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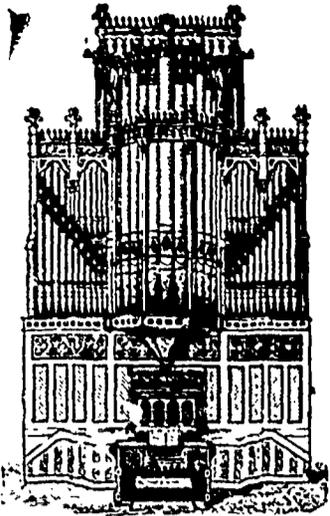
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# THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, JUNE 15th, 1892.

No. 24.

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## Notes of the Week.

A GOOD deal of material has been gathered in support of Mr. Conybeare's Bill before the British Parliament for prohibiting the sale of intoxicants to children under sixteen. It was found that upwards of 7,000 children entered 200 public houses in London—houses having been selected at random in four different quarters.

THE London Missionary Society reports an abnormal increase of income consequent on the adoption of the bold policy of calling for a hundred more missionaries and an annual increment of \$150,000. The advance is no less than \$155,000—one-third of which is due to the self denial week and one-third to increase of regular subscriptions.

THE Rev. Dr. Mathews was one of the speakers at the meetings held at the Centenary Hall, Bishopsgate Street, London, on behalf of the African native races, under the presidency of Sir Joseph W. Pearce, M.P. Mr. Samuel Smith, M.P., moved a resolution calling on the Government to avert the grave evils threatened by the revival of Kanaka labour in Queensland.

THERE died in Oban lately at the age of 100 years and five months Mrs. Macfadyen, widow of Mr. Malcolm Macfadyen, teacher, Colonsay. Her mother was the sister of Dr. Smith, of Campbelltown, who translated the psalms into Gaelic metre. Two of her sons entered the ministry—the late Rev. Donald Macfadyen, of Laggan, and the late Rev. James Macfadyen, of Kildalton.

ONE of the recommendations of the committee on the representation of Presbyteries in the Established Assembly is that the act of 1704 be repealed in so far as it imposes on commissioners the restriction of "usual residence in" or "relation" to a particular Presbytery, a limitation which is already in desuetude in the case of elders. They also suggest that Presbyteries should commission one in three ministers, and one elder for each six ministers of whom the Presbytery consists.

THE membership of the past year in the Free Church of Scotland was 341,730, as against 338,973 for the previous year. The sum raised for the various Schemes and Funds was \$3,220,535—a decrease of \$147,935. Notwithstanding the great efforts by Dr. Ross Taylor, the congregational contributions to the Sustentation Fund have increased only about \$2,500, the total increase in that Fund from all sources being over \$25,000. The Home Mission Fund shows a considerable increase.

THE Belfast *Witness* says: The deputation from the Irish General Assembly to the Assembly of the Established Church of Scotland was received. The Rev. R. T. Simpson and Rev. J. D. Osborne constituted the deputation, and delivered able and judicious addresses, which were very favourably received, and sympathetic, as well as fraternal, resolutions were adopted. There was no deputation to the Free Church this year (deputations alternate to the two Scottish Assemblies), but the Moderator (Rev. Dr. Brown) sent a letter of fraternal greeting and judicious suggestion in view of the crisis in Ireland. The letter, with its home truths, was respectfully received, and it is to be hoped it will bear fruit.

IN the Free Church the proposed Declaratory Act has been approved of by fifty-five Presbyteries and disapproved of by twenty-two, there being no return from two; the overture anent ministerial inefficiency has been approved of by fifty-five and disapproved of by eighteen, there being no return from six; and the overture anent signing the formula during time of public worship has been approved of by sixty and disapproved of by thirteen, there being no return from six. There were sixteen petitions to the Assembly against the Declaratory Act from members and adherents of the Church.

THE Duke of Westminster presided at a meeting in Grosvenor House of the Native Races and Liquor Traffic United Committee. He said he was delighted that since their last annual meeting, the General Act of the Brussels African Conference had been ratified by all the seventeen powers concerned, the last signature having been obtained within the last few days. That Act proscribed spirituous liquors within a very large proportion of Africa, and enforced a minimum duty in territories into which spirits had been already introduced. Dr. Knight Bruce, Bishop of Mashonaland, moved a resolution rejoicing at the passing of the General Act.

AS the result of the report of the special commission on the quinquennial visitation of the Free Church Colleges, Prof. Duns has arranged to modify his science class arrangements so as to have the teaching of each session more concentrated on some special subject, and Professor Thomas Smith has resigned the chair of evangelistic theology. The present constitution of that chair is stated to operate seriously against its usefulness, however eminent its occupant may be. Foreseeing injury to discipline if students are to seize on each visitation as an opportunity for laying complaints, the commission suggest the appointment of a standing committee, by the enlargement of the college committee, with three sub-committees.

THE statistics of the Church of Scotland for 1891 show 597,077 on the communicants' roll at the end of the year, being 3,684 more than in the previous year. Five parishes sent no report. In 1891, 9,999 were removed from the roll by death, the figure in 1890 being only 8,257. Those who communicated at least once during the year numbered 438,260. The contributions, including \$328,790 of seat rents, amounted to \$2,209,140, being \$67,080 more than in 1890. No return was made by three parishes. This income is exclusive of that from invested funds, grants from Government, the Ferguson bequest, and Baird trust, and of bequests not made directly to the Church for religious or charitable purposes. Ordinary collections have risen \$45,000 since 1889.

THE *Christian Leader*, published in Glasgow, says: Dr. Kellogg, for the last six years minister of St. James Square Presbyterian Church, Toronto, one of the mother Churches there of United Presbyterianism, has accepted the invitation to go to India to translate the Scriptures into Hindi and Urdu. Dr. Kellogg has rare qualifications for the work, as he is one of the great Orientalists of the present day. He was elected a corresponding member of the American Oriental Society in 1872, and took part, in 1889, in the International Congress of Orientalists that was then held at Stockholm. The *Christian Leader* had a notice of his preaching at Southend United Presbyterian Church, Mull of Kintyre, a few years ago, and only last July a criticism of his learned commentary on "Leviticus" of the "Expositor's Bible" series appeared in our columns.

THE foundation stone of the new church of St. Cuthberts, Edinburgh, was laid by the Marquis of Tweeddale, the lord high commissioner to the General Assembly in presence of a large and influential gathering. Rev. Dr. MacGregor narrated the history of St. Cuthberts Church. According to Dr. Skene the first erection was by Cuthbert, the monk of Lindisfarne, who died in 687, and this building will be the seventh on the site. The spire built a

hundred years ago is retained, and every available stone of the old building is to be used in the new, the base of the pulpit being entirely of the stone of the pre-Reformation Church. His Grace, in performing the ceremony, said: "In the name of the Father, Son and Holy Ghost I declare this stone truly and well laid." Corn, oil and wine were sprinkled by Mrs. Williamson, Miss MacGregor and Miss Fulton, and flowers by the Marchioness.

THERE is a great religious movement at present going on in North India. The work of the North American missionaries has so prospered during the last year that the natives are coming into the Christian Churches faster than the missionaries are prepared to receive them. Some 19,000 of them were baptized during the year, and there are at present other 40,000 people, men and women, asking for admission to the communion table and the privileges of the Christian community. The movement resembles the great revivals which swept over this country some thirty or forty years ago. The converts are almost all of the lower castes, but they are said to be both physically and intellectually the equals of the members of the higher castes. The movement seems to run over a district like a great wave, and it is believed the tide has not reached its height yet.

THE *Christian Leader* remarks: A writer in the *Guardian* shows that the number of ordinations in the English Establishment this year is less than usual, and that the proportion of Oxford and Cambridge graduates has fallen to forty-six per cent., less than a half. Archdeacon Farrar, in the *Review of the Churches*, rather welcomes the reduction, for there are too many curates already. In the same review Dr. Clifford emphasizes the fact of a similar surplus in the Baptist Churches; but, as the American saying has it, "there's plenty of room at the top." There can be little doubt that the paucity of graduates seeking ordination will create a bad condition of things in another twenty years. The half-educated man has no staying power, and the English Nonconformists are becoming more and more alive to this fact. Mr. Spurgeon has taught them this; his college has drenched the Baptist pulpits with ill-equipped men, albeit there are some splendid exceptions; evangelism has swamped exposition; and the same denomination is rubbing its eyes at the discovery that the average progress of the pulpit lags behind that of the pew.

A REGULAR correspondent of the Belfast *Witness* says: Scarcely will the Assembly be over than some of its members will be on the move westward to attend the Pan Presbyterian Council at Toronto. It is to meet on September 21st, but many of the delegates will start in July or August, as it is scarcely worth while crossing the Atlantic for a mere stay of a fortnight in America. Dr. Watts is already ascertaining definitely who of those nominated at last Assembly can go, and the coming Assembly will fill the places of those who cannot, of whom there will be several—Dr. Watts himself, I am sorry to say, being among the number. The opening meeting of the Council is to be held in St. James Square Presbyterian Church, Toronto, on Wednesday, 21st September, at eleven o'clock, when Principal Caven, of Toronto, will preach the usual sermon. Dr. Blaikie, of Edinburgh, President of the Alliance, will then constitute the Council, and business will begin. The meeting is to last until Friday, 30th September, and is to be diversified by the usual receptions, etc., though whether the famous excursion to "Tonduff," so well remembered as one of the memorable features of the Belfast meeting in 1884, will be rivalled or equalled, is open to doubt. The delegates and their wives are to be looked after by a hospitality committee in Toronto, and arrangements of all kinds are being made for their seeing both Canada and the United States to advantage. [We have no "Tonduff," but Niagara is not very far from Toronto, and it is just possible that our guests from a distance may have opportunities of seeing much that will interest them.]

## THE GENERAL ASSEMBLY.

After devotional exercises, the retiring Moderator, Rev. Thomas Wardrope, D.D., preached the following sermon

Christ—whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. C. I.

These words lead us to consider the theme, the manner, and the object of apostolic preaching, the theme, "Christ, whom we preach;" the manner, "warning every man, and teaching every man in all wisdom;" and the object, "that we may present every man perfect in Christ Jesus."

## I. THE THEME OF APOSTOLIC PREACHING.

"Christ, whom we preach." "We preach not ourselves, but Christ Jesus the Lord." It was not themselves, but Christ, that the apostles sought to commend. It was not their own glory, but Christ's, that they sought to promote. They were determined not to know anything among those to whom they preached, save Jesus Christ and Him crucified.

The apostles preached Christ. The preaching of Christ includes all the truth relating to man's salvation by Jesus Christ: It includes the declaration of man's fall from the state of holiness and happiness in which God created him; of the misery and guilt and condemnation in which he was consequently involved; of the way of salvation opened up for fallen man through Jesus Christ; of the infinite love of God in giving His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. It includes the declaration of Christ's equality with the Father, of the glory which He had with Him before the worlds were made, of the willingness with which He offered Himself to carry into effect God's purpose of grace to man, saying, "Lo, I come, I delight to do Thy will, O my God;" of His actually appearing in our world in the fulness of time, and sojourning here, "a man of sorrows and acquainted with grief;" of His holy life, His obedience unto death, His resurrection from the dead, His ascension into heaven, His sitting down at the right hand of the Majesty on high, His ability and willingness to save unto the uttermost all that come unto God by Him, since, having been delivered for their offences, He is risen again for their justification, and ever liveth to make intercession for them. It includes the declaration of our need—our constant and urgent need—of the Holy Spirit, to convince us of our sin and misery, to enlighten our minds in the knowledge of Christ, to renew our wills and to persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel; and to carry on in us the work of grace whereby we are made meet to be partakers of the inheritance of the saints in light. It includes the declaration of Christ's coming at the end of the age to receive His people to Himself, and of His final appearing at the judgment of the "great white throne," to confess before the assembled nations those who have not been ashamed to confess Him here, and to sentence the impenitent to everlasting destruction from His presence and from the glory of His power. These, and all other Gospel truths connected with them, are included in the "preaching of Christ."

To preach Christ is to make Him the centre to which all Gospel truths converge, or from which all Gospel truths radiate. If we speak of faith, Christ must be presented as the Author and the Finisher and the Object of our faith. If we speak of repentance, we must point men to Christ exalted to the right hand of God, to give repentance and the remission of sins. If we utter forth the threatenings of God's law against the workers of iniquity, it must be with the real and earnest purpose of inducing men to seek refuge in Christ. In the system of divine truth Christ must be made by us, must be esteemed by us, as the Alpha and Omega, the beginning and the end, the First and the Last.

Such was the preaching of the apostles, and the first ministers of the Gospel. Christ was their theme, whether they reproved or exhorted or warned or entreated—whether they explained holy doctrine or enforced holy practice. They were never weary of setting forth His almighty power, His amazing grace, His unspeakable preciousness, His matchless love. And so should it be with ministers now. They should be constrained by the same love, they should be animated by the same spirit, their souls should be filled with the same exalted exhaustless theme.

And we may safely add that Christ's people will never be weary of hearing Christ preached to them. If the pure doctrine of Christ be obscured or concealed, whether by rhetoric, or logic, or by philosophy, the believer complains: "They have taken away my Lord, and I know not where they have laid Him." Others may weary of the Gospel of Christ in its purity and simplicity—those to whom Christ is only as "a root out of a dry ground, having no form nor comeliness, and no beauty that they should desire Him." But the humble believer will not be weary. "Can a mother forget her sucking child?" Can the miser forget his treasure? Much less can the believer forget his Saviour. If he loves to look upon the wonders and beauties of creation, it is because the heavens declare His glory, and the firmament showeth His handiwork, and all nature speaks His praise. If he loves the Scriptures, it is because they testify of Christ. If he loves the ordinances of God's appointment, it is because in them he meets with Christ, and receives communication of His grace and love. If he desires to depart, it is that he may be "with Christ, which is far better."

## II. THE MANNER OR SPIRIT IN WHICH THE APOSTLES PREACHED.

"Warning every man and teaching every man in all wisdom." These words let us know about the faithfulness of their preaching, and the care with which they adapted their instructions to the case and circumstances of those whom they addressed.

1. Faithfulness: "warning every man." This was the word of the Lord to Isaiah long ago: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins;" and to Ezekiel: "Hear the word at my mouth, and give them warning from me." What was required of prophets under the Old Testament dispensation is no less required of preachers under the New. And perhaps no more subtle temptation comes to us than this: to allow our people with whom we live in pleasant relations, and whom we feel to have so many claims on our confidence and esteem, to remain unwarned of the danger of "neglecting so great salvation." A note of warning sounds throughout the whole Word from Genesis to Revelation, and we are recreant to our trust if we fail to let our hearers know, if we fail to say to them in language that they cannot but understand, "the wages of sin is death."

You know, fathers and brethren, how Christ preached. Whose heart ever yearned with compassion for perishing men like His? And yet, in His teaching, the "worm that dieth not," and the "fire that is not quenched," and the "everlasting fire prepared for the devil and his angels," are subjects more frequently introduced and more plainly spoken of than in any of the writings or sermons even of the prophets and apostles. Do we not hence learn how little those understand of the "mind of the Spirit," who would make faithful and solemn warning no part of the preaching of the Gospel? And do we not learn how pernicious in Christ's ministers is that mistaken tenderness which makes them decline or hesitate to place the guilt and danger of the impenitent in their true light, and warn them to "flee from the wrath to come"? The more they compassionate the misery of those who are far from God—the more vividly they realize the awfulness of the destruction impending over them—the more earnestly they long for their deliverance, so much the less will they hesitate to call sin and the punishment of sin by their true names; and so much the more plainly will they declare to their hearers that "it is a fearful thing to fall into the hands of the living

God." Thus it was with the apostles: "Knowing the terrors of the Lord," they "persuaded men." Had it not been so, how could they have appeared to their hearers in words like these: "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." "I have kept back nothing that was profitable unto you, testifying repentance toward God, and faith towards our Lord Jesus Christ."

2. The care with which they adapted their instructions to the case and circumstances of those who heard them: "Teaching every man in all wisdom." After men are warned and awakened, they rejoice to be taught. And it is when men are awakened and convinced of sin that they eagerly attend to the truths of the Gospel. It is when they anxiously enquire, "What must I do to be saved?" that they gratefully hear the Gospel message, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

In the teaching of the apostles there was a strict avoidance of everything like darkening counsel by words without knowledge. Awakened sinners especially require to be carefully dealt with and plainly. They must not be left to suppose that if they avoid certain sins to which they have been addicted, and become more circumspect in their deportment, all will be well with them. They must not be left to suppose that, by attending upon ordinances, going to the house of God and sitting down at the sacramental table, they will find rest to their souls. Such ordinances will be observed and prized by those who have come to Christ. In them they will have communion with God. They will be to them, through grace, as wells of salvation, when they shall draw water with joy. But such ordinances may also be observed with all external reverence—and we cannot doubt that they are thus observed—by many who really never come to Christ. Awakened sinners must be plainly told of this.

To those that labour and are heavy laden Christ says: "Come unto Me, and I will give you rest." When the Jews enquired of Him: "What shall we do that we might work the works of God?" Jesus answered and said unto them: "This is the work of God, that ye believe on Him whom He hath sent." And you need "not say in your heart, who shall ascend into heaven? (that is, to bring Christ down from above) or, who shall descend into the deep? (that is, to bring up Christ again from the dead). For the word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach; that if thou wilt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

But the same carefulness and discrimination ("teaching every man in all wisdom") are requisite also in instructing those who have really received the Lord Jesus, and have cordially embraced the offers of mercy through Him. They need to be "built up on their most holy faith." The weak need to be strengthened, the erring to be admonished, the mourners in Zion to be comforted. "Ye know," says the Apostle Paul, "how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you into His kingdom and glory."

## III. THE OBJECT—THE DESIGN AND DESIRE

of the apostles in thus preaching Christ: "that we may present every man perfect in Christ Jesus."

This "presenting of every man perfect in Christ Jesus" carries out thoughts forward to the great day of Christ's appearing, "when He shall come to be glorified in His saints and admired in all them that believe." So says the apostle. "The very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The work of sanctification carried on by the Holy Spirit cleanses, elevates, transforms the whole man. It will be seen in its completeness when in body, soul and spirit we stand holy and unblamable and unprovable in the sight of God. This blessed consummation we are taught to expect, not during the life that now is, but only at the coming of our Lord Jesus Christ.

It seems as if the apostles had been almost always thinking of the day of Christ in connection with their labours. Reference to this day is introduced in connection with almost every topic. It is ministers of the Gospel who are exhorted to be faithful to the people of their charge? They are reminded of that day. "I charge you," says the apostle, "before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Is it hearers of the Gospel who are exhorted affectionately to cherish, and dutifully to regard, those who minister to them? They, in like manner, are reminded of that day: "Remember them who have . . . spoken unto you the word of God. . . . They watch for your soul as they must give account." Does the apostle express his joy in those whom he had been instrumental in bringing under the power of the truth? He connects that joy with Christ's appearing. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? And again he exhorts them to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom they were to shine as lights in the world; holding forth the word of life that I," says he, "may rejoice in the day of Christ, that I have not run in vain, nor laboured in vain."

But why, it may be asked, should he have postponed his rejoicing to the "day of Christ," and connected it therewith? To this it may be replied that all his rejoicing was not postponed to that day. Even while he continued on earth, he did greatly rejoice in the results of his ministry. Thus, writing to the Colossians, he says "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." But, while he rejoiced here, he rejoiced with trembling. While he contemplated with satisfaction the progress of Christ's cause generally, and bright particular examples of Christian faith and patience, he could not but remember many things calculated to grieve and to discourage him. Demas, who had once been his fellow-labourer in the Gospel, had forsaken the cause of Christ, having loved this present world. Many who once seemed to "run well" had by various adverse influences been hindered. Many, having put their hands to the plough, had turned back, and become manifestly unfit for the kingdom of God. He therefore looked away beyond the present scene of things, in which he was often perplexed, although not in despair—often cast down, although not destroyed. He looked forward to the day of Christ, the glorious, the blessed day, when, in the presence of the Lord, with those who had been given him as seals of his ministry, his joy, unalloyed with grief, would indeed be "joy unspeakable and full of glory."

"That we may present every man perfect in Christ Jesus." This is the great object of all true ministers of Christ. They know that, whatever theoretical knowledge of divine things may be imputed, whatever external reformation may be effected through their instrumentality, no saving results have been accomplished—none such as cause joy in heaven among the angels of God—unless those among whom they labour are, in the great day, presented perfect in Christ Jesus. They know that, without this, they may take up the lamentation, so far, at any rate, as regards the lost: "We have laboured in vain, we have spent our strength for nought and in vain." The place of worship in which a minister preaches may be crowded—what he says may be admitted to be true and important—credit may be given to him for having preached with all earnestness and all faithfulness—deep impressions may at times be produced on the minds of many;

but oh, fathers and brethren, what of all this? What—if souls are not saved, if men are not constrained to turn out of the broad road that leadeth to destruction, and to enter upon the way that leads to eternal life and glory?

