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Whole No. 1272.

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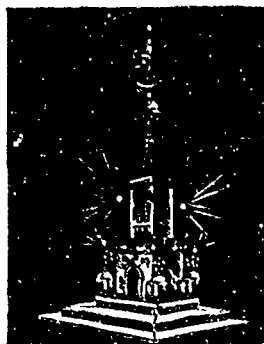
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When the hands are dirty with household work they may be thoroughly cleansed by using a mixture of salt and vaseline, which must be well rubbed in and then washed off with ordinary soap.

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Egg sauce is made by beating one raw egg into the hot drawn butter, or by pouring it over two hard boiled eggs cut fine. Cream sauce is made like drawn butter, using milk instead of water, and allowing a half pint of milk to a tablespoonful of flour.

Raisin Pie.—One pound of raisins, chopped, two eggs, one lemon, one and one-half cups sugar, tablespoonful flour, butter half the size of an egg.

Graham Rolls.—One egg, one pint of milk, one tablespoonful of molasses, one-half teaspoonful of saleratus, graham enough to make a stiff batter; bake in round tins.

Hermits.—Two eggs, one cup butter, one and one-half cups sugar, one cup stoned raisins chopped, one teaspoonful all kinds of spice, one teaspoonful soda dissolved in two tablespoonfuls milk, flour enough to roll. Cut like cookies.

Floating Island.—Beat one pint of milk, beat the yolks of two eggs, three tablespoonfuls sugar, one tablespoonful of corn starch, pour into the boiling milk. Take the white of the eggs, beat to a stiff froth and pour on the first, brown in oven, season with lemon.

Spring Chicken Dressed as Terrapin.—Boil a young chicken, cut in pieces and put in a stewpan with soup stock to cover. Stir in a quarter of a pound of butter and one beaten egg. Season with salt, pepper and thyme; add two hard-boiled eggs cut up, and the juice of a lemon. Boil and serve with wild grape jelly.

Spring Chicken and Okra (Southern Gumbo).—Cut up a Spring chicken, roll in flour, and fry in boiling lard; add a sliced onion. Pour two cups of boiling water over, and let simmer ten minutes, add a pod of red pepper, let boil thick, season with salt and a tablespoonful of butter. Dish and serve with boiled rice.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JUNE 24th, 1896.

No. 26.

TWENTY-SECOND GENERAL ASSEMBLY.

(Continued from last week.)

FIFTH DAY.

MONDAY MORNING.

The Assembly was thin at the opening, many members having not returned from Sabbath duty, but filled up as the session went on. An invitation from His Honor the Lieutenant-Governor to Government House for Tuesday, from 4.30 to 6.30 p.m., was accepted. A telegram was read from Dr. G. I. Robinson, accepting his appointment as Professor on condition that he be released by his congregation. The Presbytery of Toronto was instructed to make arrangement for his induction to the chair. Principal Caven was, on motion, congratulated by the Assembly on his reception of the Honorary Degree of LL.D. from Toronto University.

The reports of the Widows' and Orphans' Funds, Eastern Section, Maritime Provinces, and of the former "Kirk" Synod were presented. The fund in the east is in a highly prosperous condition. Mr. T. B. Macaulay, Actuary of the Sun Life Assurance Association of Montreal, having, after a careful examination of the whole fund, given the following opinion:

"Such a showing cannot be but highly satisfactory to all the friends of the fund, and I feel that you are to be congratulated. You are not only solidly established but prosperous."

The Western Section is not in so fortunate a position. The report states:

"It is to be regretted that the congregational contributions are this year \$1,224 less than last. It is to be feared that there is a misapprehension in the minds of not a few as to the needs of the fund. The Endowment is not nearly sufficient, as some have supposed, to meet the ever-increasing demands. This year the income from all sources was \$3,590.78 short of the expenditure. This fact should be brought prominently before every congregation in the Church. The fund has suffered from depreciation in the value of property on which investments had been made and also from a reduction in the rate of interest."

"It is very desirable that every minister at his ordination should connect himself with the fund, and that all who are in arrears should pay their dues as soon as possible."

An overture was taken up from the Presbytery of Toronto, supported by Rev. J. A. Grant, asking that the widows of those ministers who were not contributors to the fund be allowed some benefit. The overture was referred to the committees East and West for consideration. A request was made by the Presbytery of London, that the name of Mrs. Wright, widow of the late Rev. Walter Wright, be placed on the fund. Mr. Wright was not a contributor, but, as Dr. Proudfoot, who supported the request of the Presbytery, said, he did seventeen years of hard service in Canada. The request was referred to the Committee on the Widows' and Orphans' Fund (Western Section).

Principal Caven gave notice of motion, to be seconded by Principal King, in regard to the Manitoba School question, and the Committee on Bills was instructed to provide a time for its discussion.

The notice elicited applause.

