meetings were presided over by Mrs. Campbell, of Cheltenham, and addressed by Mrs. Gray, of Brampton, and Miss McWilliams. The evening meeting, addressed by Rev. D. Mackenzie, of Orangeville, Miss McWilliams and Rev. John Neil, of Toronto, closed the most successful semi-annual gathering of this society.

ON June 6th the congregation of North Westminster held its sixth annual mission feast. The weather was fine and a very large company of people assembled. The following twenty minute addresses were given: "Why do you object to missions?" by Rev. Mr. Little, of Birr; "My Travels in Egypt and the Holy Land," by Rev. Mr. Hamilton, of Motherwell; "The Moravians and their work," by Rev. Mr. Craig, of Fergus; "Mission Work among our North-west Indians," by Rev. F. O. Nichol, of Sarnia; "Religious Feasts in India," by Dr. Marion

New Jersey, completing his theological course at the latter place in 1870. He attended lectures at the Free Church College, Edinburgh, the following winter, and was privileged to meet when there Duff, Candlish, and Guthrie. As we have seen, he offered himself to our Church for Foreign work, was accepted, and went forth to sow and reap in a manner that has made "all the world wonder." He married, in 1873, a Chinese lady who has proved herself in missionary work a wife worthy of such a husband. In 1880 Queen's University conferred upon him the degree of Doctor of Divinity. The Rev. William Campbell, English Presbyterian missionary Southern Formosa, says of Dr. Mackay in his book entitled *Missionary Success in Formosa*: "He is a little man, firm and active, of few words, unflinching courage and one whose sound common-sense is equalled only by his earnest devotion to the Master." Mr. Campbell uses these words in speaking of Dr. Mackay as "God's main instrument" in accomplishing the results of mission work he had witnessed in Northern Formosa.

Dr. Mackay is a man of strong will; who else could meet, as he has done, the rooted prejudices and beat back the surging waves of Chinese attack and rage? But his firm will is illumined by Christian intelligence, and directed by Christian principle, and modified by Christian prudence. Witness the wisdom

men yet unreclaimed from heathenism. No one knows so well as he how best that growth should shape itself. He may well be trusted, for he is cautious and patient as well as glowingly enthusiastic and ceaselessly painstaking in attending to all the features of his work, material as well as spiritual.

ALL THINGS TO ALL MEN.

We regret that space forbids our doing more than barely referring to the Dutch Mission in Formosa, extending over a space of thirty years, overlapping by a few years the second quarter of the 17th century. The Dutch mission was completely extinguished by the ravages of Kok singa. Ten Dutch missionaries were buried on the island and six suffered martyrdom. The pioneer Dutch missionary was George Candidius. It is interesting to know that he recommended that any minister to work effectively for Christ in Formosa should undertake to remain there all his lifetime, and if unmarried he should take a native for his wife, in order to set before the people the example "of an honest, virtuous and proper life." It is needless to say how far in these respects Dr. Mackay endorses the advice of Candidius, given over 230 years ago.

FAITH.

Dr. Mackay has not forgotten in his work that "the touch of nature makes all men



REV. DR. MACKAY AND FAMILY.

Oliver, and work in the Home Mission Field, by James Menzies, of Knox College. Excellent music was furnished by the choir and others throughout the day. The pastor and people of Westminster were uniting in their efforts to make the day pleasant to the large numbers of strangers who attended. All thoroughly enjoyed themselves and at 4 p.m. the mission feast was brought to a close by a few practical remarks by the pastor, Mr. Sawers. After the mission feast what? Not a collection, but rather he hoped the result would be more prayer for missions, more missionary contributions, more love to Christ our Lord and Master.

The Missionary Moderator.

REV. G. M. MILLIGAN.

GEORGE LESLIE MACKAY was born in the Township of Zorra, Oxford County, Ontario, on the 21st of March, 1844. His parents came to Canada from Sutherlandshire. He does not remember the time he did not love the Saviour, an additional and remarkable proof that men best fitted, both in body and mind, to combat evil with power and success are not those whose youth is consumed in "sowing wild oats." He studied at Knox College, Toronto, and at Princeton Seminary,

he displayed at Ka-lo-san last year. He was told a military mandarin informed the people there, who were willing to discard their idols, that they must continue to worship idols as a token of their subjection to China. Did he rage against the powers calling them anti-christ? No! His zeal was guided by wisdom. He obtained an interview with the mandarin, succeeded in securing for the people their religious liberty, and then demolished the idols. He has an iron constitution, else he could not endure the exposure he has done in encountering all kinds of weather night and day, undergoing at the same time the toils of travel, of superintending buildings, some of them a credit in materials, arrangements and outfits to any locality, in addition to all his other duties of teaching and preaching.