Christ alone is able efficiently, and in the highest sense of the words, to present His people perfect before the throne—perfectly justified by His blood, perfectly sanctified by His spirit; and thus He is said to "present them to Himself." He "loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." But we are employed by Him in the furtherance of the great work. "We are ambassadors for Christ." And, speaking for Him to those whom we address, our appeal must ever be: "As workers together with Him, we beseech you that ye receive not the grace of God in vain." We must ever say, "The salvation of the soul is precious, precious beyond all price. Thy soul may be saved, you are living under this dispensation of grace. For this end the Gospel is preached to you. For this end the Spirit pleads with you, and conscience utters its remonstrances. "Quench not the Spirit." "To day, if ye will hear His voice harden not your hearts."

"Now, unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding great joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever." Amen.

After the Assembly had been constituted Dr. Wardrope briefly addressed the court, and intimated that time had now come for the appointment of his successor. Principal Caven and Rev. Thomas Sedgwick were nominated. Principal Caven was elected by a majority of twenty-three. The newly elected Moderator then briefly addressed the House, making reference to the loss sustained by the death of Dr. Cook, Dr. Donald Fraser, Principal Cairns and C. H. Spurgeon. A vote of thanks was cordially tendered to Dr. Wardrope for his excellent discourse and for the very efficient manner in which he discharged the duties of his office.

A letter from Dr. W. Fraser, the venerable recording Clerk of the Assembly since the union of 1861, and of the United Presbyterian Church for many years previously, in which he tendered his demission owing to illness and advancing years, was read. The matter was remitted to a special committee to be considered by them and reported to the Assembly.

## THURSDAY, JUNE 9.

The first hour was occupied with devotional exercises, several members taking part.

An application from the Presbytery of Pictou for giving Rev. George Patterson, D.D., a seat in that Presbytery was read. The application was cordially granted.

A delegation was appointed to convey to the Congregational Union the fraternal regards of the Assembly. It consisted of Drs. Cochrane, MacVicar and Rev. Robert Murray.

Applications for the reception of ministers and on behalf of a number of students respecting their standing in the theological classes were remitted to the respective committees appointed for their consideration.

An overture from the Synod of Toronto and Kingston praying that the Assembly be relieved of a considerable portion of the business that may be transacted by the Synods was read. Many appeal cases could be disposed of by the secondary courts. Principal Grant spoke in support of the overture. Drs. Proudfoot, Jackson, Laidlaw, Rev. A. McLean Sinclair, Rev. T. Sedgwick, Dr. Gregg, Dr. McLaren, Dr. A. B. Mackay, Dr. Reid, Dr. MacVicar, Dr. King, Revs. D. J. Macdonnell, Finlay McQuaig, J. Carmichael, Norwood; L. G. Macneil and Mr. Geo. Hay all took part in the discussion of the question raised. On motion of Dr. Gregg it was resolved to send down the proposal for consideration of Presbyteries and be reported on next year.

Principal Grant then proposed that a committee be appointed to consider whether any or what matters strictly belong to the Assembly, or can with advantage be transferred to the Synods to be dealt with by them. The motion was discussed by Dr. McCrae, Walter Paul, Dr. Laing, Dr. MacVicar, Dr. Forrest, Dr. A. B. Mackay, Dr. S. Lyle, Dr. King, W. Adamson, Robert Rae, Rev. J. Fleck, Dr. McLaren, Dr. Proudfoot, Dr. Warden, Rev. George Sutherland and Principal Grant replied. A vote was taken with the following result: for the motion, 126; against, 29.

An overture from the Presbytery of Stratford to the effect that Conveners of Assembly committees forward blank forms for the answers from which the annual reports are compiled, before the 1st of December. Rev. A. F. Tully, who was appointed to support the overture was called upon to speak, when he showed how necessary it was to have the blank forms forwarded before the close of the congregational year. Rev. A. C. Henderson also spoke in support of the overture. D. G. McQueen spoke in support of a similar overture from the Presbytery of Calgary. Dr. Bryce moved that the blank forms be issued not later than December 15.

When the Assembly was constituted, after the transaction of some routine business, the first matter of general interest was the report of the committee appointed to deal with the matter of Rev. Dr. Fraser's resignation, which was presented by Rev. T. Sedgwick, and is as follows:—

That, taking into consideration the long and valuable services of Dr. William Fraser as Recording Clerk of the General Assembly as well as his position as a venerable minister of our Church, who has for more than fifty years discharged the duties of a pastor, and for about forty years has occupied the position of Clerk in the various branches of the Church, the General Assembly should, in accepting his resignation, as they now do with the deepest regret, place on record an adequate estimate of his services, and should, in recognition of them, ask Dr. Fraser to accept during his life the salary which he now receives as Clerk.

On motion of Principal MacVicar, Rev. Dr. Robert Campbell was unanimously appointed to the office of Recording Clerk of the Assembly, vacant by the resignation of Rev. Dr. Fraser. Dr. Campbell tendered his thanks for the action of the Assembly by expressing its confidence in him, and promising to discharge the duties of the responsible office to which he has been appointed.

Rev. John MacMillan presented the report of the Home Mission Committee, Eastern Section. The census returns show a decrease in the last decade, a total of 6,548. The total of Presbyterian membership at present in the Maritime Provinces is 182,663. This decrease was unexpected, and great as the exodus has been, it does not altogether explain the apparent decrease. The census of 1891 was taken differently from that of 1881. Many were then counted who should not have been counted. A comparison of the state of the Church ten years ago with its condition now will show that there has been far larger increase than the census of 1891 will show. In congregations, ministers, officers, Sabbath schools and in contributions there has been a marked increase. For example, the total contributions in 1881 were \$232,000; last year the amount was \$350,000. Ten years ago the contribution per family averaged \$12; now they average \$17. At the beginning of the last decade the average individual contribution was \$8.50; now it is \$10. Mr. MacMillan gave an interesting account of missionary work in Labrador carried on by the Church in the Maritime Provinces. Missions to lumbermen were also maintained. In an eloquent address he gave an encouraging account of Home Mission work throughout the field under the care of the Maritime Provinces

Synod. Rev. J. M. Robinson, Moncton, presented the report of the Augmentation Fund in the Eastern Section. The success of the Scheme in the East has been of a most successful character, and this was no doubt owing to the active efforts put forth by the ministers in its behalf. Rev. P. M. Morrison, in a brief speech, moved the reception of the report in a resolution covering the points touched in the reports.

Mr. T. C. James seconded the motion for reception of the reports. In referring to the success of the Augmentation Scheme, as an elder, he was certain that if the elders, business men, would take hold of it, it could not fail to be a permanent success.

Dr. Cochrane then presented the report of the Home Mission Committee, Western Section. He introduced the report by a statement that in some respects it was the best yet presented. The total amount raised for Home Missions during the year was \$130,226.79. He then took a rapid survey of the mission fields under the superintendence of the Home Mission Committee. The extension of the work in the North-West was going on at a rapid rate. The deficit of \$14,000 has been changed into a balance of \$9,000 and the Augmentation deficit of \$4,500 has been turned into a balance of \$2,500. These satisfactory results, however, are due to large bequests received during the year. The congregations have not to any very appreciable extent exercised unusual liberality in meeting the claims of the Home Mission funds. The working classes in our congregations are contributing more liberally according to their means than are some of our very wealthy members.

Rev. D. J. Macdonnell then submitted the report of the Augmentation Fund. There are 147 congregations requiring aid. They need on an average \$200, thus requiring about \$30,000 altogether to make the scheme a great success in the West. About 400 congregations have been aided by this fund; 200 of them are now self-sustaining. Fifty-five have been reduced to the status of mission stations, thus showing that the Committee has not been bolstering up inefficient ministers. The ministers in augmented congregations are worthy of all honour. We ought not to worry them and their congregations when the people themselves have often been more liberal contributors to the Schemes of the Church than some of the larger and wealthier congregations.

Dr. Warden moved the reception of the reports and a comprehensive resolution covering the principal points contained in them.

FRIDAY, JUNE 10.

After the opening exercises the Assembly resumed consideration of the Home Mission Committee's report, Dr. Warden moving the adoption of the recommendations it contained. Dr. Campbell, Renfrew, spoke ably in support of the motion. To meet the objections by several brethren Dr. Warden intimated his willingness to modify the proposal by substituting March instead of October. Dr. King spoke very highly of the service the Home Mission Committee has rendered, and that the Augmentation Scheme has very materially benefited weaker congregations in enabling them to retain the services of efficient pastors.

Dr. Warden then proposed the adoption of the second recommendation, whereupon Dr. Robertson, Superintendent of Missions in the North-West, spoke strongly against its adoption, because in his view it would work disadvantageously in the North-West. The anxiety of people in Dakota and Minnesota is offering great inducements to our missionaries to go over there. He concluded by moving that the salary continue as now. This was seconded by Rev. G. MacArthur. Dr. King spoke warmly in support of the amendment. He was followed by Rev. J. Chisholm, who gave several instances of the larger cost of living in the North-West than in Ontario. Dr. Bryce also supported Dr. Robertson's amendment, intimating that as the present time is critical in the North-West the adoption of the Committee's proposal would be injurious. Rev. Peter Wright likewise followed in the same line, speaking of the increased cost of living, and showing the necessity is rather for increase than diminution of salaries in the North-West. Rev. D. B. McTavish, of Chater, from his personal knowledge and experience, gave instances that in his view rendered it inadvisable to reduce salaries. Rev. D. J. Macdonnell replied that the course proposed was forced upon the Committee simply because the Church had not placed the funds at their disposal to enable them to give the missionaries in the North West the salaries they would be only too willing to do if they could. Rev. D. C. Hossack, who had been in the North-West, knew that living expenses were much higher in the North-West than in the East. Dr. Warden made some explanations in reply. He considered that circumstances had changed in the North-West from what they were a few years ago. The question being put, the amendment was declared carried. Dr. Warden then moved that the recommendations as modified be adopted, and that special thanks be tendered committee, sub-committee and to Dr. Robertson. At this point Dr. Robertson interposed by claiming his right to appeal from the decision of the Home Mission Committee respecting the salary to be given to second year students. He made a motion to make the salaries of these students equal to that of ordained missionaries, and spoke vigorously in its support. The recommendations were then adopted.

Petitions were then read praying for the reorganization of Presbyteries in British Columbia and the North-West, and the formation of a Synod in British Columbia, to meet on July 3. Rev. D. A. McRae spoke in support of the proposal to rearrange the Presbyteries in British Columbia and the formation of a Synod in that Province. Rev. D. G. McQueen made a forcible plea for the inclusion of Calgary in the territory of the proposed Synod of British Columbia.

Rev. J. Chisholm moved that the prayer of the petition be granted. From his knowledge of the field he was able to show how necessary was a re-arrangement of Presbyteries in British Columbia. The immense distances and the cost of travel almost prevent the brethren from attending Presbytery meetings. Dr. Robertson moved that the prayer of the petition be granted, and that a committee acquainted with the circumstances of the field be appointed to bring in a deliverance. He delivered a racy speech, giving several instances that showed the necessity of more thorough Presbyterian organization. The motion was seconded by Rev. R. N. Grant. Mr. Chisholm's motion having been withdrawn, Dr. Robertson's motion was unanimously agreed to.

The petition and accompanying documents praying for the formation of the Presbytery of Algoma were read. Dr. Cochrane moved that the prayer of the petition be granted, and that a committee consisting of Dr. Lang, R. N. Grant, John Somerville, Rev. George Grant, W. B. Wood, M.P.P., and George Leys be appointed to consider the details and report at an early sederunt. The motion was adopted.

The petition from the Presbytery of St. John, N.B., was remitted to the Synod of the Maritime Provinces to deal with the matter and report to next General Assembly. At the beginning of the afternoon session Dr. McCrae withdrew the memorial, to which the Assembly consented.

Rev. Edward Grant presented the report of the Aged and Infirm Ministers' Fund, Maritime Provinces. There had been an increase in congregational collections and in ministers' rates. At the beginning of last year there were nineteen annuitants, three of whom were removed by death during the year, and several applications have been received, subject to Assembly's decision.

Rev. A. McLean Sinclair moved the resolution for the reception of the report and commending the Fund to the cordial support of the Synod of the Maritime Provinces. He answered some of the objections that some entertain to the Scheme. He thought all the ministers should be in connection with the fund and prominent laymen should take an interest in the fund. The motion was seconded by Rev. Robert Murray, which was agreed to.

Mr. J. K. Macdonald presented the report of the Aged and Infirm Ministers' Fund. From the report it appears that there has been a decrease both in congregational contributions and ministerial rates. For four years in succession the Committee has been unable to pay the sum to each of those who were fully entitled to receive the share allotted to them by the regulations. The capital account amounts to about \$82,000. There are seventy-two annuitants. Four of these have died during the year. Of 762 ministers in the Western Section, only about one-half of them are unconnected with the fund. Those not connected with the fund take but little interest in its prosperity. There are 140 congregations that gave no contribution to the fund. In arrears for rates, there are 158 ministers in arrears in payment of their rates. Rev. William Burns has been indefatigable in his efforts to secure subscriptions to the Endowment Fund and to increase the ordinary contributions, but he has not met with the encouragement which from a Church with such resources we have a right to expect. The Endowment Fund now amounts to about \$120,000, and although the full amount has not yet been secured, it is hoped that Sir Donald Smith's generous offer of \$20,000, contingent on the Church's raising a definite sum, will not be withheld because the condition has not yet been fulfilled to the letter.

Principal Grant rose to move the reception of the report. He read the resolution, and then considered it clause by clause, which, with modifications, were passed. Dr. Grant thought that during the next year a special effort should be made to complete the Endowment Fund.

Mr. J. A. Patterson seconded the adoption of the resolutions. Rev. F. McQuaig spoke strongly on the necessity of practically carrying out the recommendations made by the Committee, and urging that all ministers not yet connected with the fund should no longer stand aloof. If the present state of things continues the fund cannot be put on a satisfactory condition. The following resolution was then adopted: That the report be received, and the Committee, and especially the Convener and agent, be thanked. The Assembly expresses regret that a more hearty response has not been made to the appeals of the Committee by the congregations in the Western Section of the Church. The Assembly very heartily commends both the ordinary and endowment branches of the fund to the liberality of the Church, and presses for a generous offering in order that the aged and infirm ministers may be more worthily sustained. The Assembly further expresses deep regret that so many of the ministers are not connected with the fund, and urge upon all the ministers the advisability of becoming connected with the fund and of a due presentation by them of its claims upon congregations. That the Committee be instructed to make a thorough investigation of the matter as to rates both in regard to the annuitants on the list and to ministers supposed to be connected with the fund, and that the annuitants be made in accordance with the facts, and that ministers in arrears be notified, and payment of arrears with interest be required or forfeit the full benefit. That the Committee be henceforth charged with the collection and record of rates, and be enjoined to notify regularly as to rates falling due. That the Committee correspond with ministers not yet connected with the fund with a view to their becoming connected with it. That in view of the unsatisfactory relationship of so large a proportion of the ministers to the fund, the decision of last Assembly under which payment of rates under the percentage plan or by the fixed scale under amended rule 9 was made optional for one year be continued till next Assembly, and the Committee continue the investigation and report to the next Assembly. That in regard to rule 9 it be made to apply to all annuitants on the list and the benefits which, under the rule, may accrue to the longer service, annuitants be paid so far as the state of the fund will permit. That the recommendation of the Committee in the adjustment of the accounts so that capital may have the benefit of all amounts paid on account of it, and the salary and expenses of the agent be charged to income, be approved. That in view of the largely-increased work of the Committee, Rev. William Burns be appointed Secretary of the Committee. That the Committee on Standing Committees be instructed to reduce the number of the members on the Aged and Infirm Ministers' Fund Committee for the Western Section, and that the travelling expenses of members be paid when attending meetings of the Committee.

The petition of Rev. Thomas Goldsmith against the action of the Committee, which was forwarded by the Presbytery of Toronto, was then read. Dr. Robert Campbell moved that the prayer of the petition be granted. It was seconded by Mr. James Croil. After deliberation it was resolved that the prayer of the petition be not granted.

Dr. Robert Gray, of Liberton, Scotland, ex-Moderator of the General Assembly of the Church of Scotland, being in Montreal, Dr. Robert Campbell suggested that he be heard on Monday.

At the evening meeting the report of the Foreign Mission Committee was presented by Mr. Hamilton Cassels, Convener of the Foreign Mission Committee. Speaking of mission work among the Indians of the North-West, he stated that there are thirteen Indian missions under the care of the Church. There are eight ordained missionaries and twenty-two helpers who assist, or in some cases are in sole charge, in the capacity of teachers, matrons of industrial schools, or the like. There are 222 Indian communicants—forty were added during the year, and ten removed, leaving a net increase of thirty. There were sixteen baptisms of adults and fifty-six of infants. The eleven Sabbath schools have an average attendance of 294, and in addition in some cases, such as Portage la Prairie and Birtle, the Indian children attend the Presbyterian Sabbath school of the town in company with white children. There are eight industrial schools, which have an enrolment of 264, and an average attendance—for the first quarter of 1892—amounting to 220. There are four day schools, which have sixty-five names on the roll, and an average attendance of thirty-six. The sum of \$277 was contributed by Indians for religious purposes, of which \$103 went to the Schemes of the Church. This is an increase in every particular except the number of baptisms and the attendance at day schools.

The work of Indian evangelization grows in interest, the more we know of the wards of our nation the more do their necessities appeal to us. The work grows in urgency too. Settlers are crowding in with their feverish anxiety for "getting on" at any cost, and many of them with the theory that the Indian has no rights which a white man is bound to respect. The prohibitory liquor law, with its wholesome restrictions, is now gone, and however loosely its prohibitions were regarded among white men, it made it possible to have what was really a prohibitory law for Indians. These are some of the influences which are abroad, and which are not likely to predispose the Indian in favour of adopting the white man's religion. It is the more necessary then that we be up and doing to possess our whole land, farms, ranches, mines, reserves and all for Christ.

Rev. J. A. McDonald, who was appointed last year to mission work among the Indians in British Columbia, has made a good beginning. A colleague has been appointed to Rev. Dr. Mackay in Formosa. Rev. Mr. Gault will leave in the fall for Formosa. He referred to the trials that the missionaries of Honan had experienced from the hostility of Chinese, to the affliction through which Mr. and Mrs. McDougall have passed, and to the harmony that prevails among the mission band in North China. Sympathetic reference was also made to the loss sustained by the mission in Central India by the death of Miss Harris. The Governor General of India paid a visit to the mission at Indore, and expressed himself highly pleased with the character and result of the work there carried on. Much progress has been made by the missionaries in Central India. Mr. Cassels then called attention to the contem-

plated Jewish Mission in Palestine and to the recently-established mission to the Chinese in British Columbia and among people of that nationality in the North West Territories. The report states that thanks are due to Mr. J. I. Murton, of London, England, for his liberality to the Honan Mission. The following are the missionaries who have been sent out by the Committee during the year. To India Miss O'Hara, M.D.; Miss Jessie Duncan, Miss Agnes Turnbull, M.D. To Honan—Dr. William Malcolm, Rev. William H. Grant, B.A. To Formosa, Rev. William Gault, B.A. To Palestine Rev. C. A. Webster, B.A., M.D. To Chinese in British Columbia Rev. A. B. Winchester.

Words of highest appreciation of the great service rendered by the Woman's Foreign Missionary Society were spoken by the Convener. He also referred to the preparation of maps of the various mission fields. He made a touching reference to the death of the Rev. Thomas Lowry, a former secretary of the Foreign Mission Committee. He concluded by moving the reception of the report.

Rev. E. Scott, in a sentence, seconded the motion.

Rev. W. A. Wilson, of Neemuch, Central India, moved that this Assembly do hereby express its hearty sympathy with the efforts that are being made for the suppression of the opium traffic in India, a traffic that is so destructive to the physical and moral well-being of our fellow subjects, and so great an obstacle to the progress of the Gospel in that land, and do hereby instruct the Foreign Mission Committee to co-operate as far as possible in taking steps to attain that end. He described the havoc the opium habit is causing among the people in the region. Mothers give it to their young children. Old people use it and young people also. Another great hindrance is apathy and indifference. He thought it was but right that the Church at home should understand the difficulties missionaries in foreign fields have to encounter. The Hindus are not desirous of receiving the Gospel. The Hindu has no conception of what sin really is. The loose lives of not a few Europeans are great hindrances. It must be the effort of the missionary to adapt his methods to the requirements of the people. Their sympathy must be won. He described some of the methods adopted by him in carrying on the work. Many opportunities are presented of preaching the Gospel to different ranks. There are also many encouragements in the prosecution of their Christian work. There is free access to the young. Many have accepted the Gospel. Caste is changing. Native journals urge the people to accept the Christian brotherhood if they hope to prepare Hinduisms. There is the fullest and freest access to the people.

Rev. John Macdougall, home for a time because of personal and relative ill health from Honan, told in a clear and interesting manner the story of the uprising against the missionaries. Rev. D. McGillivray and Dr. McClure lost their books and valuable notes recording the results of their studies, together with everything they possessed. The trials they went through were great. The ladies connected with the mission displayed the greatest courage. They never murmured, but did their best to encourage the missionaries. He described the placards of the vilest character that had been largely circulated, inciting to risings against the missionaries. And this was done with the knowledge of the Chinese Government.

(To be continued.)

CAN A BUSINESS MAN BE A CHRISTIAN?

To say that a man cannot be a Christian and conduct his business honestly would label the names of many honourable Christian gentlemen whose business careers have been above reproach, and whose reputations for honesty and integrity are world-wide. Who would presume to take the responsibility of saying that such men as Wanamaker, Farwell, McCormick, the late William E. Dodge, H. M. Moore, George Williams, of London (founder of the Young Men's Christian Association), Peabody, the late Alexander Balfour, of Liverpool, the late Earl of Shaftesbury and many others too numerous to mention who have acquired a competence by which they have blessed the world, had made their fortunes through unprincipled business transactions and lack of Christian character?

The late Amos Lawrence, of Boston, is an eminent example. He was born on a farm, and began mercantile life in the city of Boston when about twenty years of age. Through economy, tact, perseverance, strict honesty and unimpeachable Christian character he became one of the wealthiest men of the time. Character before wealth was his motto. It was said that on his pocket-book was found inscribed the text: "What shall it profit a man if he shall gain the whole world and lose his own soul?" This simple Scripture reference would seem to tell the story, for we dare say unhesitatingly that no man would take this problem of the Master as his motto who does not honestly endeavour to serve Him in all things, and so, certainly, in his business career. It is recorded that Lawrence gave away \$700,000 during his life to religious and charitable objects, and in death left a large fortune to relatives and friends.

Religion has no sympathy with double dealing and sharp practices, or even that policy which teaches a man to be selfish and drive a sharp bargain with his neighbour and to stretch his conscience for the sake of gaining a few dollars, which on reflection must bring to him anything but satisfaction. I repeat, then, to be trusted, never to have your word doubted, to be a man of sterling Christian character, is the only safe and certain stepping-stone to success, and the measure of success is determined by the measure of honesty in all our aims and things of this life. We should have God before us and act accordingly, remembering that some day we shall appear before Him to give an account of how we have conducted the affairs that have gone to make up our business, as well as our other experiences. Look to Him to guide you in your daily duties, and I can tell you from experience He will do according to your trust and obedience.

In closing this article, will you pardon me a word of my own experience? I commenced business in San Francisco June 1, 1849, and during all these years have never found it necessary to misrepresent my goods to customers or to take advantage in any sense of my fellow-men; and I never have considered it necessary to transact business on the Sabbath day. It has been one of the strict rules of my business life to remember the Sabbath day to keep it holy, and I never have allowed myself to break over this rule or any of my employees to work for me on that day. And I am glad that I have had an experience that leads me to answer the question at the beginning of this article in the affirmative—that a man can be a Christian in business.—Pacific Churchman.

## Our Contributors.

### NO ONE BEST WAY OF WORKING.

BY KNOXIAN.

No small part of the trouble that afflicts the Church more or less all the time arises from the delusion that there is one best way of doing everything. Nearly every man thinks that the best way to do a thing is the way he does it himself. Then there is that other man who feels sure the best way to do anything is the way his father did it. He is matched by the man who takes his grandfather for a model, and all are beaten out of sight by the man who declares everything ought to be done "as it was done before."

Now there is no one best way of doing anything in the Church. Our grandfathers were no doubt worthy men, but very likely there were two or three ways of doing things even in their time. We know our fathers did not all do Church work in the same way, and why in the name of common sense should we sacrifice peace and utility by aiming at uniformity? Diversity in unity is the law of nature, and a little diversity is not a bad thing in the Church.

The peace of the Church has been more disturbed by friction about the service of song than in any other way. Sad is it not that such a solemn and joyful exercise as singing praise to our God should have been the cause of so many bitter quarrels, but it is sadly true. Much of the trouble arose from the habit so many Presbyterians have of thinking there is just one right way of doing things. There is no one best way of leading the Psalmody for the whole Church. Each congregation ought to know the way that suits itself best. The precentor alone may be the best arrangement for some congregations, and a choir the best for others. Some congregations cannot do without an organ and some cannot do with one. The best way at one time may not be the best way at another, and no easy part of the duty of a Session is to change from one system to another with the minimum of friction. Going too fast or too slow at the transition point may cause no end of trouble. The transition can never be made peacefully unless the majority recognize that there is no one best way of leading the Psalmody.

There is no one best way of financing for congregations. Theorists revile the pew system and blame it for no small part of the sin in the world, but the facts are that some of the most successful congregations in the country have had their revenue raised by pews. Theoretically it is not a good system, but it is not all bad. The weekly envelope system is theoretically the right one, but it has some drawbacks. No system is all good or all bad.

There is no one best way of conducting a prayer meeting. It is amusing to see a minister rise in a conference or convention and tell his neighbour how he conducts his prayer-meeting. Every feature in his face seems to say "mine is the best way." That brother may know all about the heresies of the early centuries, but he has never yet mastered the modern egotistical heresy which teaches that there is one best way of doing things.

There is no one best way of promoting the spiritual life of a Church. Those excellent people who constantly insist that the best and only way of increasing and quickening the life of the Church is by holding special services have a great deal to answer for. Though they may not mean to produce any such result, their theory does lead people to undervalue the regular stated worship of the sanctuary. It does lead some to the unscriptural conclusion that the power of the Holy Spirit is more likely to be felt at special services than at the regular services on the Lord's Day. Assuming that special services may do good in some congregations and in any congregation under certain conditions, it should be clearly understood that even so that is only one way of quickening the life of the Church. There are a dozen other ways, any one of which may be quite as good, though perhaps not quite so showy. One of the most offensive things about so-called evangelists is the cool brazen way in which they assume that theirs is the only way of doing good. The fact that some of the most prosperous congregations in Canada never held special services and that some of the very leanest, poorest, most ignorant, most illiberal and worst starved hold special services quite frequently, shows that holding special services is only one way of working.

Ministers often talk something very like nonsense about preparing and delivering sermons. One brother says every sermon should be written, and another believes no sermon should be written. One thinks sermons should be read in the pulpit, and another is sure that read sermons have kept back the millennium several hundred years. This kind of talk is not wise. There is no one best way of preparing and preaching sermons. The best way for one man may be the very worst for another. The best way for one kind of a congregation may be the worst for another. Let every man find out the best way for himself and his people. Perhaps he may find that the best way is to change the way quite frequently.

There is no one best way of appointing theological professors. Theoretically, perhaps the best way is to appoint them by a direct vote of the General Assembly. Practically that method is no guarantee for orthodoxy or efficiency. What member of the Presbyterian family has had more trouble of late years with professors than the Free Church of Scotland? and yet her professors are all appointed by the

Assembly. Perhaps the best way for our Church would be for the college authorities—Senate and Board—to nominate the man they want and ask the Assembly to appoint him. Supposing the authorities of our college at Halifax wanted to appoint a good local man to a chair at Pine Hill, how much could an Assembly man from Winnipeg or Regina or Victoria be supposed to know about him?

### THE REV. GEORGE D. MATHEWS, D.D.

The following sketch of Rev. George D. Mathews, D.D., formerly of Chalmers Church, Quebec, and now resident in London, England, as Secretary of the Presbyterian Alliance, appears in a recent number of the *Presbyterian*, the organ of the English Presbyterian Church. Our London contemporary is giving a series of excellent portraits of prominent men in their Church. The likeness of Dr. Mathews is remarkably fine and life-like:—

It may be justly considered both an honour to our small Church and a token of the central position she occupies in the sisterhood of Presbyterian Churches that the Secretary of the great Presbyterian Alliance should be numbered among ourselves. Dr. Mathews, though for the greater part of his public career he has laboured in the Transatlantic world, yet belongs by birth to these islands, and represents in himself the three nationalities of the United Kingdom. He was born at Kilkenny, Ireland, in 1828, of a Scottish father and an English mother, and educated for the most part in Dublin, where he graduated at Trinity College in 1848. His undergraduate course was varied by one session at Glasgow University, where he took the second prize in the Logic Class. After leaving college Dr. Mathews devoted himself at first to the study of law, but serious views of the responsibilities of life so much impressed his mind that he abandoned that pursuit and entered the United Presbyterian Divinity Hall in Edinburgh, where he studied under Dr. John Brown, Dr. Eadie and other eminent professors of the day. In 1853 he was licensed by the Glasgow United Presbyterian Presbytery, and immediately afterwards was ordained at Stranraer, in Wigtownshire. As a minister he fulfilled all the duties of his sacred calling with the most conscientious care, and was distinguished for the fidelity with which he proclaimed and urged the great essential truths of the Gospel of our Lord. At the same time his literary abilities found a channel for their exercise in contributions to the *Dublin University Magazine* and other periodicals. In 1868 he received an invitation to New York, and removed to that great centre of American life in the following year. In this new sphere Dr. Mathews not only maintained his position in the pulpit, but achieved a notable success as editor of the *Christian Worker*. Dr. Mathews subsequently removed to Canada, where he became minister of Chalmers Church, Quebec. He was also elected one of the governors of Morrin College, in which institution he acted as Professor of Systematic Theology and afterwards of Moral Philosophy. Many circumstances may be instanced in proof of his activity, administrative skill, warm evangelical spirit and brotherly sympathies. Suffice it to mention that he took an active part in the great New York meeting of the Evangelical Alliance in 1873, and that he was one of the secretaries of the great meetings held in that city in connection with the work of Messrs. Moody & Sankey.

It is, however, in connection with the Presbyterian Alliance that Dr. Mathews is best known to the Churches of Christ. When the proposal to form such an alliance was first mooted by the Rev. Dr. McCosh, of Princeton, and Rev. Dr. Schaff, Dr. Mathews was chosen secretary of the first committee appointed to promote the object in view. Two years later he was sent to London as commissioner from the Presbyterian Church of the Northern States to confer with representatives of other Churches. When the Alliance became an accomplished fact, he was appointed American secretary; and in 1888 he was unanimously invited to give up his ministerial charge in Quebec and assume the office of General Secretary of the Alliance. His work in connection with the Alliance has been varied, important and useful in a very high degree. He was associate editor of the *Catholic Presbyterian* while it lasted, and now edits the *Quarterly Register*. While his permanent home is in London, he travels a great deal to make himself personally acquainted with the Protestant Churches on the Continent and elsewhere, and to further the interests of the Alliance among all of the Presbyterian name. The report presented by Dr. Mathews to the meeting in London in 1888 of the General Council of the Alliance is indeed a remarkable piece of work. The information given there had never been collected before, and it cost Dr. Mathews no small trouble to get at the mass of facts regarding the different Foreign Missions which is made available to the public in that volume. We believe Dr. Mathews is now at work on a series of sketches of the European Churches, which will be the fruit of the visits he has paid them since his appointment to the office he fills with so much ability and zeal. In that widespread and powerful movement which is drawing the Reformed Churches of the Presbyterian name more and more closely together, it will be acknowledged by the future historian that Dr. Mathews has played no small nor unimportant part. Dr. Mathews adds to his zeal wide and accurate knowledge and administrative skill, a most conciliatory temper, as well as remarkable soundness of judgment. He possesses, indeed, just the cluster of mental and moral characteristics required for the important

position he fills. If one may venture to touch on minor and more personal qualities, he is endowed with that pleasing appearance and that build and stature of bodily frame that are not without value in the representative men of great organizations, and in which our own General Secretary also, whose sketch appeared in our issue last week, by no means comes short. The Churches are fortunate which have such men, both able and willing to devote their lives to the useful and laborious but comparatively unexciting and modest task of dealing with their business arrangements and affairs.

### FRAGMENTARY NOTES.

HALIFAX, N.S. DALHOUSIE UNIVERSITY CONFERRING DEGREES PINE HILL THEOLOGICAL COLLEGE HOME RULE IN IRELAND; AND HIS PUPILS

Halifax may be considered a quiet city; but recently there was considerable excitement, as the closing exercises of Dalhousie University and Pine Hill College were the chief attractions. Dalhousie has a good record, and since the appointment of Principal Forrest the institution has taken a fresh start. Dr. Forrest is known to be a good administrator and a thorough business man, besides he has a warm sympathy with the students in their studies. For the first time in the history of the College the Senate took advantage of the degree-conferring power, and on three deserving men bestowed the honorary distinction of LL.D., Sir John S. D. Thompson, Principal Grant, D.D., and Mr. McKay, Superintendent of Education. Although at the head of the College, Dr. Forrest continues to do good service to the Church, and is at all times ready to oblige a neighbour in the matter of supply.

### PINE HILL THEOLOGICAL COLLEGE

I have on a former occasion referred to the plain name by which this institution is known. A college which teaches the doctrines maintained by Knox and Calvin, by Chalmers and Candlish, Cook and Guthrie, should certainly bear a name worthy of its heritage and history, and worthy of principles which will remain amid the wreck of worlds. There were nine graduates, and the Valedictorian, Mr. Sutherland, who is a son of the manse, acquitted himself to the satisfaction of all present. Besides a vein of humour running all through, there were some fine literary periods, which I have no doubt were heartily enjoyed. The audience, which was large, filled the body of St. Mathews Church, of which Rev. Mr. Fowler is pastor, and who since his induction is proving himself to be the right man in the right place. Around and on the platform I noticed many of the ministers of the Church, among others Rev. Principal Macknight, D.D., Rev. Professor Pollok, D.D., Rev. Principal Forrest, D.D., Revs. Messrs. Gordon, Fowler, Grant, Macpherson, Robbins, Jack, McMillan and Simpson.

The students presented a fine appearance, and hailing as they do from Manitoba in the West to old Scotland in the East, they will be workmen who need not be ashamed. A number of them have already made a favourable impression as preachers; and will soon be settled, and all of them give promise of being faithful labourers in the Master's vineyard. The absence of

### THE REV. DR. BURNS,

to whom kindly reference was made in the College report, as also in the valedictory, will be a serious loss, not only to the College but to the fine congregation of Fort Massey and the city generally. Able, ready, fluent and forceful, his place will not be easily filled. Among Christian women workers in the city, the loss of Mrs. Burns will be almost irreparable. It is hoped her spirit will remain, and that the many labours of love in which she engaged and stimulated will be carried on with greater activity and devotedness.

After the distribution of the prizes, the Rev. Andrew Robertson, of New Glasgow, addressed the meeting on the subject of "An educated and trained ministry." The address, which was thoughtful and impressive, was well received and highly spoken of. Mr. Robertson is a native of Edinburgh, and is minister of New St. Andrews Church, New Glasgow. He will be a valuable addition to the ministry of the Canadian Church. I give a few extracts from this excellent address:—

A popular illusion in some quarters is that the more a man excels in knowledge the more likely he is to be sceptical. If knowledge, if intellectual training, takes the assertiveness and aggressiveness out of a young man, even though some "conviction" may have been undermined, it has done him good. We are sometimes told that it is not training, but conviction that is wanted, and that such conviction cannot be obtained in college. The speaker did not say that it could, but no man should enter the theological training school for the work of the ministry without a moral and spiritual experience that would remain with him in the face of all collegiate investigation. An educated ministry awakens confidence because it is a ministry of enthusiasm. Without enthusiasm a ministry will be feeble if not a failure. The word "enthusiasm" had been purloined by opponents of a trained ministry, who think that if a man leads his classes and carries off prizes, he must lose in conviction and spiritual enthusiasm. Such things are said, and the statement must be met. A ministry to be of any virtue must be enthusiastic and that enthusiasm should be increased by college training. An educated and trained ministry increases in value because that training adds to its sympathy. It is not true that the classroom is deleterious to sympathy. To increase in sympathy men must be brought in contact with life, with experience, and that contact is gained by the meeting of the students in college with the best thought of the world. The classroom serves that purpose as no other medium can do. If these things are so, then the institution at Pine Hill should receive the cordial and generous support of the Church. The address concluded with earnest advice to the graduates to go forth to their work, feeling that the honour of their alma mater depends on their efforts.

The Rev. Mr. Dustan also delivered an earnest address, in which he urged the claims of Home Missions on the mem-

bers of the Church whom he asked to devote their young men to the Gospel Ministry. He said that in the North-West three hundred men and women could be placed, and that in the Maritime Provinces there are between thirty and forty vacant fields. He made some good suggestions how this was to be accomplished, and made a strong plea for an increased number of workers in the mission fields. It would appear to be the question of questions as to how the demand for missions is to be met.

It is now settled that the distinguished and lovable Rev. Dr. Kellogg, of St. James Square congregation, Toronto, has responded to the call to go to India again and assist in the translation of the Scriptures into the native languages.

NEW GLASGOW

is a strong Presbyterian centre. There are four churches there, including one not in the union. There have been two vacant for about a year, but a settlement has taken place in James Church. Rev. James Carruthers, of Charlottetown, was inducted last week. Mr. Carruthers made a good reputation in Prince Edward Island, and there is no doubt of his success in his new sphere. He is an excellent speaker, and gave a series of lectures in Pine Hill College on elocution. There is a degree of mystery around friend Carruthers which the curious ones would like solved, "Is he Irish or Scotch?" If the latter be his original nationality, which is gravely doubted, I think he must have "come by night" and touched a certain stone in Ireland which is said to impart to its friends, if not the gift of miracles, at least the gift of prophesying.

Two hours' ride on the Intercolonial brings you to Turo where Sunday was spent, and where I heard two excellent sermons, one in the morning by Rev. T. C. Jack, of Maitland, in St. Andrews Church, of which the Rev. Thos. Cumming is pastor. Mr. Jack is an excellent preacher, and in the true sense of the word he brought from the treasury "things new and old." There are several worthy men connected with this Church, among whom I might mention Mr. J. K. Blair and Mr. Campbell. The First Church, with a history to which I made reference in a former correspondence, has the Rev. John Robbins for pastor. I attended this church in the evening when the pastor occupied the pulpit. He announced a special sermon on "The Sons of Middle Life," which probably drew more than the average attendance. There was not only a degree of novelty in the subject, but the discourse made a deep impression on the large audience present. Among the prominent men connected with the First Church is Hon. Senator McKay. St. Paul's Church is well looked after by the Rev. Mr. Geggie, who is exercising a wide influence and is popular with his steadily increasing congregation. Presbyterianism in Turo is descended from true stock, and is of the right stamp. Many of the members and adherents are descendants of the men who manned the walls of Derry, and joined in the cry of "no surrender," which may again be heard from the stalwart men of Ulster before the Home Rule question is finally settled. There is a crisis approaching and the next general elections in Great Britain will be watched with much interest, but it is confidently expected that the Unionist cause will triumph, and, as Dalton McCarthy says (speaking of the French question), "if not by the ballot, then by the bayonet."

Ulster saved the cause of civil and religious liberty on another occasion, and will do it again. With half a million of Anglicans and half a million of Presbyterians, and other equally sound Protestants, comprising Methodists, Independents, Baptists and others, I think the cause of Protestantism is safe. The Grand Old Man, I use this in the best sense, may find that the company he has joined may "sting like a serpent and bite like an adder." He is now sowing the wind and will yet reap the whirlwind. He should not forget that there are large numbers of Roman Catholics in the Protestant city of Belfast who are largely employed not only by Protestants generally but by men identified with the Orange Order, and who are too generous to refuse employment to persons of another faith; but should Gladstone's "bill" be carried every Roman Catholic would be turned out of employment.

They might then go South and West and what employment would they find there among deserted villages and desolated towns? If the North "chastised them with whips," through the Home Rule Bill they would be "chastised with scorpions."

The people of Halifax are much pleased to have among them again Right Rev. Bishop Courtney whose health was so much improved that he is able, after a long illness, to resume his wonted duties. Bishop Courtney is a cultured man, an eloquent preacher, and is a credit to the Anglican Church in Nova Scotia.

He has not yet, however, invited either Principal Mac-knight, of Pine Hill College, or Principal Forrest, of Dalhousie University, to occupy any of the pulpits of his churches in Halifax. In this connection I must admit I have not heard that Bishop Courtney has been asked to preach in any of the Presbyterian pulpits. There is no reason why the initiative should have to be taken by the Anglican Bishop, any more than by the Presbyterian Bishop. On the contrary, I think the Presbyterian bishops should lead in this matter, because their pulpits are open to ministers of good standing in other churches. Great changes are taking place. Christian charity is getting very broad, and we "may all be one" sooner than we expect. We are now one in spirit and sentiment, which would seem to be the fulfilment of the Saviour's prayer.

K.

TIME LIMIT.