METHODS.

He has no cut-and-dried plans of work. He is guided in his actions, not by any pre-arranged programme, but by the evolutions of Providence. This is why he should be trusted in his operations regarding the future of his field. His Church arrangements must not be forced into any artificial, hurtful shape by our prejudices about a self-supporting Church or the quarter whence ought to come the stipends of native pastors. His work must be free to grow with the purpose of reaching millions of

kin." He has endeavored to convince all kinds of people that he is their brother-man. He knows that the virtues of courage, sympathy, benevolence, zeal, industry, toll on all minds. Hence he does not move his head when stones whizz past him. He does not stop his conversation when a shell bursts within two feet of him! "If there be any virtue, and if there be any praise," he thinks of these things as auxiliary to his great work.

The explanation of all that is influential and admirable in his doings is the conviction, among others, that God is immanent in all things earthly. He saw God behind the surf that prevented him and the men of the Lapping from landing on the east shore of Formosa in 1876. He saw Him in French shells in 1884. Hence the word "discouragement" has no place in vocabulary. He believes that Formosa is rooted in the eternal counsels of God, as surely as Orion and the Pleiades. His island is not merely geographically significant to him, but is symbolical of something infinitely deeper than itself. God, in deed and in truth, is to him day by day executing His everlasting purposes through the works of creation and Providence. Hence his aversion, as we have said, to cut-and-dried programmes for guidance, and his reliance therefore upon the living God. It is

this principle that has kept his work healthy and true to its ultimate end, despite adverse criticism. He is ready for any misconstruction of his plans, but tolerates nothing that threatens in any degree destruction of his work. To me Dr. Msekay shines out as one of the grandest missionaries of any age. Take him all in all, it is rarely we shall look upon his like. Well may we thank God for all he is and has done.

Brandon W.F.M.S.

The eighth annual meeting of Brandon Presbyterian Woman's Foreign Missionary Society was held in Knox church, Portage la Prairie, on June 5th. The following delegates were present: Austin, Miss Campbell; Alexander, Mrs. Lockhart; Brandon, Mesdames Murray, McDiarmid, Urquhart and Miss Gordon; Beaver Creek, Mesdames McRae, and McElroy; Burnside, Mesdames McIntosh, Grant, Craig and Miss Grant; Chater, Mrs. MacTavish; Carberry, Mesdames Logan, Walker, Fairley and Miss Malone; Cypress River, Mrs. D. J. Haig; Douglas, Mrs. Ross; East Prospect, Mesdames Neolands, Boston, Youhill, Tucker, W. B. McDonald, D. C. McDonald, E. McDonald, Morrison and Johnstone; Glenboro, Mrs. A. McD. Haig; Humesville, Mrs. McEachern; Macdonald, Mesdames Whimster, Caskey, Ferriss, Fisher and Miss Scott; High Bluff, Mrs. Douglas, Miss Kennedy; Petrol, Miss Murchison; Roseland, Mrs. Ferrier; Rounthwaite, Miss Rice; Trohorne, Miss Honglewood; Winnipeg visiting delegates, Mesdames Watt, Farquharson, Jas. Russell, Brown, C. H. Campbell, A. Campbell, McGaw, McMunn, C. B. Pitblado, Murray, McLay and Miss Bruce.

The morning meeting was devoted to reports from various auxiliaries and the election of officers. The following officers were chosen:

Pres., Mrs. Rev. A. McTavish, Chater; 1st vice, Mrs. Rev. Jas. Douglas, High Bluff; 2nd vice, Mrs. R. S. Alexander, Trohorne; 3rd vice, Mrs. Wm. Campbell, Cypress River; rec. sec., Mrs. R. C. Brown, Portage la Prairie; cor. sec., Mrs. J. Murray, Brandon; treas., Mrs. Dr. McDiarmid, Brandon; literature com., Mrs. Rev. A. Urquhart, Brandon; Mrs. McEwar, Rugby.

The afternoon meeting opened with devotional exercises conducted by the president, assisted by Mrs. Pitblado, Winnipeg. An address of welcome was read by Mrs. R. H. Robertson on behalf of the Portage Auxiliary, and the reply, written by Mrs. Alexander, Trohorne, was read by Miss Honglewood. Mrs. J. McLeod, on behalf of the Christian Endeavour, invited all present to supper in the vestry at 6 o'clock. The corresponding secretary read the annual report detailing the work accomplished during the year, and showing that, in the face of great financial depression and other difficulties, there had been much good accomplished. Following are a few sentences from the closing words of this admirable report: "As Christian women the first and greatest responsibility laid upon us is to send the Gospel to our perishing sisters in heathen lands. To women the Gospel of Christ has brought special blessings, both spiritual and temporal, even greater than to our brothers. As one of our sisters, a gifted writer, has well said: 'To the Gospel we owe the protection we enjoy in our homes, the sanctity of the marriage tie, and the thousand hallowed associations that cluster around the terms wife and mother.' Let us see to it, then, that we neglect no opportunity of helping forward the time when the heathen shall be given to Him for an inheritance and the uttermost parts of the earth for His possession."

The treasurer reported the amount contributed last year \$1088.60. Most encouraging reports were read from the Indian schools at Birdie and Portage, and very sweetly the children of the latter school sang the beautiful hymn, "Over the River." Admirable and inspiring addresses and papers were given by the president, Mrs. McTavish; Mrs. Watt, president of Winnipeg Presbyterian; Mrs. Jas. Douglas, High Bluff, and Mrs. A. T. Smith, Portage. A farewell address was presented to Mrs. S. D. McKay, the retiring recording secretary. Resolutions were adopted

thanking the press for printing notices and reports of meetings; the C.P.R. for the reduced railway fares; the Y.P.S.C.E. for their kindness in providing tea at the close of the afternoon meeting, and the ladies of the town for hospitality in the homes.

The evening meeting opened at 8 o'clock with Rev. P. Wright in the chair. After Scripture reading and prayer, Rev. Hugh Raser, Trohorne, delivered an address pointing out the need of greater knowledge of the field, definiteness of purpose, and, above all, prayer and consecration. Mr. Wright followed with a short address on the great mission of the Church and its certain triumphant success. Music was provided by the choir of Knox church, including a solo by Miss Mawhinney. The next annual gathering will be held in Brandon during the first week of June, 1895.

Missionary Christian Church of Belgium.

Editor PRESBYTERIAN REVIEW:

SIR,—Several friends of Mission work in Toronto became interested in the above mission in connection with the visit of Pastor Albert Brocher when he was here in connection with the Alliance of the Reformed Churches in the autumn of 1892, and have been desirous of aiding the work of the mission. Miss J. I. Inglis and Miss Caven have collected the following sums, which have been forwarded to Pastor Brocher, and they think it will be well to have the amounts acknowledged through the press. Will you kindly, therefore, insert this in the REVIEW.

A Friend, Parkdale, \$20; Mr. Mortimer Clark, \$5; Rev. A. Hamilton, Stonewall, \$1; Mrs. Ure, Goderich, \$1; Mrs. Joseph Henderson, \$1; Mrs. Caven, \$1; Mrs. Inglis, \$1; Mrs. Thom, \$1; Mrs. Robert Darling, \$1; Mrs. Jeffrey, Carleton St., \$1; Mrs. Christie, \$1; Miss Buik, \$2; Miss Inglis, \$3; J. K. Macdonald, \$25. Total, \$65.

Miss J. I. Inglis, of 122 Huron street, or Miss Caven will be glad to receive contributions for the above mission.

Thanking you for the insertion of the above,

Yours, &c.,

J. K. MACDONALD.

Church News.

In Canada.

REV. D. KELSO, of Wallaceown, wife and two children left for a three months trip to Scotland this week.

THE pulpit of Aylmer and Springfield was declared vacant on June 3rd by Rev. Thomas Wilson, of Dutton. John A. Clark, student of Knox College, will supply the field for a few months.

AT a congregational meeting on June 12th at Hagersville it was decided with absolute unanimity to extend a call to the Rev. Andrew Macnab, M.A., of Woodstock. Mr. Macnab is a graduate of Glasgow University, and of Glasgow Free Church College.

BOTANY, Kent Bridge, and McKay's Corners now constitute a vacancy in Presbytery of Chatham desirous of having a settled pastor immediately, offering minimum stipend. The Rev. J. Beckett, of Thamesville, Ont., will be pleased to hear from eligible parties willing to give supply.

THE sacrament of the Lord's Supper was dispersed in Chalmers' church, Dunwich, on June 10th. The attendance was unusually large. Seventeen names were added to the communion roll on profession of faith. The pastor Rev. J. McNeil was assisted at the communion by the Rev. Mr. Milloy, of Crinan.

WORK has been commenced on the new church at Winchester. The cost will be about fifteen thousand dollars, to be finished in December. The material used will be terra cotta pressed brick, and the style of architecture Romanesque. The Sabbath school rooms will be of latest design on same floor as the body of the church. The seats will be of polished oak.

IN the First Presbyterian Church, Port Hope, Rev. J. C. Smith, of Trinity church, San Francisco, Cal., lately occupied the pulpit morning and evening. Mr. Smith has been attending the General Assembly of the Presbyterian Church of the United States, recently held in Saratoga, New York, and before returning home came to Port Hope to visit his parents. He preached two very eloquent sermons and was listened to by large congregations.