MR. EDITOR,—I have noticed occasionally in the public press articles looking towards a time limit for the office of the eldership. I believe a change in that respect would be beneficial. I feel satisfied that at present the elders are not exercising that influence in the councils of our Church that their position entitles them to. Our Assembly is now in session at Montreal, and if any one will be at the trouble to scan the proceedings as reported in the press, it will be seen that the voice of the eldership in its business is almost nil. This is not the case in other bodies. The lay members in the Episcopal Synods and the Methodist Conferences are making their voices heard, while we, ever since the Reformation were represented in our Church courts by equal numbers of ministers and elders, are satisfied to let the whole business be transacted by the ministers. I don't say that up to the present time any great harm has come to the Church by this mode of procedure. But I am quite sure that we elders are very far from properly representing the intelligence of our congregations in the Church courts. Our delegates are simply the voice of the Sessions, and in many Sessions they are not even that. I have been informed by quite a number that in many of our Sessions the elders are sent by rotation, and indeed on one occasion I found an elder representing his Session in the Presbytery who was actually the janitor of the church, a very decent, godly man he was, but very much out of place in a representative Assembly.

Would it not be well to have a new election of elders every three or five years? That is, let their time limit be three or five years, and let some be retiring from the Session each year, provided always that if willing they might be re-elected at the expiration of their term. And then have the representative elder elected at the annual meeting of the congregation by the communicants of the Church. I believe that method would place our Church courts more in touch with our congregations, and I think a better representation would then be obtained for our Presbyteries, Synods and Assembly.

I am not sure but a time limit would be advantageous to our ministerial brethren as well as the elders. A very noted minister of the Presbyterian Church of the United States declared that after a pastorate of eleven years he was repeating himself, and to my knowledge he accepted a call to a congregation with a \$1,000 less stipend than he was enjoying where he was. Yours, etc., AN ELDER.

YOUNG PEOPLE'S WORK.

MR. EDITOR,—I feel constrained, at this time, to write you on the above topic. The time is perhaps not the best suited for such a communication on account of a desire for rest and recreation which animates almost every one at this season, and yet there is a fitness in discussing the matter while the results of the past session's work is fresh to our minds.

We have reached an acute stage in young people's work in the Church. We are presented with the spectacle of a great and influential Church, having within its borders a band of workers numbering thousands, over which there is no control save the nominal one exercised by the Kirk Session, and which, as a work, is completely ignored by the Church courts, having no place or mention therein. There are enough workers banded together to make or mar any Church, if they should so will it, and any amount of damage could be set going long before any machinery could be got moving to check it. That the Church as a body must recognize the junior department as a distinct branch, and provide proper committees to guide the affairs of it, is perhaps the most painfully apparent necessity in Church legislation we have. Some, perhaps, have other opinions regarding the importance of this work. For these we have every respect, only hoping that they will not object to something being done to remove the anomaly of the present state of affairs.

The Young People's Union, of Toronto, has for some five years attempted a classification of the work, and also some control of it. The original intention of this Union was to weld all young Presbyterians together by means of frequent meetings together and interchange of thought and sentiment. There was also provided machinery for the proper location and caring for of young strangers coming to Toronto. The growth, however, of a large number of outside societies, not necessarily Presbyterian, has interfered greatly with the success of the operations of the Union; and we have now the sight afforded us of a Presbyterian Union of five years' existence, favouring dissolution on account of a questionable usefulness; as opposed to the fact of our Baptist and Methodist friends forming, recently, Unions of a very similar character. This feeling in the air, which questions the actual need of the Union, is not the result of negligence on the part of the officers and committees in its work. Visiting the different societies, arranging union meetings, publishing a union magazine, issuing some thousands of cards for the use of strangers coming to Toronto throughout the province and many other tasks have been done cheerfully and with some sacrifice of time and money. And yet I freely admit a lack of any definite accomplishment to which one could point as proof of a season or two's hard work. A consideration of one or two reasons for apparent failure would now be in order.

First.—The Union was not supported for any real benefit hoped for, but by reason of mere Presbyterian sentiment; this, of course, while loyal and proper to a certain extent, would never make any undertaking the entire success it ought to be.

Second.—The Union was not supported by outside pastors in its endeavours to reach strangers coming to the city. For proof of this, notice that out of some thousands of cards—ready printed and only requiring filling-in—distributed by post to each minister, only a couple of dozen have been returned. Either very few young people have come to Toronto the past two or three years, or the pastors did not approve of having them looked after.

Third.—The work to a certain extent was being done by other organizations, these, of course, being outside the Church, and there was no disposition to foster more organizations than were actually needed; and I might add just here, there is no yearning desire to force anything not wanted on any society, however situated it may be, or on any pastor, no matter how much he may actually need its assistance.

These reasons, then, and of course other ones, have caused a very full and representative committee of prominent Toronto young Presbyterians to be appointed to go over this whole ground and decide upon the merits of the Union, solely as to whether it shall go on or cease operations. Some of the brightest minds of the Church are working this problem out. There is Patterson, of Cookes, Wallace of Bloor Street, Neil, of Westminster, and other ministers, together with George H. Smith, the president of the Union, Miss Flaws, of St. James Square, Mr. Arbuthnot and Miss Lawson, of Westminster, Miss Shortreed, of old St. Andrews, Miss Adamson, of Erskine, Mr. Middleton, of St. Andrews, and many others. These, then, have the matter in charge, and it will be no breach of confidence if I here outline the proposed line of action to be recommended. It is proposed that the Union be transformed into a practical Missionary Union for the Presbytery of Toronto. This Union does not propose to inaugurate any new societies in the Churches, excepting where there are none. The existent societies are to be simply requested to form a strong fighting missionary committee. This committee would have full charge of the mission district of each congregation, and would elect six of their number to represent them at the Union, thus making a full and very complete force of representative workers in general mission work for the young people as a body. The advantages of the new over the old scheme only need partial enumeration, as they must be apparent to every thoughtful reader.

First.—The work is our own, and as such must appeal to every Presbyterian.

Second.—It is controlled by the Church, and is sure of speedy recognition as an important branch of the work.

Third.—If Home Missions are specially selected, there is a large field of labour practically unoccupied waiting for us to take it in charge.

Fourth.—A practical basis of work will be established, which will offer a definite object to work for, and which will cause greater activity than ever among all having the true interests of our dearly beloved Church at heart.

Fifth.—The zeal of these will no doubt inspire those who have perhaps become cold, and we shall have many workers, sons and daughters of members of the Church, who, for want of sympathy with existing societies, have become absentees from general Church services and meetings, and whose return is one of the most important things to pray and work for which we have.

Sixth. The old work of the Union may still be carried on and extended.

Mr. Editor, you will excuse, I know, the length of this letter on account of the great importance of the subject, to which, I fear, it does but scant justice. I am not sure that I should have spoken at this time; nothing but my great love for concerted work among my fellows inspires me. I am a great believer in the doctrine that the Church is bound to cater to all of our young people's intellectual and spiritual requirements. Many others, for whom I have nought but great respect, think that the spiritual is all that the Church is required to provide. Thus we differ. The subject matter of this letter, removed altogether from the mode of its presentation, is one upon which, Mr. Editor, we can all unite. I commend the Young People's Missionary Union, League, or Society, or whatever may be its ultimate designation, to everyone's careful consideration. Yours very truly,

RICHARD A. DONALD.

Toronto, May 20

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ish, B.D.—Foreign Missions—Presbyterianism in the North-West, by Professor  
Baird—The Presbyterian College, Halifax, by Rev. Robert Murray—The Duties  
and Responsibilities of the Eldership, by James Knowles, jr.—The Presbyterian  
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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 15th, 1892.

DR. MACKAY, the esteemed pastor of the Cres-  
cent St. Church, like Mr. Mackie of St.  
Andrews, Kingston, seems to consider that the mem-  
bers of the General Assembly are his guests, and he  
works incessantly to promote their comfort.

IT would be hard to name the most learned  
man, or the most eloquent man, or the most  
pious man in the Assembly, but it is as easy as  
breathing to name the most versatile man. His  
name is Cochrane. Dr. Cochrane can do more  
things well than any other man in the Church. He  
took the clerkship until Dr. Campbell was appointed,  
and did the work as if he had been doing it for  
fifty years, and then put his Home Mission report  
through in capital style. Had he wanted to he  
could have written reports for two or three news-  
papers, and spoken on every question at the same  
time.

THE interest of the Church in Foreign Missions  
is constantly increasing. The receipts from  
all sources in the Western Section are now well up  
to a hundred thousand dollars, and next year will, in  
all probability, reach, or go beyond, that sum. The  
popular meeting on Foreign Mission night was well  
attended, and if there was not as much enthusiasm  
as one might expect, the explanation probably was  
that the speakers aimed at giving information rather  
than at stirring the emotions. The fact is, Foreign  
Mission work has passed the sentimental stage in  
the Presbyterian Church, and our people are begin-  
ning to realize that successful work among people  
abroad, as well as among people at home, de-  
pends, humanly speaking, upon wise and continued  
effort. Fortunately for our foreign work the glamour  
that used to hang around it is fast passing away,  
and actual knowledge of the mission fields is fast  
taking its place.

OVERTURES for the formation of three new  
Presbyteries and a new Synod are before the  
Assembly. It is proposed to divide British Colum-  
bia into three Presbyteries, and form a new Presby-  
tery to be called Algoma from the northern parts of  
Bruce and Barrie. The proposed new Synod will  
be made up of British Columbia and the Presbytery  
of Calgary. Committees are at work defining the  
boundaries of the new courts, and we have, no doubt,  
the prayer of the overtures will be substantially  
granted. The Assembly passed the business on to  
select committees almost without discussion. The  
idea of expecting a minister with a small salary to  
travel three or four hundred miles to attend his  
Presbytery meetings, or fifteen hundred miles to  
attend a meeting of Synod, is so absurd that every-  
body saw the necessity of making changes. The

formation of these new courts shows very clearly  
that Presbyterianism is making rapid strides in the  
West and North-West.

AT first blush the Home Mission Fund, including  
Augmentation, seems in a most healthful  
condition. Nearly \$140,000 was raised during the  
past year, and that is a snug little sum for the West-  
ern Section to raise for one purpose. This total, of  
course, includes the amount raised for the lumbe-  
rman's mission, the amount raised by College socie-  
ties and the sums expended directly for Home Mis-  
sion purposes. There is, however, as the Convener  
said in presenting his report, another side to the  
shield. A very considerable portion of this total  
comes from donations and legacies. Had it not  
been for the dead there would have been a deficit in  
both funds. The Committee were compelled to ex-  
pend more than they got from the living. This is  
not good financing nor is it good religion. The  
dead should not be expected nor depended on to do  
Home Mission work. The commission, Preach the  
Gospel to every creature, was not given to the grave-  
yard. It was given to the living Church.

AT this time of writing—Saturday forenoon  
—the eighteenth General Assembly seems to  
be the best Supreme Court for business that has met  
since the Union of 1875. There was a little slow-  
ness on Wednesday evening, but on Thursday fore-  
noon the business went through with praiseworthy  
despatch, and scarce a moment has been lost since  
that time. The speaking for the most part has been  
brief, business-like, and to the point. Had all the  
Assembly meetings been like this one the movement  
to unload the Supreme Court and send more busi-  
ness to the Synods might never have taken place. If  
the Assembly continues to do business in its present  
style and clears off the docket on Wednesday or  
Thursday the Committee on Constitutional Changes  
—giving more work to the Synods—may find its  
usefulness gone. However, it is too soon to grow  
enthusiastic over the Assembly. There is ample  
time yet to spend time in doing little, and next week  
we shall be able to say whether the Assembly kept  
up its admirable tone and pace to the end.

THE Briggs case is exactly where it was last  
November—in the hands of the Presbytery of  
New York. There is, however, this important differ-  
ence. Last autumn the Presbytery decided there  
was nothing to try, but the General Assembly has  
just decided that there is and has instructed the  
Presbytery to go on and hold the trial. The Supreme  
Court might have issued the case, but it was con-  
sidered more in accordance with Presbyterian prac-  
tice to send the case back to the court of the first  
resort, with instructions to proceed according to the  
laws of the Church. There is room for difference of  
opinion on this point. Had the Assembly put the  
Professor on his trial and issued the case, time and  
perhaps a great deal of bad feeling and evil of one  
kind and another might have been saved, but the  
well understood practice of Presbyterianism would  
not have been followed. Prof. Briggs and the  
Presbytery of New York are now both on trial, and  
it is quite safe to predict that whatever the verdict  
of the Presbytery may be, the final decision of the  
Supreme Court will be against Prof. Briggs. The  
Church is highly conservative.

IT is always well to look upon all sides of a  
question. Many well-meaning people think it  
is a duty to send their children to special religious  
services, and have no doubt that all the influences  
of such services are beneficial to children. Dr.  
Austin Phelps became deeply impressed when  
twelve years old at a meeting of that kind, and he  
refers to the matter in this way:—

My belief is that hundreds of older people did turn to God  
in that revival. But I have yet to learn of one of my own age  
who was at all benefited by it. To me it was an unmitigated  
evil, hardening in its effect on my religious sensibilities, and  
the prelude to a period of worldliness in which I lived without  
prayer. That experience has coloured my convictions in  
subsequent life, of the unnaturalness of subjecting very  
young people to the usual stimulant of a revival. The nat-  
ural avenue to God for a Christian child is a Christian home,  
the family altar, the social amenities of life suffused by the  
love of God and man—not the flaming excitement of the en-  
quiry meeting and the place of public prayer. To push a  
child forward into such scenes involves a fearful peril.

The whole tendency of no small part of a certain  
type of our modern Church life is to belittle, if not  
ignore, the home and the family altar as "natural  
avenues to God." The home is perhaps not a home

but a house in which there is perhaps no family  
altar, and its principal use is to serve as a base of  
operations from which the children run to every  
kind of meeting every night in the week.

THE old cry about East and West seems to have  
lost its potency as a factor in the election of  
Moderators and might as well be given up. The  
Church soon outgrew the practice of selecting Mod-  
erators in turn from the various members of the  
Presbyterian family which came together in '75, and  
it is high time it had outgrown the habit of appoint-  
ing them by the mariner's compass. If Mr. Sedg-  
wick is the right man and has as strong claims as  
any other member, by all means appoint him next  
year and say nothing about East or West. He bears  
an honoured historical name, he stood his defeat like  
a man and a Christian, and as his name has been  
before the Church for some time in connection with  
the Moderatorship, let him have the honour next  
year, even though he should move in the meantime  
to Manitoba or British Columbia. By the way,  
with all due deference to our friends in the Maritime  
Provinces, both the present Moderator and the ex-  
Moderator are Eastern men. Both Toronto and  
Guelph are more than a thousand miles east of the  
geographical centre of the Dominion.

THE American Assembly has decided by a ma-  
jority of 385 to 122 that the Briggs case is  
regularly before it. The point raised by the friends  
of the Professor and endorsed by some who would  
not endorse the Professor's views in Biblical Criti-  
cism, was that the appeal against the New York  
Presbytery should have gone to the Synod of New  
York before going to the Assembly. A great deal  
has been said on this point since last November,  
but it seems there is little or nothing in it. A  
minority of the judicial committee at Portland took  
this view, and tried to have the case sent back, but  
in their report all they were able to say was,  
"The book of discipline requires that appeals are  
generally to be taken to the judicatory immediately  
superior to that appealed from." Dr. Briggs has  
always professed to be very anxious to meet the  
other side and discuss the merits of the case. Now  
he has a chance. Most outsiders, however, would  
think more highly of him and his friends if they  
had gone to the merits of the case at once and raised  
no technical questions about the procedure. The  
Professor has spoken contemptuously enough about  
his accusers, and he should have waived all tech-  
nical questions and exposed their ignorance at once.  
History, however, does show that these tremen-  
dously high-toned, learned men are just as ready to  
get down to the methods of the police court as any  
other class of ecclesiastical litigants, and perhaps a  
little more so.

THE *Herald and Presbyterian* sums up the finding  
of the American Assembly in the Briggs  
case in this way:—

The appeal, in his case, was pronounced in order, was  
sustained, and the case remanded and full trial ordered. In  
deciding not to try the case on its merits, which the Assem-  
bly had a right to do, it revealed its opinion in favour of trial  
for heresy by Presbyteries, subject to appeal. This was best  
in this case. The Union Board and Faculty do not intend to  
submit, and it is best for the conflict to be in the Church on  
the ground of the parties. When the exodus comes it will be  
smaller than it might otherwise be. There is hope in the  
eldership. A change is in progress in the Presbytery of New  
York. Remanding the case was wise and prudent. Let it  
be tried in New York.

The Assembly also gave advice to all Presbyteries to put  
errorists on trial. This was very timely and proper, as Pres-  
byteries are usually slow to act in such cases. Cincinnati  
Presbytery was prepared to act in this direction at its late  
stated spring meeting, but was providentially prevented. The  
action of the Assembly will be regarded almost in the light  
of an order. There is also work on this line for Cleveland  
and Albany Presbyteries that can hardly be overlooked. Drs.  
Ecob and Sprecher require attention, and there are others  
in other Presbyteries.

The Assembly declares that it will not release Union or  
any Seminary from the compact adopted at the reunion; that  
it will not give the supervision of its candidates for the min-  
istry to any but approved teachers; and warns its Presby-  
teries against patronizing seminaries that have unsound  
teachers, and says it desires still closer relation with its semi-  
naries.

One of the best things done by the Assembly was its  
declaration that the inerrancy of the original Scriptures is a  
doctrine of the Church. For want of this some are weak and  
sickly among us, who will now convalesce.

If all these good results follow, the General Assem-  
bly and the Church are to be congratulated. But  
the Presbytery of New York—well, won't it have a  
lively time!

## THE PRESBYTERIAN PARLIAMENT.

REGULAR and stated representative meetings of the Presbyterian Church are an essential part of her polity, and are indispensable to her well-being and progress. The Churches that prefer other polities find it necessary to form unions, associations, district Synods, conventions and conferences that those actively engaged in the work of the Gospel may meet together and consult as to the wisest measures to adopt for the well-being of the Churches to which they belong and for the promotion of the cause for which they exist, that they may bear testimony to the truths of the Gospel and to seek its extension among all nations. However earnest the individual minister may be in his field of labour, and however vigorous the life and devoted the spirit of the congregation, both are benefited and refreshed by meeting with their spiritual kindred from all parts of the country. Critics may find several things open to question in the management and methods of our ecclesiastical courts. They may suggest alterations and what to them seems improvements, but no one has yet ventured to propose their abolition. The tendency now is to widen their scope and to bring them into closer harmony with popular sentiment. From the first, Presbyterianism has steadily resisted the temptation, apparently incident to ecclesiastical human nature, to make broad distinction between clergymen and laymen. Whenever and wherever this tendency manifests itself it is uniformly met with the principle of Presbyterian parity. In every General Assembly, as well as in other courts of the Church, intelligent and business-like elders take an active and influential part in the proceedings. The Assembly now in session is no exception. Men eminent in the business and professional life of the country are among its members, and several of them have taken a prominent part in its deliberations.

Those who have an acquaintance with the habits of Assemblies in past years still observe some characteristics common to ecclesiastical and other assemblages as well. After the opening it takes some time to settle down to a systematic transaction of the business. The first days of the session are usually marked by effusive and exuberant oratory. Hours are taken up in coming to a decision of matters comparatively of little importance. The proposal to enlarge somewhat the powers and functions of Synods, thereby making them more useful and lessening the plethora of business coming before the Assembly, might have been disposed of in half the time that its discussion entailed. Technicalities entered largely into the debate. Important constitutional questions were no doubt to some extent involved, and members of high standing and influence spoke well and sensibly on these aspects of the case, several of them viewing with apprehension any change from the established use and wont. In the manifest reluctance to entertain any new departure there is a safeguard against rash and impetuous changes, but when the proposal to give district Synods larger powers in dealing with appeal cases is granted, we shall be surprised if the Presbyteries in their consideration of the question do not indicate a feeling in favour of the movement.