MR. FINDLAY, superintendent of missions for Algoma, etc., desires with thanks to acknowledge the receipt of \$160, contributed by friends in Toronto and forwarded by Rev. W. G. Wallace for the building fund of the church at present being erected at Chalmersford in the District of Algoma. Mr. Findlay writes that the church is so far completed as to be occupied for service on Sabbath during the fine weather. This addition to the funds will encourage the committee to go on with the completion of the building that it may be used during the coming winter.

IN the pastoral charge of Blackheath, East Seneca and Abingdon the following have recently been ordained to the eldership: Blackheath—A. Semonton, S. McLeod, and George McKay; East Seneca—John Mitchell, J. Lowery and Thomas Johnston; Abingdon—John Shaw, Joseph Senn, and J. Jackson. The sacrament of the Lord's supper was recently dispensed to these congregations when twenty-one new members were received, fifteen of which were by profession of faith in Christ. The work is very encouraging to the new pastor Rev. D. B. Marsh.

THE sixth annual mission feast of Westminster church was held on June 6th. The attendance was larger than on any previous occasion. At the morning session addresses were delivered by Rev. James Little, of Bethel, and Rev. R. Hamilton, of Motherwell. Dinner was then provided for all present by the ladies of the congregation after which the afternoon session began. Addresses were given in the afternoon by Rev. Mr. Craig, of Fergus, Mr. Menzies, of the congregation, Rev. F. O. Nicol and Dr. Oliver, who is at present home from India. Rev. Mr. Savers, pastor, is to be congratulated over the success that has attended these gatherings from year to year. There was not even so much as a collection taken up during the day. Never mind, the money will come; it always has from Westminster.

A PLEASANT social event took place on Tuesday, June 12th, at the residence of Mrs. J. Dunn, Port Perry, when her daughter, Miss Annie E. Dunn, was united in marriage to W. E. Earle, of the Earle Publishing House, St. John, New Brunswick, who was formerly a student here. Miss Lou Dunn, the brides sister acted as bride's maid, while the groom was supported by Charles D. Stewart, of Manchester, Robertson and Allison's, of St. John. The ceremony was performed by Rev. M. P. Talling, B.A., of London, in the presence of only the immediate friends of the contracting parties. The bride's popularity was manifested by a profusion of rich gifts. After the wedding dinner Mr. and Mrs. Earle started for St. John via Niagara Falls and the Hudson River. The year followed by the good wishes of a host of friends.

Presbytery of Barrie

MET at Vasey, on Monday, June 11th, at 3 p.m. for the ordination of Mr. George I. Craw, appointed as missionary at Moonstone, Vasey and Victoria Harbour. Mr. Findlay, moderator, presided. Mr. Mcodie preached from I Cor., xii., 27. After sermon Mr. Craw was ordained to the holy ministry in the usual manner; and addresses were delivered to the newly ordained missionary and to the congregation as to their respective duties, by Messrs. W. R. Johnston and D. D. McLeod. There was a large number of people present who were evidently interested and pleased with the proceedings of the day. At the close of the ordination services all were invited to the Orange hall near by, where a liberal provision was found to satisfy the appetite. The Presbytery met again on the following day at 7.30 p.m. for the induction of Mr. W. R. McIntosh, B.A., to the pastoral charge of Allandale,

where he had laboured as ordained missionary for the twelve months before. The congregation heartily welcomed Mr. McIntosh in his new relationship. Tea was provided in the Sabbath school room at 6 o'clock, and at the appointed time the induction service began. Mr. McLeod presided; Mr. McCullough, of Elmvale, preached on religious training of the family. Dr. Grant addressed the minister, and Mr. Moodie the congregation. The Presbytery being closed with the benediction, the service remained, and congratulatory addresses were given by Messrs. McLeod, W. McKeo and Findlay, also by Messrs. Hudgson and Dickie, fellow-students of Mr. McIntosh, who, last of all replied with a very good speech.

Presbytery of Peterborough.

A MEETING of the Presbytery of Peterborough was lately held in the Mill Street church, Port Hope, called for the purpose of inducting Rev. A. Laird, who was recently chosen by the congregation to preside over them as their pastor. The moderator of the Presbytery, Rev. Dr. Smith, presided. Rev. J. Hay, of Cobourg, preached an eloquent and most effective sermon on the nobility of the Christian calling. Rev. P. Duncan of Colborne, then addressed the minister on the relation of the pastor to his flock, interspersed with wise counsel, and Rev. Mr. Gilchrist addressed the people upon their duty to their pastor; and how amicable relations that would tend to the advancement of the cause of Christ might be maintained between them. A social entertainment and tea, given for the purpose of welcoming their pastor was held in the Town Hall. Addresses were delivered by the chairman, and Rev. J. Hay, B.D., of Cobourg, Rev. C. S. Lord, B.A., of Grafton; Rev. J. K. Gilchrist, B.A., of Baltimore; Rev. Mr. Laird, father of the newly inducted pastor; Rev. E. Daniel, B.A., rector of St. John's, Port Hope; H. White, Esq., and by the new Mill Street pastor. These addresses were interspersed with a number of beautiful selections in sacred song, by the Misses Merrifield, Walker, Sing, Cameron, Liggett, of Orillia, and Boyd, and Mr. T. L. Anderson. A very pleasing variation during the evening was the presentation of a purse to Rev. Mr. Cleland, in recognition of his services as moderator of the session, and in attendance at the prayer meetings, during the vacancy of the church. The address accompanying the purse was read by Mr. George Waddell, and the presentation made by Mr. W. Carson. Mr. Cleland replied very gracefully. Mill Street congregation is to be congratulated on the success of their induction entertainment, and their new pastor upon the warm reception he received by Port Hope people of all denominations in taking up his new duties.

Rev. Mr. McKENZIE, of Lucknow, has been called to the church in Chesley, vacated by Rev. D. Perrie.

The C. E. Society of Ailsa Craig reports well. At a recent meeting the evidence of prosperity was noticeable and cheering.

A very flattering complimentary address and presentation have been tendered to Mrs. Wm. Couse by the Streetsville congregation.

Rev. Mr. CAMERON, recently ordained, is in charge of the Wingham congregation, in the absence of Rev. Mr. Perno in the old country.

The C. E. Society of Hirtle, Man., has issued a neat syllabus of work for six months until October, which will prove very handy and useful to the members and friends.

KNOX CHURCH, Guelph's Y. P. S. C. E., has elected the following officers: president, Mr. Albert Bedford, vice-president, Miss S. Stevenson, rec. sec., Miss F. Lowe, cor. sec., Miss E. Hamilton, treas., Miss M. Scott.

The reception tendered to Rev. Mr. MacPhail and Mrs. MacPhail in the lecture room of the church, at Picton, Ont., was a most gratifying success. Registrar Mackenzie made a most efficient and popular chairman. The refreshments were plentiful and of the best. The programme was excellent, Mr. and Mrs. Morgan, and Fairy, also Miss Illsey, and

Messrs. Worroll and Illsey—all did well, and altogether, the occasion was a most pleasant event.

The funeral of the late Rev. H. Norris, of Glen Allan and Hollin, took place on the 6th inst. The services were conducted by Rev. Mr. Hamilton, Winterbourne, *pro tem* moderator, of Guelph, Revs. J. C. Smith, Dr. Torrance, R. M. Craig and Dr. Middlemiss.

Correspondence.

The so-called "Cursing" Psalms.

SIR—Many cry out most lustily for the expulsion from the psalter of the psalms above described. They say: "They are utterly unfit to be used in Christian worship, for they give expression to a malicious spirit. The Gospel breathes love." But I have not the least doubt that many of those who use these "great swelling words" about certain psalms, would bitterly sneer at the idea of an edition of Shakespeare's works cleansed from the filth which belongs to them.

Dr. Geikie in "The Holy Land and the Bible" (vol. I., pp. 332-3,) says: "The Orientals are, indeed, mighty in cursing, and always have been. They will curse the fathers and mothers, the grandfather, and all the ancestors of anyone with whom they have a dispute, imprecating all kinds of evils on every one related to the object of their rage. We can see the same custom in different parts of the Old Testament—for it needed Christ to teach men love. An example is offered in David's curse on Joab for the murder of Abner. . . . So too, we read that Saul's anger was kindled against Jonathan, and he said unto him, 'Thou son of the perverse, rebellious woman,' thus cursing his son's mother—his own wife." Greater nonsense could not be uttered than to say that Saul was cursing his own wife. Any one who knows the difference between his head and his feet, knows that slandering one is a very different thing from envying him. In the same work (vol. II., p. 308,) the Doctor says: "As to cursing, it is at home among Orientals, they seem to have a natural genius for it. . . . Orientals could still, I suppose, justly claim to be the most proficient of cursers."