Matters in the Assembly proceeded with much smoothness and cordiality until the time when the college reports were presented. The first of these went calmly through. Pine Hill was able to give an account of satisfactory progress both in the work done and in the financial affairs of the institution. Dr. Pollok and Rev. T. Sedgwick emphasized the need for an increase in the number of those who ought to devote themselves to the work of the holy ministry. They urged that ministers individually should look out young men giving evidence of suitability for the work, and Presbyteries have also a duty to discharge in endeavouring to encourage those who are willing to devote their lives to the ministry of the Gospel. It is gratifying to learn that there is a near prospect of an addition to the professional staff of Pine Hill. The retirement of Dr. R. F. Burns, who took a lively interest in the college, and who did so much to advance its usefulness and prosperity, has occasioned heartfelt regret to all connected with it—a regret which was shared in by the entire Assembly. Morrin College also had a progressive year to report. It was able to do efficient work, and has done fairly well in keeping its financial balance true. Through the timely intervention of a friend it was fortunate in this respect. Last year has for it been one of mourning. In the deaths of Professor Weir, Rev. George Coull and Principal Cook it lost three of its warmest friends and efficient instructors. The tributes of those who had studied under the first and last

named were timely and fervent, worthy alike of the speakers and of the memory of the departed. The Presbyterian College of Montreal continues steadily in its career of advancement. It is doing excellent work and extending the sphere of its influence from year to year. Financially it is in an excellent position, and has the prospect of being in a still more satisfactory condition in this respect in a short time. This college has another piece of good fortune to record. A general of liberal disposition and a refreshing modesty—for in these days of universal publicity he has the courage to withhold his name—offers to pay for five years the salary of an additional professor in the Montreal College. May the example of this estimable unknown be contagious among the friends of all our colleges.

Queen's University and College had likewise a good story to tell of excellent work done during the year. Its financial position was not quite so satisfactory as its best friends could desire. But here the first snag was struck. The peculiar relation of Queen's to the Church is not what some would like it to be. When the motion was made for the reception and adoption of the report, Mr. W. Mortimer Clark sprang an amendment on the Assembly that at once roused the spirit of discord. The desire that the appointment of professors in the theological colleges by the Assembly is in itself a very laudable one for which much can be cogently urged. The manner in which it has been introduced at this time is far from being best fitted to secure its impartial and dispassionate consideration. Unhappily it has the appearance of being pressed by what some, erroneously, are supposed to consider a rival institution. Mr. Clark at the outset, however, made a statement that ought to be sufficient to dispel that notion. It was, he intimated, entirely of his own motion that he had taken the course he was now pursuing. Principal Grant made a trenchant and able reply, but as the hour for adjournment had come it was unfinished, and the Principal of Queen's has the floor when the debate is resumed. It is to be hoped that the irritation occasioned by the manner in which this question has been introduced will subside as quickly as it has arisen, that a satisfactory settlement of it will be amicably reached, and that hereafter, as formerly, the brethren more immediately interested in our theological colleges will dwell together in unity.

## MISSIONS, HOME AND FOREIGN.

THE Missions, Home and Foreign, maintained by the Church are viewed with great interest throughout the Church. That interest is evidently deepening. It is right that it should. It is for the preaching of the Gospel at home and abroad that the Church exists. That is its special mission and when the Church becomes unmindful of its duty in this respect its influence and usefulness is on the wane. It is a mistake, as some suppose, that there is any antagonism between the work at home and the work in foreign lands. The Gospel of Christ knows no geographical limitations. Its constituency is the world. "O earth, earth, earth, hear the Word of the Lord." So the Church is not only justified in seeking to provide Gospel ordinances for the neglected masses in great cities, the settlers in new and remote districts in the older provinces and in the new and inviting fields extending across the prairies of the West to the Pacific Ocean. Nor is the obligation resting on the Church less imperative to preach the Gospel to the millions inhabiting the other great continents and the isles of the sea. There may be too great laxity in the discharge of this duty, but neglect of foreign missions cannot be justified by increased attention to home evangelization, neither can activity in foreign missions be pleaded as an excuse for allowing the lapsed masses to remain uncared for. "These ought ye to do, and not leave the other undone." The mission work of the Church is a unity, and the more fully this is realized the larger will be our efforts, and greater may be the blessings expected. Our Church is beginning to realize more fully the fact that Gospel work is world wide.

The Home Mission Report presented in a forcible speech by the respected Convener, Dr. Cochrane, showed that with undiminished zeal, energy and prudence the ever-expanding Home Mission work of the Church was carried on during the year. The efforts of the Committee are bounded only by the resources in men and means the Church places at their disposal. The good work accomplished by the Augmentation Fund was very clearly presented this year. It is apparent that the distrust with which

some are disposed to regard it has not yet altogether disappeared. Its purpose and mode of administration need only to be better understood to commend it to the full confidence and liberal support of the Church.

The Foreign Mission report was submitted in a judicious and clear speech by Mr. Hamilton Cassels, the painstaking and enthusiastic Convener of the Committee. Foreign Mission night was decidedly interesting owing to the presence and addresses of Rev. W. A. Wilson from Neemuch, and Rev. J. Macdougall from Honan. The speech of the former was full of interesting facts relating to mission work among the natives of India, and though he wisely chose to speak of the obstacles to its progress was able also to tell of the encouraging and hopeful indications of better days for India by its acceptance of the Gospel. Mr. Macdougall gave a strikingly graphic narrative of the trials through which the brethren in China had to pass. That their lives were mercifully preserved is owing to God's gracious care, for they were very near joining the noble army of martyrs. The ministers and elders who were present on Thursday and Friday evenings of last week will have a stimulus to work more devotedly than ever for the extension of the Gospel at home and abroad.

## THE CARE OF THE YOUNG.

Nothing of greater importance can challenge the attention of parents and ministers of the Gospel, at the present day, than the care of the young. To attain success in it, parents and ministers must work together. There is little hope without this. The minister may do his best, but if the home is deficient, he will fail. If there is not an avowed consistent religious life in the home, the children will not follow the minister, but the parent instead. Example outstrips precept, though the teaching be the very Gospel of God. If children grow up to be averse to the Church and to take no interest in spiritual things, in the majority of cases we shall find the cause of it in the home. What is the conversation, what the dominant atmosphere there? Is it religious or worldly? Would the child or youth venture to speak on religious subjects if so inclined? The themes of the newspapers, the doings of society, the party, the entertainment, the dancing and day school, the fashions, and so on, these are discussed freely. Indeed, every side of human nature often gets attention—but the religious. On this what silence, what careful reserve! And if a dear child, touched by the Spirit of God in the catechetical or Sunday school class, does timidly venture a word, how often that cold blighting expression "You are not fit" is the response. It is not always so. Alas! that it is ever so. In many homes, it would be impossible to find out from any religious conversation and godly living that the children had immortal souls for which Christ died. The body is cared for, so is the mind; but the soul, that which needs most care, is treated often with indifference or total neglect. The first place for a parent to be faithful to God and to his own is in the home. That secured, all else will follow. It is here parents and the ministers of Christ must work in unison, if our homes are to be saved.

## MODERN INDIA.

I have often amused myself, during my solitary peregrinations, by imagining what a Hindu of the last century would think of the present state of this country if he could re-visit the earth. I have supposed that his first surprise at the outward physical changes had subsided, that he had got accustomed to the fact that thousands of square miles of jungle, which in his time were inhabited only by wild beasts, have been turned into fertile crop-lands; that fever-smitten swamps have been covered with healthy, well-drained cities; that the mountain walls which shut off the interior of India from the seaports have been pierced by roads and scaled by railways; that the great rivers which formed the barriers between provinces and desolated the country with their floods have now been controlled to the uses of man, spanned by bridges and tapped by irrigation canals.

But what would strike him as more surprising than these outward changes is the security of the people. In the provinces where every man, from the prince to the peasant, a hundred years ago went armed, he would look around in vain for a matchlock or sword. He would see the country dotted with imposing edifices in a strange foreign architecture, of which he could not guess the uses. He would ask, What wealthy prince has reared for himself that spacious palace? He would be answered that the building was no pleasure house for the rich, but a hospital for the poor. He would enquire, In honour of what new deity is this splendid shrine? And he would be told that it was no new temple to the gods, but a school for the people.—*Sir William Hunter.*

THE Rev. Alexander Middleton, assistant at the Barclay Church, Glasgow, has been elected to St. Margaret's Parish Church, Ayr.

## Choice Literature.

### A QUESTION OF PENMANSHIP.

London was itself. London had been scrubbed, and scraped, and dusted, and polished into its own glossy summer dress; and the ever-recurring miracle which wakes anew to life the dormant energies of a certain quarter of the metropolis had been achieved.

Flowers bedecked the balconies; gay awnings and crimson blinds shaded the windows; while the warm May air brought forth the buzzing gnats, and the sunshine danced into narrow streets and dingy mews, cheering highway and by-way alike, and making glad the heart of the poorest and dullest.

All day long the hum of wheels and patter of hoofs intermingled with the drone of the organ-grinder and the cry of the street vendor. The flower women plied their trade cheerily at every busy corner.

Even the latest of the late arrivals had taken place at last; even the people who cut their "season in town" as short as possible, had elected that, if they were to have a season at all, it must begin forthwith; and scarce a house that was going to be inhabited during the next few months but had now its occupants.

Lady Harlow had driven up to her own door in Eaton Square the evening before this little story opens.

Lady Harlow never came early to town; she was a busy woman, who would have found scope for her energies on a desert island had she been deposited thereon, and who, it may thus be easily imagined, invariably took root in whatever spot she found herself for the nonce. Albeit the difficulty of tearing herself away from Eaton Square exceeded that of getting thither, she still found herself year by year one of the last of her set to arrive upon the scene. However, here her ladyship was, and her two little daughters, Felicia and Adela, with her.

Sir John had been up for some time—but Sir John was not a prominent feature of the Harlow establishment. He was a stupid, quiet man, who spent most of his time in "the House," and was of no account there—or elsewhere. At home the dead level of his indolent good humour did not, I am sorry to say, even win for him the consideration of his own domestics; it was felt that anything would do for Sir John—and Sir John himself shared the feeling.

With Lady Harlow the case was different. Her ladyship must be served smartly.

Lady Harlow knew—or thought she knew—to a nicety all that went on beneath her roof; and though by no means an unamiable personage, she had an idea that subservience was her due, not merely on account of her position and rank, but still more because of the remarkable talents wherewith she had been endowed by Providence.

For any one to own to having been in the wrong, and to acknowledge Lady Harlow's having been in the right, as to a point at issue, pleased Lady Harlow very much. She would not blame her poor antagonist for being in the wrong—not in the slightest; it was quite to be expected that any one who differed from a personage so gifted with the powers of reasoning and of insight as herself should be in error, and be ready to confess it. Lady Harlow would draw up her long neck and look quite benign when candour compelled such a confession (according to her views) when shrewdness prompted such an easy way of obtaining her ladyship's favour (according to fact).

But if a foe of another mould held out stubbornly, refusing to see the force of Lady Harlow's logic, or if—still more horrible to relate!—the recusant had the audacity to prove incontrovertibly that the great and wise Lady Harlow was in the wrong, such a foolhardy mortal never had much of a good time in Lady Harlow's presence thereafter.

We may now step into her ladyship's boudoir, where, on the morning after her arrival in Eaton Square, she sat at the desk between the two windows. The desk was littered with papers, obviously the freight of one or two previous posts.

"I do dislike these type-writing women," muttered the lady, after a little frowning silence. Then she tossed hither and thither a few of the envelopes.

"How am I to judge?" she exclaimed, presently. "I particularly wish my girls to write proper hands, and how are they ever to be taught to do so if I engage a governess who uses a sort of sewing machine to write her own letters with? And how can I form any sort of opinion as to what a person is like, how she has been herself educated, what are her pretensions—and—and—everything—from a thing like a shop account or a hospital report?"—holding at arm's length one of the offending documents. "Here are plenty of replies to my advertisement; but I have always been in the habit of gaining a good deal of information from the style and general air of a letter. To write a good letter, or a good note, is a very important part of a woman's education, and here I am confronted by this new and atrocious habit, which baffles me completely! No, I will not consider any one of the type-written applications," all at once summed up the speaker, peremptorily. "They shall go into the waste paper basket—every one of them—and that simplifies matters. I have now only these half-dozen to decide upon. Come, that is better," and with a brighter brow she bent anew over the desk, and silence ensued.

One by one the remaining sheets were conscientiously gone through, and the merits of each duly weighed.

"Canon Passmore's reference—three years in Paris; fond of music,—and a pupil of the Academy," at length broke in short murmurs from Lady Harlow's musing lips. "That sounds promising; not that I care much for three years in Paris, nor yet for the Academy, and I know nothing of Canon Passmore. The girls will have their own French mistress; and I should never think of any one but Heineman for their music; and Canon Passmore—who is Canon Passmore? I really don't see that I need think so very much of this young lady's 'Canon Passmore.' And she writes an abominable hand—so thin, so weak. Of course she may be a very good governess, and I will not put her letter altogether aside; but—no, I don't like this hand, either," turning to another epistle, "it is so bold and masculine—such gigantic characters! Evidently this Miss Berry thinks she writes in a most dashing style. So she does. But a dashing style is about the most objectionable of all. So unfeminine! I should be sorry, indeed, if either Felicia or Adela were to cultivate a dashing style. Then this hand," turning over the pile anew, "this is a very odd hand," and Lady Harlow put out her lips medita-

tively. "It strikes me as being a sort of refuge hand—the hand of a person who cannot write in any other way, and so adopts this extraordinary backward movement, which reminds one of a runaway crab. I don't think I care for that movement. Somehow it almost seems like an impertinence to address an application to a perfect stranger in a hand turned round the wrong way! And only six months' reference, too," turning over the page. "That settles the question. I must have better references than that."

As she spoke, Lady Harlow's eye fell upon an envelope somewhat smaller and more modest in its exterior than those she had already broken open, and she perceived that from some cause or other it had hitherto lain concealed at the bottom of the debris. "One I have not yet opened," she murmured. "It is not from one of the governesses, however—at least I fancy not. Not a governess's hand, I should say," taking a second glance at the address, as her fingers undid the fastenings. "Now this is what I call elegant penmanship—something like my own" (her ladyship fancied her own handwriting). "I should like Felicia and Addy to write just like this," proceeded the speaker, unfolding the sheet. "Who is it from?" turning to the signature. "'Muriel Kent?'" "Muriel Kent, eh? Oh, it must be one of the applications after all. Come, I am glad of that. At least I can find no fault with it so far. Now let us see what Miss Muriel Kent has to say for herself."

A long silence succeeded. Lady Harlow's face was a treat to watch. It was an expressive face, and a good indicator. It habitually betrayed with correctness the general form matters were taking within her ladyship's breast!

It now told that Lady Harlow was very much puzzled.

She really was, although the reader may not so have thought, a fair judge of character, and she was a remarkably thorough-going woman. At the present moment these two qualifications were pulling her two several ways.

The letter which she held in her hand found favour in her eyes, not only on account of its elegant penmanship, but also from the tone and style of its composition. The expressions used were simple and refined. There was no attempt at grandeur, no adoption of the high hand such as had jarred on her senses more than once in the preceding documents; on the contrary, there was an undercurrent of something almost like plaintiveness, which was not unpleasing.

Lady Harlow felt a curious inclination to respond to the little humble note.

But then, as has been said, Lady Harlow was a thorough-going, practical woman. It behooved her to find a governess up to the mark in all respects for her two young daughters. She desired to have the governess at once: the girls should not be a day more than was absolutely necessary without instruction and supervision; and she had only parted with the retiring preceptress on the morning she started for town. She had written, and telegraphed, and advertised in half-a-dozen of the best papers, and it seemed to her that she must get the very superior young lady she required on the instant; that she would be able to order her carriage, drive round, and interview some, and desire others to call upon her—in short, have the whole affair settled, and the school-room routine begun, within the few following days.

Get a governess she would, and get one of whom she could say, "Such a treasure, my dear!" at afternoon teas, it was her intention to do.

Would Miss Muriel Kent fulfil this latter requirement? That was the question. Miss Muriel Kent had not very much to say for herself.

It was clear that she had never been to any place where it was a "score" to have been. She had not studied music at Leipzig, nor languages at Paris; she had not even graduated at Newnham, nor at Girton. Neither did Lady Harlow's new applicant refer to any dignity of the Church or State as a backer and supporter. A very modest reference was made to an unknown lady, and a very simple list of qualifications was drawn up.

Nevertheless, Lady Harlow could not dismiss the idea from her mind that this was the person of whom she was in search, and at length, in an unwonted fit of irrationality, she came to a decision. For once she would act upon impulse.

"I will see her before I see anyone else," she resolved. "At least I can but see Miss Muriel Kent; and if she seems as though she would suit, then I shall be saved the trouble of interviewing all these others." Having arrived at which conclusion, the speaker rapidly indited a few lines, appended the direction, "Miss Muriel Kent, Hope Road, Addison Road, West Kensington" ("I thought all Kensington was 'West,'" murmured she, as she did so), and ringing the bell, she then despatched the footman to the nearest pillar box, with injunctions to look which clearance the note would be in time for.

"Really her hand is very like my own," observed Lady Harlow, as she took up the young stranger's letter once again. "I do hope Miss Muriel Kent will do for me; for if there is one thing I care for more than another it is elegant penmanship."

Even the dusty labyrinths of West Kensington wore something of a cheerful aspect on the bright May day in question. Even the air, which later in the year would grow to be oppressive, and the sunlight which would become a glare, were cool and pleasant, while countless little rows of trees put forth their wealth of buds, and a sprinkling of pale green met the eye at every turn.

In the window of one of the smallest houses in the neighbourhood sat two girls, half in, half out. Thus they had been sitting for some little time, and it was apparent that a watch of some sort was being kept. Every few minutes one or other would stretch her neck to its furthest possible length, and strain her eyes in a given direction; and every now and again the one who did so would exclaim: "I see him—I am sure I do!" with a sudden eagerness, which as suddenly would expire with a sign of disappointment. "It wasn't him after all."

At length, however, it appeared as though success were really about to crown patience and endurance. "He really is coming now!" observed the same speaker, with an air of breathless satisfaction. "He is popping in and out—and popping every moment closer to us. Postmen cover the ground quickly; I must say that for them. There he pops out again! He is only two pops away from us now, mother," to a lady who sat at work within. "Aren't you excited, mother? I tell you the posty is only two—now he is only one away!—he will be here immediately"—the syllables died from the speaker's tongue—"he—he—Oh, Muriel, he is actu-

ally coming!" cried she, slipping off the window-seat and flying round to the front door. The afternoon postman was indeed ascending the outer doorsteps.

"Poor Margy, she is so sanguine!" smiled and sighed the girl's mother, whose needle had not paused for a moment meanwhile. "Because the postman comes she is convinced he brings a letter for you—and should there be a letter for you, she will be positive it is from Lady Harlow—and if it is from Lady Harlow, she will look upon your engagement as a matter of course."

"I know," said Muriel, gently. Poor girl! she knew only too well.

"Still, mother," she hesitated—then murmured, "it is good always to hope; if we lose hope, we lose all we have left, Margy helps us both!"

Something almost like a scream from without here made the speaker break off short. The front door had shut, the postman had pattered down the steps; in flew Margy, with a large square envelope in her hand.

"It is—it is!" were all the words for which she had breath.

"Now, Margy, my child," remonstrated Mrs. Kent, faintly smiling, "you are only preparing a disappointment for yourself, and think how many we have had already! Be reasonable, dear child. See, you have made poor Muriel quite pale. It is too bad to throw yourself into this wild state; and you know how it will be if, after all, there is nothing to be distracted about."

"Open it—open it!" cried Margy, still on the tiptoe of expectation. "If I am not to be distracted, tell me quickly, let me know that it is all over—that Eaton Square will have no dealings with Hope Road—that Lady Harlow has got another governess. Bless me, if she has, she has written enough about it—three sides of a sheet, and"—suddenly sobered, with the tone of her whole voice altered, Margaret Kent stood motionless on the spot where she had been dancing up and down before, while to the exuberance of her previous spirits there succeeded a hush of almost petrified suspense.

"Is it—all over?" she muttered, huskily, at last. "Muriel, you might just say if it is all over? Or—or what?"

"It is not 'all over'—certainly not all over—as far as I can make out; but it is so incoherent and illegible"—poor Lady Harlow!—"I will try and read it aloud," said Muriel, whose colour was now coming and going fast. "Listen, dear mother, there really is something in this. It is from Lady Harlow."

("Of course we knew that," from Margy, in parenthesis.)

"And she says she has innumerable applications."

(Margy, irrepressibly, "She is welcome to them all.")

"But she fancies that I may suit her in some ways better than the rest," proceeded her sister, looking on, "and—oh, dear me! what is all this about? I cannot make out this sprawling hand. It looks pretty, but it is most difficult to read. Something about a French mistress, and their own music master. She goes into it all, mother, and she requires a personal interview; and oh dear! Oh, Margy! listen to this—reading—"Can you possibly call this evening between five and seven o'clock?" Oh, Margy! what a blessing my bonnet is trimmed!"

Margy was a solemn as an owl.

"Well?" exclaimed her sister, looking up, while a soft radiance overspread a cheek which was scarcely so round and youthful as it should have been. "Well, dear? You see it has come—at last. Mother, it has come at last."

The next moment, with a burst of tears, Muriel Kent had thrown herself on her knees beside the little horsehair sofa, and hidden her face in her mother's lap.

Margy glanced at her sister and walked to the window; but she saw nothing as she stood there, and did not know that she was trying to hum a tune.

(To be continued.)

### THE MISSIONARY WORLD.

#### THE SCOTCH PRESBYTERIAN CHURCH AT BLANTYRE, AFRICA.

The Church of Scotland commenced a mission on the Shire Highlands, in the vicinity of Lake Nyassa, in East Central Africa, in 1875. The first seven years were years of pioneering, of trial and of disappointment, but the seed was not sown in vain, and now they have a flourishing mission at Blantyre, and a church building which might be a cathedral building in London or New York.

The building was erected by funds specially contributed for this purpose. It was built from the plans of Dr. David Clement Scott, the missionary in charge, erected by free native labour, and dedicated May 10, 1891. The whole length of the Church is 106 feet, the breadth from aisle wall to aisle wall thirty feet, and the height to the crest of the roof thirty-seven feet.

It is like a miniature cathedral, with beautiful apse, dome, double-towered west front, and many graceful adornments. The natives baked the bricks, made the lime, hewed the timber, and did everything that a skilled labourer at home would do. All the materials were found on the spot, except the internal fittings, the glass and some portions of the roofing. It is said to be the handsomest church in Africa, and cost \$5,000. The windows are mostly memorial windows of stained glass, and most of the fittings were presented. It is the first permanent church in Central Africa.

The church is "often crammed and people outside." A school is maintained with over three hundred pupils, many of these being sons of chiefs.

The pupils are entirely under the care of the missionaries, and so much do the lads like the life they lead that they often spend their holidays at Blantyre instead of going home. The missionaries are thoroughly practical men. They teach the youths handicrafts of all kinds, as well as educate their tastes and their moral sense. English games are in vogue. Many of the pupils when they leave, build good houses for themselves in the neighbourhood of Blantyre, marry one wife, and otherwise show that their training has been to some purpose. Among the young men now

being trained there are fourteen evangelists, who conduct services in addition to their regular work in the school. The mission is a glad surprise.

UGANDA AND ITS RULERS.

The kingdom of Uganda, sometimes called Buganda, lies along the north and north-east sides of Lake Victoria Nyanza, in East Central Africa, and has a territory exceeding 70,000 square miles, and a population estimated at from three to five millions. The people are of the Bantu negroid stock, and are called Waganda. In religion they are heathen originally. Some have become Mohammedans and others Christians.

The inhabitants are divided into three great classes: 1. The "Bateka," hereditary owners of the soil, of Galla stock. 2. The "Bakopi," or peasantry, freemen of Bantu stock, mainly agriculturists, with the right to serve or leave any masters, but bound to follow them to the wars, receiving in return one or more wives and protection. 3. The "Badu," or slaves, who have no rights, and two or three of whom are owned by each peasant. They are mostly secured by raiding the surrounding lands.

When the country was first visited by Stanley, Mtesa was king, and the report made by Stanley on his return to England was such that the English Church Missionary Society sixteen years ago sent missionaries there, and has ever since maintained the mission at an expense up to the present of over \$1,000,000. Last year it reported over five hundred baptized adherents. The Roman Catholics have also a strong mission here.

The British Government has lately appropriated the money to pay for the survey of a railroad from Mombasa on the coast to Lake Victoria Nyanza, and the country is now under British control.

The *Church Missionary Gleaner* for February, 1892, furnishes the following account of events:—

King Mtesa died in October, 1884, and he was succeeded by his son, Mwanga, then but eighteen years of age. As a lad he had several times visited the Protestant missionaries, and had promised if he ever became king to show them favour. The sudden elevation, however, seems to have turned his head. Former friendship and promises were forgotten, and he at once took up an attitude of antagonism toward the missionaries whom his father had, on the whole, protected. The next year witnessed the death of the three boy martyrs, the first Christians who suffered; then came the murder of Bishop Hannington, and the next year broke out the awful persecution in which two hundred converts, Romanists as well as Protestants, met their end by torture and fire.

But in October, 1888, came the revolution which drove Mwanga out of his kingdom, and decreed liberty of worship to both Christians and Mohammedans. Mwanga fled to Magu, on the southern shore of Speke Gulf, to the south-west of the lake. Here he became virtually a prisoner in the hands of the Arabs, and dared not avail himself of Mackay's kindly offers of protection if he would come to Usambiro. At length, however, he managed to escape to the French Romanist mission station at Ukumbi, and there he made the nominal profession of Christianity.

Meanwhile a second revolution drove the Christians from Uganda, the power being seized by the Mohammedans, and Kiwewa, failing to satisfy their demands, was murdered, and his brother, Kalema, placed on the throne. The Christians, who at first took refuge in Ankoli, a dependent state, to the west of Uganda, eventually sent for Mwanga, and, after some fighting, the Mohammedan party was driven out and the deposed king was, in October, 1889, reinstated in his kingdom. His brothers and sisters had all perished, and on the death of Kalema, Mwanga was left the only remaining child of the great Mtesa.

But the strength of Uganda had been broken and the country brought to a deplorable condition. It was with great difficulty that the chiefs and their followers managed to keep off the Mohammedans and maintain the king in possession of his throne, and foreign help became desirable. Mwanga, who had already accepted a flag sent him by the British East Africa Company, grew impatient at the non-arrival of their agents, and signed a treaty with Dr. Peters, professing himself the vassal of Germany. When Messrs. Jackson and Gedge, of the British East Africa Company, arrived, they met with but a cold reception. This matter was, however, set right by the Treaty of Berlin, signed on July 1, 1890, by which Uganda was included in the territory reserved for the exercise of British influence.

Toward the end of the year Captain Lugard arrived with a small force on behalf of the company, and since then he has built a fort, has several times defeated the Mohammedans, and saved the kingdom of Uganda from utter overthrow.

There is now entire liberty of conscience and of worship in the country, although Mwanga, of course, favours the Romanists, who form a large party in the State.

The *May Church Missionary Intelligencer* says that the following telegram from Zanzibar, dated April 19, appeared in the *London Standard* of April 20:—

"In the war which is raging in the kingdom of Uganda, which is within the British sphere of influence in East Africa, the Roman Catholic party, headed by King Mwanga, has killed the most important chieftain of the Protestant party. Captain Lugard having interposed to restore order,

the Catholics eventually took to flight. The Algerian (Catholic) Mission was attacked, but was unable to avail itself of the protection offered by Captain Lugard. The bishops, priests and a large following escaped to an island, where they were attacked by the Protestants, and a sanguinary conflict took place. Six priests who were taken prisoners and roughly treated were rescued by Lugard. The bishop and one priest escaped to Bikoba. King Mwanga has been deposed, and Captain Lugard nominated his successor."

A FEW MISSIONARY FACTS.

The *Crusader*, a monthly journal, contains the following striking array of missionary facts:—

To Churches that have rediscovered Christ, an outburst of fresh missionary enthusiasm is only natural. The Church of England Missionary Association has decided to send 1,000 more agents into the field. The Baptists and London Missionary Society are each asking for 100 additional recruits. The Churches are receiving a new baptism of the missionary spirit.

A Russian officer, a few months ago, reported with dismay that the Japanese nobility were secretly Protestant Christians, and only waited for the Mikado's example to avow themselves.

In China, the question "Confucius or Christ which?" is occupying the minds of the thinking portion of the Celestials. The scale, which has hitherto turned emphatically in favour of Confucius, now shows some signs of at last turning in favour of the Nazarene.

In India, an official report of the Madras Government predicts that if the present tendency be maintained for another generation, the preponderance in the professions and high economic callings of India will belong to the native Christian community.

The cultured followers of Buddha are by thousands beginning to see a beauty in the Mystic of Galilee, which, before, they had blindly refused to behold.

In Central Africa, from Zanzibar on the east coast and from the Congo Mouth on the west coast, each year the lines of Christian work are extending towards the centre of the Dark Continent, till at last they shall meet. Where there was not a single native Christian fifteen years ago there are now thousands, and most of these tried by bitter persecution. The prows of missionary steamers are ploughing the virgin waters of Central African lakes and rivers, bearing on board ambassadors for Christ on the King's business, scotching the cursed slave trade as they ply. Mackay, of Uganda, tells us how the dusky children of Ham gladly hear of "Isa," and Stanley conveys the urgent appeals of powerful chiefs to the English Churches for "white men teachers to talk to us of Isa."

The Christians of the Pacific Islands who, but comparatively few years ago, were cannibals, now, at their own expense, send men to the less favoured islands of Polynesia to tell the story of the Cross. New Guinea and New Hebrides almost outrival the work in Madagascar.

WHAT STRONGER PROOF

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in, telling of marvellous cures it has effected after all other remedies had failed? Truly Hood's Sarsaparilla possesses peculiar curative power unknown to other medicines.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

GLIMPSSES ALONG THE CANADIAN PACIFIC RAILWAY.

A handsome portfolio, containing twelve mountain views of superb finish, size 8x10 inches, can be purchased from news agent on train, or at hotels and principal ticket offices, for \$1.50. Each view is equal, if not superior, to the best photograph. Mountain Series A contains the following views: The Three Sisters, Bow River Valley, Banff Springs Hotel, Kicking-Horse Canon, Hermit Mountain, Rogers' Pass, Ice Grotto, Great Glacier, Great Glacier of the Selkirks, Albert Canon, Fraser Canon, near Spuzzum, Indian Salmon Camp, Yale, B.C. Indian Series A will shortly be issued. Price, \$1.50. Large views, 22x28 inches, suitable for framing, will be sold for \$1 per set of three.

SOME HEAVY BELLS.

It affords us pleasure to record the fact that the Buckeye Bell foundry has lately supplied some of the finest buildings in the country with their magnificent bells. The Cincinnati City Hall has lately secured one of 4,500 lbs., the Carew Building, of same city, received two aggregating 4,000 lbs., and the handsome new court house at Mobile, Ala., a duplicate of those of Carew Building. The court house at Dallas, Tex., a duplicate of the Cincinnati City Hall bell. The high school, Mansfield, Ohio, received a 4,000 lbs. bell. These are only a few instances, as many more might be cited to show the diversity of sections to which they go, among which we name but a few. A 2,200 lbs. bell to Nova Scotia; 2,500 lbs. bell to Maine; several of lesser weight to Connecticut, Massachusetts, New York; a 3,500 lbs. bell to Pt. Townsend, Wash.; a 2,100 bell to same place, besides a number of fine peals of bells to Hamilton, Ohio, Cedarburg, Wis., Fairmount, Ohio, and so the list might be extended. These are sufficient to show that the Vanduzen & Tift Co., Cincinnati, Ohio, are making and supplying many of the finest bells in the country, and giving full satisfaction to every purchaser. They have also completed their new bell foundry, and equipped it with every modern appliance necessary to turn out the finest and best class of work, thus evidencing that they are abreast of the times. Their bells are of superior quality and workmanship, and our people will always secure good work and faithful service at their hands. The firm have now one of the largest bell foundries in the country, and rank the very highest in the business.

Sabbath School Teacher.

INTERNATIONAL LESSONS

June 26, 1892.

MESSIAH'S REIGN.

Ps. lxxii. 1-19.

GOLDEN TEXT.—All kings shall fall down before Him; all nations shall serve Him.—Psalm lxxii. 2.

INTRODUCTORY.

The authorship of the seventy-second Psalm is ascribed to Solomon. Its imagery and aspirations fit into the time, character and circumstances of Solomon's reign. The most peaceful and prosperous period of Israel's history was during the time that Solomon filled the throne. The boundaries of the kingdom had been greatly extended by David, the development of its resources, the promotion of commerce and splendid public buildings were erected by his son. That this Psalm refers only to Solomon and the grandeur of his kingdom has never been maintained. It is distinctly recognized as descriptive of the character and reign of the Messiah and was so understood by Jewish scholars.

I. The Messiah's Kingdom.—The king for whom this prayer is made is the Messiah of the Old and Jesus Christ of the New Testament. Solomon's reign opened with a prayer for the bestowment of wisdom. His prayer was granted. Here also it is the prayer of the Psalmist "Give the King Thy judgment, O God." The decisions he was to render and the course he was to pursue were to be in harmony with God's wisdom. His decisions were to be just, and his policy was to be righteous. The Psalm is prophetic of the character of Messiah's reign. "He shall judge Thy people with righteousness, and Thy poor with judgment." The nation that comes nearest to this description has attained to the highest degree of civilization. Even in the most advanced Christian nations this equality of judgment to all, whether rich or poor, is not always meted out, but in Christ's reign, there will in the administration of justice be no respect of persons. In that time peace will prevail. Righteous government leads to peace, prosperity and happiness. Prominence is given to the idea that it is the prerogative of the greatest of the kings on the earth that He will specially protect the poor, the helpless and the destitute. His reign is to be righteous; it is also merciful. There is no room in His Kingdom for the oppressor. Either he is made human and generous, or he is removed out of the way.

II. The Permanent Character of Messiah's Kingdom.—Natural imagery abounds in the Psalm and it fittingly expresses the character of Christ's reign. His kingdom is to continue as long as the sun and moon. Existence on this earth is dependent on the continuance of the sun. If the sun were removed then life on earth would be no longer possible. The figure then is equivalent to the statement that the reign of the Messiah will be eternal. Its principles are those of eternal righteousness, and for these under the government of the King of kings there is no overthrow. Reverence and love for God shall prevail. "They shall fear Thee." Imparting blessedness will be the purpose of Christ's sovereignty. "He shall come down like rain upon the mown grass." Under the scorching heat of the warm sun the roots of the grass that has been cut are exposed, and but for the timely and refreshing rains would soon wither. So Christ bestows His spirit in all His refreshing and comforting influences. The righteous, peaceful, and prosperous character of Christ's kingdom is again declared in the prophetic words: "In His days shall the righteous flourish and abundance of peace while the moon endureth."

III. The Universality of Messiah's Reign.—The world-wide kingdom of Christ is asserted in the saying "He shall have dominion from sea to sea." The Mediterranean was the western boundary, and the kingdom was to cover every land from ocean to ocean. The river Euphrates is meant when the Psalmist speaks of "the River." The terms used imply that the Messiah's kingdom was to be co-extensive with the habitable globe. "The blessings of His kingdom are to be everywhere experienced. The dwellers in the remotest wilderness will not be beyond His beneficent sway. Those that determinedly oppose His rule shall be overthrown. "His enemies shall lick the dust." The greatest and the remotest kingdoms of Solomon's time are employed to denote the homage of all the kingdoms of the world to Christ's kingdom, the kingdom of righteousness and peace. Tarshish, supposed to be a Spanish commercial city, and Sheba and Seba representing the African and Asiatic powers, "yea, all the nations shall serve Him." The highest uses that all the resources of civilization can be put to make, them subservient to the promotion of Christ's kingdom. All inventions and improvements of modern times are but instrumentalities for the advancement of that reign of universal righteousness for which so many look wistfully. The Psalmist repeats that it will be the chief glory of Christ's reign that the poor, the despised and oppressed will find in Him their sympathetic deliverer. He will bring them a complete salvation. He will redeem them from deceit and violence, and their blood shall be precious in His sight. For the coming of this kingdom men everywhere pray. Christ Himself has taught us to pray "Thy kingdom come, Thy will be done on earth as it is done in heaven." For all the manifestations of His blessed rule men will continually praise Him. They will love, serve and worship Him whose kingdom is an everlasting kingdom and whose sceptre is a sceptre of righteousness. Again, the abundance and prosperity that shall prevail when the predictions in this Psalm are fulfilled are referred to. From an apparently small beginning, from the handful of corn, there comes the magnificent harvest that while the grain is ripening the fields wave like the forests of Lebanon. In country and city there would be abounding prosperity. The Psalm conveys the same truth that the Apostle teaches when he says "Godliness is profitable unto all things, having the promise of the life that now is and that which is to come." This earth can only reach its best when Christ becomes its undisputed sovereign. And the earlier Gospel promises will be fulfilled in Him. "And men shall be blessed in Him and all nations shall call Him blessed. Then follows the ascription of praise with which the second part of the Book of Psalms closes.

PRACTICAL SUGGESTIONS.

We should hail with delight and pray earnestly for the coming of Christ's kingdom.

If we would be Christ's faithful subjects we must obey the laws of His kingdom now. Those who oppress and despise the poor and helpless are not good subjects of that kingdom.

It is also our duty to consecrate the means God in His goodness gives us for the advancement of Christ's kingdom over all the world.

The Duchess of Westminster opened the new Grosvenor Ward for children in the London Temperance Hospital, the cost of which has been \$6,250. Lady Henry Somerset, Mr. Wilson, M.P., and several other distinguished visitors were present at the ceremony.

The merit of Hood's Sarsaparilla is not accidental but is the result of careful study and experiment by educated pharmacists.

(From a letter of Marion Harland's, written February 5, 1892.)

"A like quantity of

**Cleveland's**

Baking Powder goes further and does better work than any other of which I have knowledge. It is therefore cheaper."

*Marion Harland*

**"August Flower"**

Mrs. Sarah M. Black of Seneca, Mo., during the past two years has been affected with Neuralgia of the Head, Stomach and Womb, and writes: "My food did not seem to strengthen me at all and my appetite was very variable. My face was yellow, my head dull, and I had such pains in my left side. In the morning when I got up I would have a flow of mucus in the mouth, and a bad, bitter taste. Sometimes my breath became short, and I had such queer, tumbling, palpitating sensations around the heart. I ached all day under the shoulder blades, in the left side, and down the back of my limbs. It seemed to be worse in the wet, cold weather of Winter and Spring; and whenever the spells came on, my feet and hands would turn cold, and I could get no sleep at all. I tried everywhere, and got no relief before using August Flower. Then the change came. It has done me a wonderful deal of good during the time I have taken it and is working a complete cure."

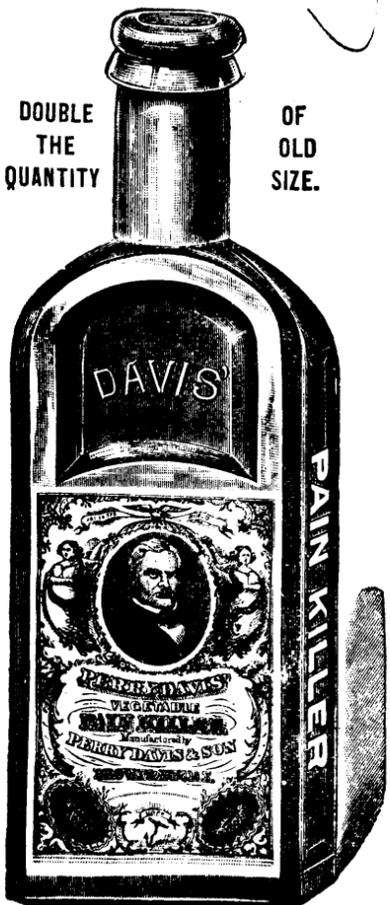
G. G. GREEN, Sole Man'fr, Woodbury, N.J.

**JUST OUT!**

HAVE YOU SEEN IT?

THE BIG BOTTLE

**PAIN-KILLER**



DOUBLE THE QUANTITY OF OLD SIZE.

Old Popular 25c. Price.

**Ministers and Churches.**

REV. P. STRAITH, Innerkip, delivered a sermon to the Foresters on Sabbath week.

THE Rev. Malcolm Macgillivray, of Kingston, goes for a three months' trip to Europe, his health having been poor lately.

THE Rev. Mr. Craig, Deseronto, was recently presented with a piece of plate by the Warwick congregation, Bermuda, as a slight acknowledgment of his services.

THE Rev. R. N. Grant, Orillia, preached in Knox Church, Hamilton, Sunday week, morning and evening, and in the afternoon addressed the men's meeting of the Y.M.C.A.

OWING to Dr. Campbell, of Collingwood, having left for British Columbia, the Rev. Mr. Leishman, of New Lowell, preached there Sabbath week and declared the pulpit vacant.

THE choir of Westminster Church, Toronto, which, under the leadership of Mr. A. M. Gorrie, has become one of the best in the city, held a very successful "Service of Praise" on Thursday evening last.

FOUR new elders have been elected in St. Andrews Church, Carleton Place: Messrs. D. Carmichael, J. F. Gram, Robert Latimer, jr., and James Gillies. The services of ordination will be held on the 19th.

THE many friends of the Rev. Dr. Warden, Montreal, will be pleased to learn that Mrs. Warden, who has been seriously ill for the past six weeks, has now passed the crisis, and is, it is believed, on the way to recovery.

A MEETING of the congregation of the Presbyterian Church, Vankleek Hill, will be held on the last Monday of June to select a minister in the place of Rev. D. McEachren, formerly of Vankleek Hill, but now of Dundee.

MR. D. A. FOWLER, son of the Rev. R. Fowler, Erin, passed the second year course at the University, taking second class honours. He left last week to take charge of a station in the Presbytery of Kingston for the summer.

THE building committee of the new Presbyterian church at Tavistock are to have an entertainment on Friday evening next, at which Miss Coleman, the talented elocutionist from the Philadelphia School of Oratory, is to be the chief attraction.