The maledictory psalms are in strict keeping with Oriental usage." Well, in Acts I., 16, 20, Peter says: "This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas. . . . For it is written in the book of psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take." Here, the apostle quotes Psalms lxi., 25; cix., 8. These are "maledictory" psalms, and, of course, according to Dr. Geikie—"in strict keeping with Oriental usage." Therefore, when the Holy Ghost spoke by the mouth of David, the words just quoted—and Peter says that he did—he was no better than the "hardened scoundrel" who gives vent to his rage in cursing. Of such a spirit a dove is certainly a most unsuitable emblem. Let the doctor, or any of his admirers, get over that difficulty if he can. Paul says in I. Cor. xvi., 23, "If any man love not the Lord Jesus Christ, let him be accursed" (anathema); and in Gal. i., 8, 9, "Though we, or an angel from heaven, preach any other Gospel . . . let him be accursed. . . . If any man preach any other Gospel . . . let him be accursed." "Of course, such language—according to Dr. Geikie—is in strict keeping with Oriental usages." It is, therefore, contrary to the teaching of Christ, for He "teaches men love." Therefore, one or other of two things is true. 1. Paul does not speak here, as he is moved by the Holy Ghost. Therefore, his words here have no more divine authority than have the curses in Burns' writings. 2. If he speaks as he is moved by the Holy Ghost, we have the Holy Ghost and Christ "pitted" against each other, the former teaching men bitterness and wrath and anger, etc.—the latter, love. Let the doctor or any of his admirers, get over that difficulty if he can.

I shall now give an extract from an article by Rev. Mr. Edgar, of Dublin, on "Old Testament Morality," in the British and Foreign Evangelical Review for January, 1878. He says (pp. 22-3):—

"We are warranted, therefore, in inferring that the psalmists who composed the vindictive psalms, among whom, of course, David was pre eminent, were not men actuated by petty spite and desires for private revenge. They were men of large heartedness and of public character. They saw in the enemies of the state, the enemies of their God and of His holy religion, and they appealed to heaven to terminate the successful wickedness that was such a perplexity to thinkers of that time. And this, as it is observed, is exactly the Christian attitude. The Christian, while desiring the good of all, and working earnestly that men may give up their enmity to God, at the same time hopes for a termination to successful wickedness, if not in the conversion of sinners, at all events in their just judgment by the Most High. The Christian recognizes the truth of these psalms, which, in a single verse, may be thus given: 'O, Lord God, to whom vengeance belongeth! O, God, to whom vengeance belongeth, show Thyself.' (Psa. xlv., 1.) But 'the day of grace' bulks more largely before his mind than it did before that of these psalmists, since the Gospel has pushed out into the other life the main portion of man's doom. We may therefore conclude this portion of our argument in the words of Mr. Hammond, when, after directing attention to the imprecations of St. Paul (II. Tim. iv., 14, and three other passages), he says:

"When we remember that it is not for the glory of God now, any more than it was in the apostolic age, that the sinner should escape, and that sin is now no less abominable, no less hateful and dishonouring to God than it was formerly, it is difficult to understand why the prayer for a just retribution should be less needed or less appropriate than it was in the infancy of the Christian Church."

If I wish to make a copy of a picture twice as large as the original, I must, of course, make everything in the latter twice as large as the former. For example, parts a quarter inch, a half inch, or a whole inch high or broad, in the original must be a half inch, a whole inch, or two inches high or broad in my copy. The Christian Church is ancient Israel on an enlarged scale. Therefore, those parts of the Psalms which first applied to ancient Israel now apply, with an enlarged meaning, to the Christian Church. To confine them to their original meaning is the same as to bring into a copy of a picture, said to be twice the size of the original, parts the same size as they are in the latter.

WOODBURY, Ont.

T. FENWICK.

Young Men and the Church.

EDITOR PRESBYTERIAN REVIEW:

SIR,—In the REVIEW of May 17th, I notice an editorial headed "The Church and Her Young Men." The article commences: "The Committee on the State of Religion at the recent meeting of the Synod of Toronto and Kingston, reported that nearly ninety-five per cent. of the membership of Young People's Societies were composed of women and girls. This is tantamount to saying that the young men of our congregations are not reached and won for Christian work." Now, sir, who is responsible for this sad state of things. I most unhesitatingly say the ministers and elders are in a great many instances the cause of the loss of very many good, bright young men. The cause is not far to seek. A congregation is vacant, and a minister is called, and when he is preaching for the call, who so affable as he! As soon as he is inducted, or at least, in a few short months after, "Presto, the change!"—he clothes himself in, I was going to say, an iceberg, for he may just as well be, as far as any sympathy is shown to the young men of the congregation over which he is called to preside. The minister on the Sabbath may preach eloquently, but unless he recognizes the young men on Monday, and draws them to himself by kindness and recognition when he meets them outside of the church, the young men note the change, and come to the conclusion that they are not wanted and that they had better stay away from church. I know a minister in Manitoba who is in charge of a congregation in one of our Western towns where

there is a large number of young men whose parents are Presbyterians, who scarcely ever enter the Presbyterian church door.

Another cause for the indifference of young men is the indifference of some of the elders towards young men.