THE Rev. Jno. Davidson, late of Alma, has accepted a call from Bothwell, Florence and Sutherland's Corners. The salary promised is \$800 per annum and the free use of a manse. The induction will take place at Bothwell on Thursday, 23rd inst., at 2 p.m.

THE regular communion service was held in the Georgetown and Limehouse Presbyterian churches Sunday, June 5. Both services were conducted by Rev. D. M. Buchanan, the pastor. The combined attendance was the largest yet held. Sixteen were added to the Church.

THE Rev. R. Hamilton, Motherwell, has returned from his trip to the Holy Land looking much benefited from his oriental visit. This week he attends the Presbyterian Assembly at Montreal. His son, the Rev. Alexander Hamilton, who has been supplying his pulpit for some time past, during his father's absence, goes with him.

THE Women's Christian Guild, of Toronto, will be glad to hear from any young woman in the country desirous of engaging in domestic work. Good girls can be provided with comfortable homes and good situations in and around the city, by sending their names to the Employment Bureau, Y.W.C. Guild, McGill St., Toronto.

THE Rev. Mr. Whiteman conducted a most unique and instructive children's service last Sabbath morning at St. Johns Church, Port Perry, which was tastefully decorated for the occasion. Apparently these young members of the congregation entered into the spirit of the meeting, as all were very attentive and quiet throughout the service.

A JOINT meeting of the Session and Board of Management of St. Andrews Church, Strathroy, was held recently to consider proposals for the extinction of the debt on the church. After careful discussion it was decided to canvass the congregation and submit a plan, which will accomplish the desired object within five years without laying a heavy burden upon any section of the congregation.

THE Rev. T. A. Cosgrove, B.A., has been settled amongst the people of the First Presbyterian Church, St. Mary's, for one year. The anniversary of his induction was celebrated on Monday evening, 30th ult., in a very pleasant manner. A free social was held in the basement of the church, refreshments served and an interesting programme presented. Mr. Cosgrove was assured that the pastoral relation of the year just closed has been of great pleasure and profit to his people.

THE Rev. J. R. MacLeod's pastorate of Kingsbury for twelve years was brought to a close on the 5th inst., when he preached his farewell sermon to his attached flock. The following day he took his departure for Three Rivers, to which he has been called, followed by the good wishes of the whole community. Previous to his departure the congregation gave renewed proof of their appreciation of his services. Mrs. MacLeod was presented with an elegant silver ice-pitcher from the New Rockland W. C. T. U.

THE Rev. R. Johnston, of Lindsay, conducted the sermon in the Presbyterian church, Oakwood, on Sabbath, 5th June, and a good congregation was in attendance. Although the weather was threatening before the hour of service, an able discourse was given and much valued by the attentive congregation. The last supper was commemorated, many partaking of the emblems. The subject of the sermon, "Come, for all things are now ready," was set forth in a plain and practical way and made easy to understand.

THE *Almonte Gazette* says that a letter has been received from Miss Maggie Scott, who left Ottawa about two years ago to engage in missionary work in China, stating that her health had become so impaired that she has decided to give up the mission and return home. The letter further stated that she would sail the 30th day of May and would arrive here towards the end of this month. It is thought that she will not again be accepted as a missionary to China unless her health greatly improves, but will be allowed to continue work in Ottawa.

DR. GHOSH-EL-HOWIR, of Palestine, preached in the First Presbyterian Church, East Williams, recently, and delivered two lectures on the Holy Land, its customs, etc. Dr. Howie said that as long as Mohammedanism is the State religion and maintained by law, the evangelization of Turkey in Persia must be extremely difficult. Dr. and Mrs. Howie appeared in Arab costume and showed a variety of pictures and other articles, which made the description of the land very real. Dr. Howie is announced in North Caradoc Presbyterian church, on June 16 and 17.

MRS. NICHOL, wife of the Rev. F. O. Nichol, missionary at Mistawasis, N. W. T., is in Ontario just now. She addressed the Sabbath school of the First Presbyterian Church, Port Hope, on the afternoon of Sabbath, 5th June inst., and on the Monday following she addressed the Women's Foreign Missionary Society in their hall, Port Hope, at a reception held by the Society in her honour on the subject of the mission at Mistawasis. Mrs. Nichol's addresses were very pleasing and attractive, and showed that very good work is being done on this reserve for the poor Indian.

THE Rev. M. P. Talling, B. A., pastor of St. James Church, London, and Miss Mary A., daughter of Mr. William Cooper, 148 Berkeley Street, Toronto, were married on Tuesday week at 8.30 a.m., in Cookes Church, this city. The ceremony was performed by Rev. William Patterson, pastor of the Church, assisted by Rev. Professor Gregg, Pennsylvania. The bridesmaid was Miss Kate L. Clarke, and Mr. W. E. Earle, of the Earle Publishing House, St. John, N. B., supported the groom. The young couple will spend their honeymoon in Nova Scotia and New Brunswick.

THE Rev. James Todd, of Phillips, Wis., and formerly of Minnedosa, Man., has been appointed a Synodical missionary of the Presbyterian Church in the Synod of Wisconsin. Mr. Todd was licensed and ordained by the Presbytery of Winnipeg, and spent seven years as a pioneer missionary chairman of the Home Mission Committee of the Presbyteries of Brandon and Minnedosa, and a member of the Home Mission Committee of the Synod of Manitoba and the North West. He not only helped on greatly the mission work in Manitoba, but it has also helped to make him, by fitting him in a large measure for the office to which he has been appointed.

THE Owen Sound Presbyterian Woman's Foreign Missionary Society held its semi-annual meeting in Chalmers Church, Keady, Wednesday afternoon, June 8th. Over forty ladies came from different Auxiliaries in the Presbytery, as well as some from the adjoining Presbytery of Bruce. Two ladies who attended the annual meeting in Toronto gave full and interesting accounts of what they heard there. The chief feature of the afternoon's programme was a model Bible reading by Mrs. Rodgers, of Crawford. The attention given to all she said showed how much the need of some such instruction was felt by those who bear the responsibility of conducting Auxiliary meetings. Miss McLean, of Guelph, being present was invited to address the ladies, which she did. All in attendance agreed that the first semi-annual was a decided success and no longer a venture.

ON Monday evening, the 30th ult., Miss Bruce was made the recipient of a handsome gold watch and chain, the gift of the congregation of the Waterloo Presbyterian Church, in recognition of her many faithful services in carrying on the different branches of the work of the congregation since its organization, and it may be said that long before the formation of the congregation Miss Bruce carried on the Sabbath school, and to her untiring energy is due in a large measure the marked success of the work since the formation of the congregation. The watch is a beautifully designed hunting case, fully chased, and monogram on outside. The inscription on the cap reads as follows: "To Miss H. A. Bruce from the congregation of the Waterloo Presbyterian Church, for her faithful services, 1892"

THE new church at Louth, under the pastorate of Rev. W. A. Reid, was dedicated on the 5th inst., Professor McLaren, of Knox College, occupying the pulpit in the morning and Mr. Chestnut, of St. Catharines, in the afternoon. All the services of the day were largely attended, the collections amounting to the creditable sum of \$213. The church, which is new and artistic in its architecture, holds over 200, and the cordial way in which subscriptions have been given towards its erection speaks well for its future prospects. The Ladies' Aid Society of the Church furnished it throughout, and many who did not subscribe added materially to the edifice a success. On Monday evening a concert was held, at which J. H. White, of the well-known White brothers, was the chief attraction; the entertainment was the best ever held in the district and was marked by an endeavour to raise the general tone of the attractions ordinarily presented. There are now forty-five communicants on the roll of Louth Church, no fewer than thirty being added at last communion.

THE semi-annual meeting of the Young People's Christian Endeavour Society, of Carmel Presbyterian Church, was held last week, when the following officers were appointed for the next half year: President, Mrs. J. S. Henderson; Vice-President, Mr. D. Buchanan; Secretary, Miss Simpson; Treasurer, Mr. R. Carlisle. Lookout, Devotional,

Prayer-meeting, Sunday School and Floral Committees were also elected. The blessing of the Master has rested upon this Society since its establishment, and the total membership is now 115, sixty-five of whom are active members. Between forty and fifty names have been added to the roll within the past few months. The value of such a Society in any community is inestimable. Not only are many led to a saving knowledge of the truth, but are also prepared for taking part in public worship. Through its instrumentality many names are being added to the Church roll.

THE ordination and induction of Rev. J. R. McFarland took place in South Mountain Church on Tuesday afternoon week. Rev. Mr. Graham, of North Williamsburg, preached a practical sermon. Rev. Mr. Scott addressed the minister, giving much feeling advice. Rev. Mr. Higgins gave the people a stirring address on their duties. Rev. A. McWilliams, ex-pastor, accompanied his successor to the door where both received most cordial greetings from the large congregation. Heckston congregation turned out well. In the audience were Mr. and Misses Reids, Reid's Mills; Clark and Miss Hyndman, Hallville; Thomas Johnston and family, Chesterville; Mrs. A. Cummings, Buckingham, Que.; Mrs. R. Magee, South Gower; and Messrs. Johnston and Robertson, West Winchester. The hospitality of the South Mountain friends could not be surpassed. The choir sustained its high reputation, and the whole service was most appropriate and edifying. Rev. J. G. Potter, B.A., Moderator of the Presbytery, ably presided and conducted the ordination and induction services. The call was most cordial; all the surroundings would indicate, with the blessing of God, a most successful pastorate.

A CORRESPONDENT of the *Truro Sun* writes that at DeBert, N.S., Presbyterian church on Wednesday evening, June 1, a most pleasant, interesting and edifying meeting was held under the auspices of the Onslow and Folly Village branches of the Christian Endeavour Society. There was a good attendance and great attention and interest was manifested both by the young and the old. The meeting was presided over by Miss Forbes, of Onslow, whose wisdom and tact was much admired. Miss Fleming, of Folly Village, presided at the organ. The subject of the study for the evening was "What has God revealed?" The members took a lively interest, and deserve great credit for their ready, racy and thoughtful remarks. The Rev. J. Stevens addressed the meeting on the words "What do ye more than others?" After an hour's pleasant fellowship and instruction, the rules of the Society were read by members, and the president explained and answered questions. On the motion that a Christian Endeavour Society be formed, a show of hands was taken, and a sufficient number expressing their wish in this way, the president requested them to come forward and enroll.

THE Rev. Mr. McLean, of Blyth, preached anniversary sermons in St. Andrew's Church, Bayfield, on Sunday week, June 5, when large congregations were present, both morning and evening, and were much pleased by the excellent discourses delivered. The choir of young ladies led the singing services excellently. On Monday evening a large audience assembled at the Town Hall, where the tea-meeting was held. This was a grand success. A bountiful supply of good things was provided, and after full justice had been done to them a splendid programme was rendered. Rev. Mr. Henderson, the pastor, gave a most satisfactory report of the present standing of the church. Revs. McLean and T. G. Newton made short addresses. A choir composed of members of Knox Presbyterian Church and North Street Methodist Church choirs, of Goderich, rendered choice music in the way of solos, quartettes, choruses, etc. Miss Grace Johnston gave two recitations in a most creditable manner. Miss Graham's solos were most pleasing, as

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were Mr. Belcher's bass solos. On Tuesday evening a social was held, when a pleasant time was spent by the young folks. About \$35 clear were realized, which goes towards purchasing a library for the Sabbath school.

KNOX Church Sunday School, Toronto, after undergoing considerable repairs, was re opened last week. The superintendent of the school, Mr. Mc-Ains, presided, and on the platform were the pastor, Rev. Dr. Parsons, Mr. Blaikie, Mr. W. B. McMurrich, Mr. Mortimer Clark, and Rev. Mr. Currie, returned missionary from Africa. The chairman in his opening remarks referred to the great change that had been made in the school-room by the alterations. Formerly it was one large room, but now a gallery had been put in, and the room could be divided into eight separate classrooms by means of sliding doors. The whole room had been repainted, papered and carpeted, and presented a very cosy appearance. The alterations to the room had cost something like \$4,000. Short addresses were also delivered by the other gentlemen on the platform, who all had something congratulatory to say about the school. Mr. George Smith, superintendent of the Dundas Street Mission, in connection with Knox Church, and Mr. Cockshutt, one of the committee in charge of the alterations, also spoke. Several selections were rendered during the evening by the choir of the Young People's Association. After the addresses were finished the audience adjourned to the lower room where refreshments had been provided by the young ladies of the congregation.

THE twenty fifth anniversary of the pastorate of Rev. C. Mackeracher over the English River and Howick congregations was celebrated on June 5 by special services, held in the churches, Dr. MacVicar preaching. The sermons were characterized by eloquent language and lofty sentiment. Although the weather was unfavourable, a large number attended, showing their interest in the occasion. On Monday evening a sacred concert was held in the church at Howick, preceded by a bountiful repast in the temperance hall, given by the ladies of the congregation. Several speakers were present, including Dr. Watson, Rev. Messrs Morison, Heine and Whillans, and Mr. Wm. Drysdale, of Montreal, who all made a few remarks appropriate to the occasion. The addresses were interspersed with music by the choirs of the two congregations, Mr. Heine also favouring the audience with a solo. Letters apologizing for absence were received from Dis. Campbell and Smyth, and Rev. Messrs. Boyd, Waddell, Rowat, Bennett and Meikle. The audience completely filled the church and seemed deeply interested in the proceedings. The chief feature of the evening was the reading of an address and the presentation of a gold watch to Mr. Mackeracher and a well-filled purse to Mrs. Mackeracher, to which the pastor replied in feeling and affectionate language.

ANOTHER year has flown into the past in the annals of St. Andrew's Church, Peterboro', and it has been a year that has been marked by success in things spiritual and things temporal. The anniversary occasion was marked by special services held on Sunday, at which Rev. Dr. Jackson, of Galt, delivered the discourses. The rev. gentleman is a man of thought and his sermons are marked by earnestness and instructiveness while he possesses no small gift of eloquence. His anniversary efforts were exceedingly able. The church, always handsome in the interior, had its appearance enhanced by the presence of many beautiful flowering plants, tastefully arranged before the pulpit and around the choir gallery. Then the services were also beautified by special singing of a most creditable character. The choir rendered an anthem at each of the services and did so with excellent effect. In the evening anthem, Mrs. Jones and Miss Heubeck took the solo in good voice. In the morning a quartette was charmingly rendered by Miss Heubeck, Miss Harris and Messrs. Ketcham and Jones. During the offertory in the evening another beautiful quartette was sung by Mrs. Jones, Miss Harris and Messrs. Ketcham and Jones. The musical part of the services was of an exceedingly pleasant character. The eloquent discourse in the morning was listened to by a large congregation and was based on the words: "What think ye of Christ?"

THE fifth annual missionary meeting was held in the North Westminster Presbyterian Church, Wilton Grove, June 1st, commencing at 10 o'clock. The programme, which was opened by the choir, under the leadership of Wm. Grieve, with Miss J. E. Nichol as organist, after which Rev. Mr. Ballantyne, of London South, read the lxxii. Psalm. Rev. E. H. Sawers, pastor, presided. A solo by Miss Ella Murray was much appreciated. A stirring address by Rev. Mr. Hall, of Vanneck, upon the Home Missions, was followed by a solo by J. C. Nichol. The juvenile Mission Band, under the efficient management of Miss Jennie Murray, sang very acceptably. Wm. Nichol, M.D., of Beantown, gave an interesting and instructive address. Wm. Grieve and Miss Maggie Murray sang a duet. A cordial invitation was extended to the 600 people present to dine in the spacious Sabbath school, the hospitable ladies of the congregation providing the meals. At the afternoon session devotional exercises were conducted by Rev. Mr. Clark, of the First Presbyterian Church, London. Maggie Haldane showed dramatic power in the rendering of a recitation. Rev. Mr. Ballantyne spoke of mission work. The choir then sang, "Wait upon the Lord." Rev. Mr. Henderson, of Appan, took "Agitation" as his theme. Rev. Mr. Haig, of Hyde Park, sang "My ain Countree." Rev. Wm. Gault, who has proffered his services for the foreign mission field at Formosa, spoke in fitting terms of the demand of the Church upon young men. Wm. Grieve sang a solo artistically. Rev. E. H. Sawers read a poem. The Rev. Mr. Simpson, of Melbourne, pronounced the benediction. The missionary offerings for the congregation during the night netted \$1,284.59, and the members thereof are very imbued with a missionary spirit. No admission fee was charged, no collection taken up, yet there was more than twelve baskets left.

PRESBYTERY OF WINNIPEG — A meeting of this Presbytery was held recently in the Presbyterian church at the village of Dugald. There were present, Rev. D. Anderson, Moderator; Revs. Drs. King and Bryce, Mr. R. G. MacBeth and Mr. Alex. McPharlane, ministers; John Matheson, elder. The Presbytery being duly constituted with prayer by the Moderator, divine service was conducted by the Rev. R. G. MacBeth, after which the Presbytery proceeded with the induction of the Rev. Alex. McPharlane into the pastoral charge of Dugald, Millbrook, Plympton and associated stations. The usual questions were asked Mr. McPharlane and satisfactorily answered, after which he was duly inducted and received by the Presbytery with the right hand of fellowship. At the close of the service Mr. McPharlane was introduced to the large congregation present as their pastor and was heartily greeted by the people. The members of the Presbytery and all present were then entertained to a bountiful tea served by the ladies, after which the Presbytery resumed business, taking up the resignation of Rev. David Anderson from the pastoral charge of the associated congregations of Springfield, Sunnyside and Cook's Creek. There was a large deputation present from each point to show cause why Mr. Anderson's resignation should not be accepted, and the Presbytery was addressed in that behalf by Mr. Samuel Matheson as representing the Session of Springfield; Mr. Donald Sutherland, Mr. Black, Mr. R. Henderson, Mr. Duff and Mr. S. Matheson as representing the congregation; for Sunnyside, Mr. Neil Henderson for the Session and Mr. Robert Fisher and R. S. Conklin for the congregation; for Cook's Creek, Mr. Irvine for the Session and Mr. Hunter for the congregation. All the members from the several parts of the congregation bore testimony to the high esteem in which Mr. Anderson was held, and spoke of the great regret with which the announcement of his intended resignation had been received by the people. They spoke very earnestly in favour of his remaining, and all expressed the hope that he would see his way clear to withdraw his resignation. The members of the Presbytery, immediately after the members of the deputation had been heard, spoke very strongly in favour of Mr. Anderson remaining in his charge, expressing their appreciation of his abilities and their admiration for his life and character. The matter then being referred to Mr. Anderson, he spoke very feelingly of his attachment to the congregation; but, after having considered the matter prayerfully, he could not do otherwise than request the Presbytery to accept his resignation. It was then moved by Dr. Bryce, seconded by Mr. MacBeth, that the resignation of Mr. Anderson be accepted, and that Mr. McPharlane be appointed to declare the pulpit vacant on Sabbath, June 5th. An application was received from the Session of the congregation of Kildonan for leave to moderate in a call to a minister as soon as they are ready to proceed, and leave was granted. Rev. Joseph Hogg, or in case of his absence, Rev. Professor Baird, was appointed to support the application of Rev. J. W. Nelson for admission to the ministry of the Presbyterian Church before the General Assembly. The Presbytery adjourned to meet in Knox Church, Winnipeg, on the third Tuesday of June, the 21st.

THE OPINION OF A FINANCIAL EXPERT.

A leading citizen, one who is connected with several wealthy corporations in Toronto, whose financial experience extends over half a century, was overheard expressing his opinion on the subject of life insurance last week. He stated that he had carried a life insurance policy in a company for nearly forty years, and during that time had paid in premiums a sum in excess of the face of the policy; now he would be unable to obtain but a very small value if he surrendered it. He expressed himself thus: After having looked over a pamphlet explanatory of a policy on the Compound Investment Plan of the North American Life Assurance Company of this city, had he been insured under this form of policy he could, at the end of twenty years, have surrendered the policy for the guaranteed surrender value named therein, and also withdrawn the surplus, and thus have terminated the contract after the necessity for life insurance had passed away, as was the case at that time with the citizen above referred to.

Or, supposing that at the end of the twenty years he had some member of his family depending upon him, he could have converted the whole of the policy's accumulations into paid-up insurance, and the policy being paid up, by its terms, would become payable at his death. This paid-up insurance could have then been carried until the object desired, viz., protection, had passed away, and then if he desired to surrender the policy, he would have received from the North American Life Assurance Company a cash surrender value for the same. Any person who is insured in some of the many Companies operating here, is well aware that after their policies have existed for some years, if they desire to obtain a cash value or a loan, they are invariably met with the reply "That the company do not loan on its policies or that they do not purchase the same for cash." This is undoubtedly the case with many of the leading American companies, and is in strong contrast with the liberal practice of first-class Canadian companies, all of which are pleased to be able to accommodate their policy-holders by making loans on their policies after they have run for some few years, or, if so desired, they will pay an equitable cash value. These are but two of the many advan-

tages to policy-holders in dealing with a first-class home company. Intending insurers should be careful to see that the company they are insuring with has been successful, and is also under competent management, otherwise it is unlikely that satisfactory returns will be realised on the money invested by way of premiums. Under the Compound Investment plan all question as to loaning on the policy is removed after it has existed for ten years, because the contract definitely specifies that the eleventh and subsequent premiums will be loaned to maintain the policy, and, moreover, a further advantage is guaranteed in the contract, that if death occur before termination of the investment period, say twenty years, the loan will be cancelled and the full face of the policy paid. Intending insurers would do well to communicate with the Company at its head office, 22 to 28 King Street West, Toronto, when full particulars respecting this excellent plan of insurance will be furnished; or parties desiring to undertake an agency will find it to their advantage to communicate with the Company.

A NEW INVENTION.

Just when it is beginning to be acknowledged that the scientific burglar is able to open any safe made for the storage of moneys, bonds, etc., and just when safe makers are consequently in despair and bankers are looking anxiously around for some new method to make their treasures secure that shall set drills and blow pipes at defiance, in the meantime putting their trust in night watchmen and time locks. An entirely new idea has been struck, and a new method of protection has been patented by Mr. T. Mower Martin, the well-known artist. His method is the coating of safe doors with paneled sheets of iron, each panel being filled with explosives which would soon deter the most determined burglar and make him pause in his nefarious undertaking.

The advantage of this system is that it acts as a prevention, which is always acknowledged to be better than cure, for burglars would be likely to give a wide berth to a safe which was so well capable of protecting itself at their expense. At the same time a safe so protected would be perfectly harmless and not in the least dangerous to users of it, as such full provision is made to guard against accidental injuries to the door, etc., that no one could explode it unless intentionally endeavouring to perforate it and gain access to the interior. No one will regret seeing the burglar's method of warfare turned against himself, while all are interested in seeing the foundations of commerce made secure. We therefore welcome this additional aid to the well-being of mankind as a whole, hoping that in time the burglar will turn his attention to a better mode of making a living when he finds his present occupation gone.

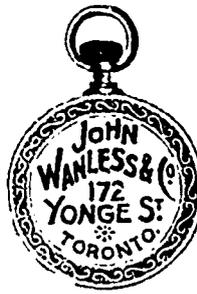
DUNBARTON Presbytery has sustained the election of Rev. William H. Macleod, B. D., assistant, Govan, to be assistant successor to Rev. Dr. Macintosh, of Buchanan. Mr. Macleod is a son of Sir George H. B. Macleod, professor of surgery in Glasgow University, who is a brother of Rev. Dr. Donald Macleod, of Glasgow.

THE death of Father Lockhart, procurator of the Order of Charity, and incumbent of St. Etheldredas, Ely Place, London, recalls the Tractarian movement in which he figured. He was one of the first of the Oxford men to go over to Rome. He belonged to the same family as Sir Walter Scott's son-in-law and biographer.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind. **Sick Headache** "I have been troubled with dyspepsia. I had but little appetite and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had, previously experienced." **GEORGE A. PACK, Watertown, Mass.** **Hood's Sarsaparilla** Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. **100 Doses One Dollar**

It is very gratifying to note that the New England Conservatory of Music, the oldest and largest in America, has just completed one of the most successful years of its existence. The care which has been exercised in providing for the moral and intellectual, as well as the bodily welfare of students, is continually showing its effect in the increased and early applications for rooms from those who wish to make the Conservatory their home during the school year. The students in each department are admitted to all the free courses, which consist of many lectures and concerts of the highest type; they also have free access to the library, gymnasium and numerous other privileges maintained by this great institution. The sum of \$150,000, which has recently been subscribed, places the Conservatory on a strong financial basis, and also provides scholarships for needy pupils who have shown special earnestness and ability.



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**CONQUERS PAIN**

### British and Foreign.

THE illustrations to the *Review of Reviews* cost about \$500 a month.

L. A. PROVOSE MONCUR has presented Bannatyne House to form a Convalescent Home for Dundee.

OF the 20,000 who visited Shakespeare's town last year, a half were British and a fourth were American.

THE Bampton lecturer for 1893 is Rev. W. Sunday, M. A., Fellow of Exeter College, Oxford, and a D. D. of Edinburgh and Durham.

THE late Mr. James Miller, Belgrave Place, Edinburgh, has bequeathed \$6,950 in various amounts to the funds of the Free Church.

As a memorial of the jubilee of the Church, His kine congregation, Glasgow, have raised over \$5,250 to provide improved mission hall accommodation.

THE centenary of the death of Edward Peonnet, author of the immortal hymn, "All hail the power of Jesus' name," took place recently in Canterbury.

TEN years ago there were nine Episcopal Churches that used incense; now there are twenty times as many. Other ritualistic practices have doubled in the ten years.

THE Pope in the thirteenth century received in Peter's Pence from England what would be worth \$30,000. In the present century he receives three that amount from Dublin.

DR. ALEXANDER OLIVIER'S lectures in the U. P. College will be published shortly by Messrs. Oliphant, Anderson, & Ferner under the title, "What and How to Preach."

THE Rev. J. C. Tennant, M. A., a former assistant in North Leith, has been elected to the important charge of Lancelfield and Rumsey Presbyterian Churches in Victoria, Australia.

THE Rev. Dr. MacEwan, of Trinity Church, Clapham, London, once of John Street United Presbyterian Church, Glasgow, is to succeed Rev. Dr. Donald Fraser in Marylebone Church.

WHEN laying the foundation stone of St. Cathberts, the lord high commissioner stated that the Queen had authorized him to express her high sense of Dr. MacGregor's services to the Church.

THE Free Church Assembly's deputies to the Assembly of the Irish Presbyterian Church are Professors Thomas Smith, D. D., T. M. Lindsay, D. D., Sir Thomas Clark, Bart., and Mr. H. M. Cadell, of Grange.

DURING the Assembly the Moderator, Professor Blaikie, and Mrs. Blaikie held a reception in the Free Church College, the first that has been given except one, a good many years ago, by the Rev. Dr. Robert Buchanan.

THE Rev. Dr. Alison, speaking from the chair at a lecture on the Talmud by Rev. J. Myers, recommended the study of such Jewish literature since it might lead to a corresponding study of the New Testament by the Jews.

A GENEROUS offer by Rev. Robert Small, M. A., of Ecclefechen to deduct \$100 from his salary of \$1,000 in sympathy with the struggles of farmers and those dependent on them has been declined by the Session and managers.

THE death took place recently in Edinburgh of Maria, widow of Rev. Dr. James Begg. She was a daughter of Rev. Ferdinand Faithful, rector of Hedley, Surrey, her sister Emily being the well-known champion of female suffrage.

THE Rev. Dr. Whyte, of Edinburgh, preached in St. Matthews, Glasgow (Rev. Dr. Stalker's), recently when a collection was taken for external improvements on the building. The collection exceeded \$1,500, the sum required.

FROM certain statistics that have just been published, it appears that of the three principal Presbyterian Churches the only one in Edinburgh which is keeping pace with the population is the Established and the only one in Glasgow doing so is the Free.

GEORGE MULLER, of Bristol, is now eighty-seven years of age and still able to preach a sermon an hour in length. During the last eighteen years he has travelled 150,000 miles and preached 3,000 times. But his monument is in his famous orphanage.

THE Rev. R. S. Dutt, of St. Georges, Glasgow, has been entrusted with the selection of five ministers for the Presbyterian Church of Victoria. They must be licentiates of not more than six months' standing, and may belong to any Presbyterian Church.

THE Rev. W. A. Gray, of Elgin, preached recently in St. Georges, Edinburgh, on the "Range and Significance of Church Song." A special choir of 120 voices was present, the service being under the auspices of the Edinburgh Free Church Praise Union.

MR. MOONY has invited students of all lands to another college conference at Northfield, July 2-13. Among the speakers already created are Rev. Drs. A. I. Gordon, Boston; Merrill E. Gates, Amherst College; A. F. Schausfler, H. Clay Trumbull, W. M. Smith, from New York; and Frank Bristol, of Chicago; Bishop Thoburn, of India; Major Whittle, of Chicago; and Anthony Comstock.

DANGEROUS SUMMER COMPLAINTS.—Cramps, dysentery, cholera morbus, diarrhoea, and, indeed, all bowel complaints, require quick relief, or the result may be serious. At this season the troubles are common, and no family should be without a supply of PERRY DAVIS' PAIN KILLER, a safe, sure, and speedy cure, for all the troubles named. This medicine was discovered many years ago, and time has proved its excellence. Every reputable druggist keeps a supply on hand, and each bottle is wrapped with full directions. 25c. New Big Bottle.

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## AS A PREVENTIVE

For Consumption and Catarrh, which originate in the poison of Scrofula, take Ayer's Sarsaparilla. The existence of this taint, in the blood, may be detected in children by glandular swellings, sore eyes, sore ears, and other indications, and unless expelled from the system, life-long suffering will be the result. The best medicine for all blood diseases is Ayer's Sarsaparilla, which is considered by physicians to be the only remedy for Scrofula deserving the name of a specific. Dr. J. W. Bosworth, of Philippi, W. Va., says: "Several years ago I prescribed Ayer's Sarsaparilla for a little girl, four years of age (member of a prominent family of this county), who was afflicted with scrofula. After only three or four bottles were used, the disease was entirely eradicated, and she is now in excellent health."

"My son—now fifteen years of age—was troubled for a long time with catarrh, in its worst form, through the effects of which his blood became poisoned. About a year ago he began using Ayer's Sarsaparilla, and is now entirely well."—D. P. Kerr, Big Spring, Ohio.

"My husband's mother was cured of scrofulous consumption by six bottles of Ayer's Sarsaparilla."—Mrs. Julia Shepard, Kendall, Mich.

"Ayer's Sarsaparilla cured me of catarrh."—L. Henrickon, Ware, Mass.

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**Household Hints.**

**TO WASH COTTON FABRICS.**—In order to prevent colours from running or fading throw a handful of salt into the suds and into the rinse water.

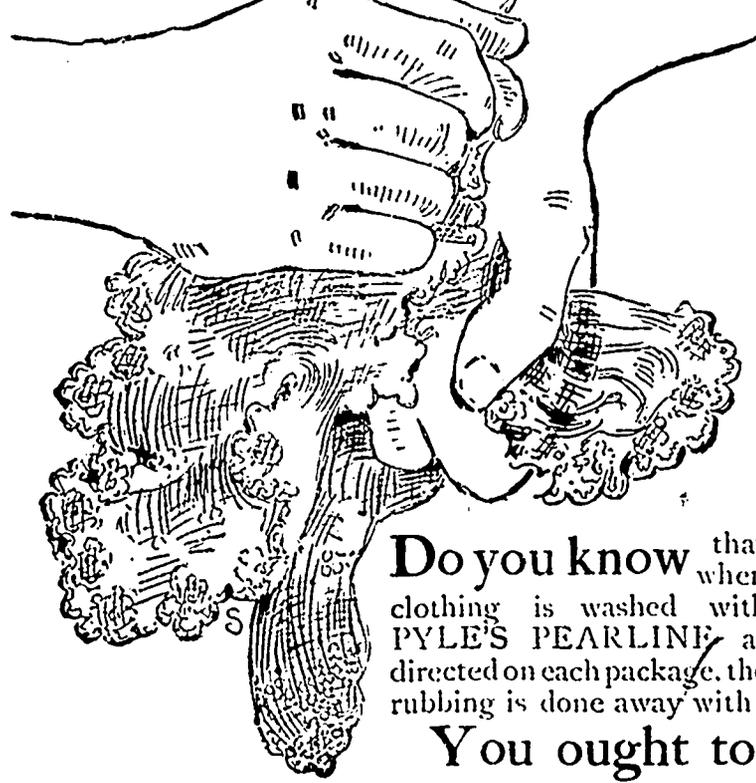
**NORFOLK DUMPLINGS.**—Divide a pound of risen dough into six parts; mould these into dumplings. Drop them into a pot of fast boiling water and cook quickly for a quarter of an hour. Serve with any hot rich sauce, with melted butter, flavoured and sweetened, or with molasses.

**NECESSANT TOIL.**—The folly of constant, unceasing work is never comprehended nor realized until serious damage to health brings the toiler to a standstill. Then, when too late, he begins to rest. Every man, woman or child, no matter how strong, how well fitted mentally and physically to withstand and combat fatigue, should not go on and on and crowd into each day the labour of two days. Take the average business man, how often does he treat himself to a vacation? Follow him up—at forty-five or fifty years of age he is old and broken down, or worse maybe, an inmate of an asylum for the insane, suffering from a malady known as paresis—a self-caused disease wholly preventable. The late brilliant Dr. Golding Bird, of London, furnished a noble example of the folly of overwork. He fully realized his mistake, and said to a professional friend one day: "You see me at a little over forty, in full practice, making my several thousand per annum. But I am to-day a wreck. I have a fatal disease of the heart, the result of anxiety and hard work. I cannot live many months, and my parting advice to you is this: Never mind at what loss, take your annual six weeks' holiday. It may delay your success, but it will insure its development. Otherwise you may find yourself at my age a prosperous practitioner, but a dying old man." Any worker may profitably take to heart this eminent doctor's advice.

**VENTILATION.**—The healthy atmosphere in a room is one in which the air is changed to the extent of 3,000 cubic feet per hour per adult inmate. The air admitted need not be cold; warmed air, so long as it is fresh, is of course preferable to cold air in winter, but in some way the air must be brought in if we are to continue in health. There are various ways of doing this. One is by admitting cold air so that it is directed upward toward the ceiling, where the air of the room is at the highest temperature; the cold stream is then heated in its passage as it falls to the lower level for breathing. But in large rooms, to utilize at its best this current, there should be in the skirting outlets communicating with a heated up-cast flue, which will draw away the heavy air near the door. In cases where there is heating by hot water coils, the cold air may be brought in at or near the floor level and passed through the hot-water coils—the outlet for vitiated air being in or near the ceiling—to a heated up-cast flue. In larger rooms or buildings for public assemblies it may be necessary with either of these systems to use a fan, either to propel fresh air into a room or to draw away the vitiated air. The great desideratum in the admission of fresh air is to cut it up into very fine streams, something in the way water is cut up in passing through the fine rose of a watering can. It has been found that air admitted through a tube or orifice of equal sectional area throughout enters as a cold draught; but if the inlet be through a series of small truncated cones, the smaller section outward, the larger inward, with a wire gauze on the inside, the current is so cut up and diffused that the draught is not felt. By analogy, a mass of water entering through a narrow canal drives all before it, and cuts a channel for itself, but the same quantity passing over a large surface of ground gently irrigates it. Another important point is not to let the passage of the air be at too great a velocity, the gentler the flow the better.

SHOULD you at any time be suffering from toothache, try GIBSON'S TOOTH ACHER GUM; it cures instantly. All Druggists keep it. Price 15c. MINARD'S Liniment cures Colds, etc.

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**Household Hints.**

**RICE AND APPLE.**—When the rice is about one-third cooked add a small quantity of tart apples sliced. When done, stir thoroughly together. If steamed, this is a very nice dish.

**RHUBARB PUDDING.**—Prepare the stalks as for pies; butter well the bottom of a pudding dish, then lay in buttered slices of bread; cover with rhubarb, sprinkle abundantly with sugar, then another layer of buttered bread, and so until the dish is full. Cover and steam while baking for half an hour, then remove the cover and brown.

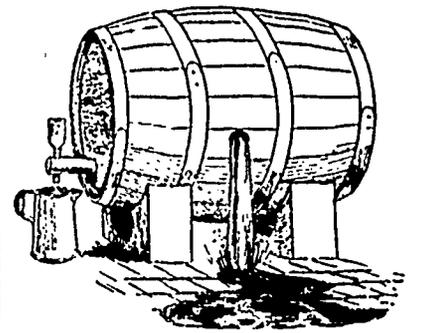
**CANDY AND OTHER SWEETS.**—Persons who exclude from their diet bread and potatoes and partake largely of meat and greens, should eat freely of sweet stuffs—cake, puddings and candy. Sweets will not disturb digestion if taken with meals. It is the between-meal eating that does the harm. Bread and potato eaters require very little sweet food. It is needful for the proper performances of all the bodily functions to have sugar in the system. Many foods not sweet to taste furnish sweets for the blood through the digestive changes they undergo. If these substances are excluded from the diet, the best substitute would necessarily be a true sweet at the beginning.

**HOW TO BAKE FISH.**—Take two good-sized fish, clean and wipe well with a cloth wet in salted water, keep the breasts as whole as possible. Strew salt over them and leave them on a board a few hours, then wipe the salt from them, cut off the heads and fins, cut the skin through down the back and take off neatly, being careful to keep the fish whole. Beat the yolks of three eggs, dip the fish in the egg, have ready some bread crumbs, mixed with pepper and chopped parsley. Roll the fish in the crumbs, and stuff the heads and breasts with oysters, chopped not too fine, and bread crumbs, mixed with a little egg. Butter a dripping-pan. Lay the fish upon it and bake until done. Put pieces of butter over them and be sure and not burn. Serve with sauce, made with a pint of veal gravy, the same of cream, mix two tablespoonfuls of flour in a little of the cream cold, and boil until smooth. Add a blade of mace, a little nutmeg, if you like, and salt; some prefer an onion. Lay the heads of the fish at each end of the dish and garnish with lemons.

**SWEETBREADS.**—As sweetbreads do not keep well they should be parboiled and partly prepared before they are put in the larder. Soak them first in cold water for an hour; then remove the skin and blood vessels. Allow only enough cold water to cover the sweetbreads, and cook in as small a saucepan as will hold them; to each quart of water allow half a teaspoonful of salt, one tablespoonful of vinegar, one-quarter of an onion, six peppercorns, six sprigs of parsley, a bay leaf and a sprig of thyme. When this water comes to a boil, let it boil for three minutes, then put the sweetbreads in and boil for another two minutes; take out the sweetbreads and drop them in cold water for ten minutes; remove and cleanse thoroughly from any scum or fat. They are now blanched and if put in a cold place at once will, if prepared the afternoon before, keep until they are to be further cooked for luncheon or dinner the next day. Never cut a sweetbread with anything but a silver knife or cook in any but a porcelain-lined or agate saucepan, as they contain a phosphoric acid that spoils the flavour if it comes in contact with steel or iron. To prepare the sweetbreads with French peas take the parboiled ones, put in a small dripping-pan, sprinkle with salt and pepper to taste, and dredge them over with a tablespoonful of flour; cover the bottom of the pan with stock, bake in a moderate oven for forty minutes and baste often. When nearly done prepare a white sauce by putting a tablespoonful of butter in the frying-pan, and when melted (but not brown) stir in, until smooth, a tablespoonful of flour; add gradually a cupful of boiling milk; stir until it boils, then add the drained peas; put the sweetbreads in the centre of the dish and pour the creamed peas around them.

**Miscellaneous.**

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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, July 26, at 11 a.m. BROCKVILLE.—At Brockville, second Tuesday in July, at 2.30 p.m. BRUCE.—At Chesley, July 12, at 2 p.m. GLENGARRY.—At Alexandria, on July 12, at 1 p.m. GUELPH.—In Chalmers Church, Guelph, on Tuesday, July 19, at 10.30 a.m. HURON.—At Goderich, July 12, at 11 a.m. LONDON.—In First Presbyterian Church, London, on second Tuesday in July, at 2 p.m. MAITLAND.—At Wingham, Tuesday, July 12, at 11.15 a.m. OWEN SOUND.—In Division Street Hall, Owen Sound, Tuesday, June 28, at 10 a.m. PARIS.—In Knox Church, Woodstock, on July 12, at 12 noon. PETERBOROUGH.—In St. Andrews Church, Peterborough, July 5, at 9 a.m. REGINA.—At Round Lake, on second Wednesday in July, at 11 a.m. SARNIA.—At Sarnia, first Wednesday in July, at 10 a.m. SAUGHEM.—In Knox Church, Harriston, on Tuesday, July 12, at 10 a.m. TORONTO.—In St. Andrews Church West, on Tuesday, July 5, at 10 a.m. WHITBY.—At Oshawa, Tuesday, July 19, at 10 a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, August 9, at 3 p.m.

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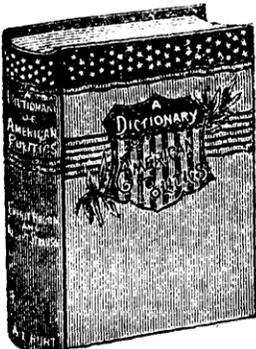
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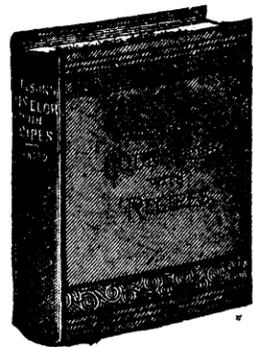
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