JAMES SHILLINGWAL.

BRANDON, May 22nd.

Call Me "Scotty."

BY JOHN IMRIE, TORONTO, CAN.

Yes! 'ca' me "Scotty," if ye will, For sic' a name can mean nae ill,

To be a Scot is nae disgrace, Maist folk can trust a guid Scotch face,

A Scotchman has the knack to plod, Through thick an' thin he'll bear his load,

He's 'tentive baith to kirk an' mart, To friends he's true an' hard to part,

They'll 'gree like brithers ane and a', An' 'clannish' man is "Scotty!"

Should Scotlan' ever need his help, He'll gie her enemies a 'skelp,

Then ca' me "Scotty" if ye will, Nick-names like that can mean nae ill,

You should get a copy of the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold,

Literature.

THE CLAIMS OF CHRISTIANITY, a striking work by the brilliant English writer, W. S. Lilly, is to be published immediately by D. Appleton & Co.

Church, he maintains the necessity of organized spiritual power to vindicate the rights of conscience, especially in our age, when the tendency is to strengthen the state against the individual.

THIS Missionary Review of the World for July is an even more than usually attractive number. The opening article by the Editor-in-Chief, is an able and convincing presentation of "The Imperative Need for a New Standard of Giving."

The Land of "Evangeline."

THE following circular has been issued by the local committee of the General Assembly at St. John, and may be of interest to delegates and their friends.

"We beg to advise you that arrangements have been made by your Committee with the Bay of Fundy S. S. Co., Windsor and Annapolis and Yarmouth and Annapolis Railways for Excursion Round Trips to points as below.

The beauty of these trips through the "Land of Evangeline" is beyond description in a brief notice.

Morvyn House.

UPON Monday and Tuesday of next week, the final examinations of Morvyn House will be held and as it will be the last closing of the school under its present management

SOME years ago the Morvyn House band was organized with both literary and missionary departments composed of the pupils of the school. In this band the girls were trained to fill with ease and ability the positions of president, secretary, treasurer or executive committee, and many of these pupils, it is pleasing to relate, are now occupying such positions in active church work not only in

the Dominion but also in the neighbouring States. Miss Lay had also under her own supervision a branch of the King's Daughters, which during the last couple of years has done splendid work, two of the members of the band having undertaken special foreign mission work.

It must be very gratifying to Miss Lay, on retiring from the management of Morvyn House, to recall the many successes which have crowned the labours of the institution, and the many pleasant memories that will always cluster about the early home of many of our Canadian ladies.



SEALED TENDERS for the supply of clothing for the Militia and Permanent Corps, comprising Trenches, Great Coats and Caps; Militia Store Supplies and Necessaries consisting of Boots, Gloves, Shirts, Drawers, Socks, Iron Bedsteads, Broom, Brushes, Saddlery, Horse Blankets, etc.

The contracts for clothing are to cover a period of three years from the 1st July, 1894; these for Store Supplies and Necessaries, Coal and Wood, are for one year from 1st July, 1894.

Each tender must be accompanied by an accepted cheque on a Canadian Chartered Bank for an amount equal to ten per cent of the total value of the articles tendered for, which will be retained if the party tendering the tender declines to sign a contract when called upon to do so.

Persons are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Minister of the Public Works, equal to five per cent of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so.

By order, E. F. E. ROY, Secretary.



Department of Militia and Defence, Ottawa, 2nd June, 1894.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Military Store Building, Fort Osborne, Winnipeg," will be received until Wednesday, 4th July, 1894, for the construction of a Military Store building at Fort Osborne, Winnipeg.

Persons are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

DOREY'S EYE LIGHT AND ONE-EYE WATER

Canada to the Front.

BRITISH AND AMERICAN LIFE INSURANCE COMPANIES DISTANCED—MARKABLE CHANGE IN EIGHTEEN YEARS.

LIFE insurance has become of such universal popularity that only the most careless and non-provident hesitate to avail themselves of it in one way or another. In this year's issue of the insurance blue book, just published, entitled an "Abstract of Statements of Insurance Companies in Canada," the observer cannot fail to notice the immense growth of the business of Canadian companies as compared with British and American concerns. Take for illustration the increase of premium income. The following figures show the result:—

PREMIUM INCOME, 1875 AND 1893.

	Canadian.	British.	American.
1875...	\$ 707,256	\$ 623,296	\$1,551,835
1893...	6,156,098	1,041,228	3,403,230

The amount of insurance effected is equally suggestive, as given by these figures:—

INSURANCE EFFECTED 1875 AND 1893.

	Canadian.	British.	American.
1875...	\$ 5,077,601	\$1,639,833	\$ 8,306,324
1893...	27,930,196	2,967,655	14,145,656

It is, however, in the amount of insurance actually in force in 1893 that our Canadian Companies are so far ahead. The figures below speak for themselves:

TOTAL INSURANCE IN FORCE 1875 AND 1893.

	Canadian.	British.	American.
1875...	\$ 21,957,206	\$18,465,607	\$43,596,361
1893...	107,483,872	38,672,699	94,602,060

Therefore, in this respect, our Canadian companies now lead the British companies by 500 per cent., and the American companies by about 100 per cent., whereas eighteen years ago they were about equal with the British and only one-half as strong as the American. In the competition for business there are eighteen British and American companies, and only twelve Canadian, clearly demonstrating the fact that in life insurance we are well to the front.

Where insurance is now done so much on the investment principle, and where the results of the various plans are so largely affected by the mortality and the interest-earning power of the companies, the growth of Canadian business may be in a great degree attributed to the lower rate of mortality, and to the greater interest-earning-power of the companies. It would, therefore, seem to be in the interest of insurers, on business principles alone, to patronize Canadian companies.

The would-be insurer having, therefore, made up his mind to insure in a home company will naturally seek to select that company which bears the true test of solidity, viz., the net surplus over all liabilities.

The North American Life Assurance Company, Toronto, better than any other home company, stands this test. The Government abstract already referred to shows that the ratio of assets to liabilities of this company is 121, and percentage of surplus to liabilities 21. It will also be observed that not only does the North American rank first when relatively compared with all other companies, but, that with a single exception, it has the largest net surplus of assets over all liabilities. Intending insurers would do well to secure particulars of the various plans of insurance offered by the North American. The head office of the company is at 22 to 28 King street west, Toronto, Ont.—Woodstock, N.B., Dispatch, June 6, 1894.

LITTELL'S LIVING AGE.—What more delightful companion can one desire for the summer months than a copy of a favourite magazine; and what magazine is so great a favourite, so desirable in every way, so rich in the variety and extent of its contents, so full of interest so entertaining, as *Littell's Living Age*? To the lover of good reading it is the ideal magazine—containing only the very best and choicest of recent literature—suited to every one's needs, and good for every day in the year.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R.I.

Beware of substitutes and imitations.

PENINSULAR PARK HOTEL

This beautiful Summer Resort (nine miles from Barrie) opened on

Monday, June 18

Beautiful playgrounds for children, Lawn Tennis Courts, Boating, Bathing and Fishing. The house has all the latest modern improvements, including electric lighting, and will be under the most careful management. Table unsurpassed. Rates reasonable. For terms apply—

M. McCONNELL, 46 Colborne St.



The Leading Conservatory of America. Founded by Dr. E. Tourjée, Carl Faellen, Director. Illustrated Calendar giving full information free. New England Conservatory of Music, Boston.



25c The Urban of 25c SCOTTISH SONGS;

Words and Music.

71 of them such as:—*Auld Robin Gray—Mary of Argyle—My Nan-nie, O—Prince Charlie, etc., etc.*

PRICE 25 CENTS.

IMRIE, GRAHAM & CO.

.31 CHURCH STREET, TORONTO, CAN.

MISS VEALS' SCHOOL

FOR YOUNG LADIES

50 & 52 Peter Street, Toronto

Well equipped and thorough in all its departments; modern in its methods. A large staff of experienced professors and teachers.

Resident and Day Pupils.

THE MONEY-MAKER KNITTING MACHINE
 ONLY \$10 ASK YOUR SEWING MACHINE AGENT FOR IT, OR SEND A 3CENT STAMP FOR PARTICULARS. PRICE LIST, SAMPLES, COTTON YARN, &c.
 THIS IS GOOD FOR \$2.00 SEND TO
CREELMAN BROS. Mfrs
 GEORGETOWN, ONT.

CLINTON H. MENEELY -- BELL -- COMPANY

TRAY N.Y.

Manufacturers a Superior Grade of

Church, Chime, and School Bells.

TO ORGANISTS AND OTHERS FOR SALE

A four inch Guest's Improved Organ, Motor new and complete, list price \$145.00. Open to any reasonable offer.

The James Morrison Brass Mfg., Co. Ltd.
 91 ADELAIDE ST. W., TORONTO.



? Why ? Look Like This

DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY

(GUARANTEED)

Don't TAKE Imitations. All dealers

or send 13c to

A SWELL AFFAIR. C. S. DENT & CO., DETROIT, MI.

Why not try

WYETH'S MALT EXTRACT ?

Doctors highly recommend it to those

Who are run down;

Who have lost appetite;

Who have difficulty after eating;

Who suffer from nervous exhaustion;

And to Nursing Mothers,

as it increases quantity and improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.