On the report of the Committee on Leave to Ministers to Retire, permission was given to the following: Rev. Dr. Isaac Murray, Hector B. McKay, of the Maritime Provinces, Rev. D. Wishart, Rev. W. L. Chead, Dr. James, W. S. Ball (when Presbytery certifies that he has retired from active duties), Professor Gregg, Dr. Bell (as soon as he retires from Registrarship of Queen's College), J. S. Burnett (Jan. 1, 1897), W. Forrest (replaced on the list), A. Sutherland (when pastoral tie at Ripley shall be dissolved), W. K. McCulloch (for one year), D. Mitchell (continued for another year). Rev. Dr. McClelland's case was referred to the Committee on the Fund with power to issue it, as the papers were incomplete. The application of the Presbytery of Sarina for a year's allowance from the fund to the widow of the late Rev. A. Urquhart in lieu of what he would have been justly entitled to before his death had he so applied, was referred to the committee for favorable consideration.

The overtures from the West bearing on salaries, and what was left over from last week, were referred to a special committee, with Dr. Somerville as convener.

Overtures were presented from the Synod of Manitoba and the North-West and from the Presbytery of New Westminster, asking for the appointment of a committee in which the various boards and committees should be represented, and which should seek to give greater unity and consistency to the policy of the Church. Rev. R. G. McBeth, of Winnipeg, and Rev. J. C. Herdman, of Calgary, and Rev. G. A. Wilson, of Vernon, supported the overtures. It is desirable, the speakers urged, that the present multifarious appeals from the different boards and committees should be lessened and that the salaries of the missionaries of different sorts, say Home and Foreign, working in the same locality should not

be so diverse in amounts as in some cases they are now.

Principal King thought the Assembly would all agree that the work of the Church should receive support in accordance with the relative importance of the various schemes, and not be left as it now is to the aggressiveness and activity of conveners or committees. The defect was admitted on all hands, although the remedy may not be so evident. Dr. Proudfoot and Prof. McLaren continued the discussion until the hour of adjournment.

MONDAY AFTERNOON.

Some time this afternoon was taken up in the discussion of an alleged grievance in the administration of the fund for Aged and Infirm Ministers, in which the Rev. James Cleland, of Port Hope, a beneficiary of the fund, presented very fully the complaint of himself and others in the matter. Mr. J. K. Macdonald, convener of this committee, explained points with respect to which Mr. Cleland and those whom he represented were under a misapprehension, and defended the action and rules of the committee, which, after discussion, were sustained by the Assembly.

The consideration of the overture of the Synod of Manitoba and the North-West, and a similar one from that of British Columbia and several Western Presbyteries, praying in substance that a committee should be appointed to take into consideration the total amounts needed for carrying on the work of the Church under its various committees, with a view to unify it, and avoid even the appearance of rivalry, was resumed and spoken to by the Rev. Dr. Robertson. The estimates, he said, presented to the Assembly by the different committees were often passed without much thought or adequate knowledge. This committee would be representative, and it would be its business to carefully consider the amounts asked for by each, and so to use every dollar contributed to the treasury of the Church as to turn it to the very best account. The plan proposed was that followed by the Methodist Church—it was Presbyterian and common sense. He did not fear, as some did, that congregations would consider this an interference with their liberty. Cases were referred to by Dr. Robertson in regard to which the charge had been made that the money of the Church was not wisely spent, in attempting to sustain a weak cause where there were already other evangelical churches working and struggling to live. The Doctor showed that there was much less of this than was usually supposed, and that in the cases which had been spoken of, this was not done.

He was followed by the Rev. James Buchanan, who strongly supported the overture on the ground of the unity of our Church. Ministers and missionaries were perplexed and worried by circulars coming from all the different committees pressing their claims and adding to the expense of administration, while missionaries had not a living salary. He made statements showing in his opinion excessive cost of administration, by which money was taken which should go to pay missionaries' salaries, and contrasted the favourable position of the Foreign missionaries of the Church in several particulars with the less fortunate position of her Home missionaries.

The Rev. Dr. Warden challenged directly the correctness of the charges made by Mr. Buchanan as to administration. He showed that he (Mr. Buchanan) was incorrectly classing as administration, payments that did not at all come under this head. He showed, by giving the actual figures, of what was properly administration, that Mr. Buchanan was altogether astray in his calculations; and that the cost of administration, properly speaking, was very small indeed compared with the statements which had been made, and which he deprecated as being both wrong and most injurious.

Mr. Hamilton Cassels showed similarly and most convincingly that the cost of administering the Foreign Mission funds of the Church was most rigidly careful and economical; and instead of being the extravagant sum which had been mentioned, was not more than five per cent. of the total amount expended. The committee did not see how this central committee would effect any saving, because they could not be expected to have that minute knowledge and to give that minute attention to the work and needs of each committee which the members of it now gave. The whole power was in the hands of the Church members, who gave what they saw fit for each object, and all the separate committees could do was to spend as wisely and economically as possible what they were entrusted with.

The Rev. Mr. Macrae, of Collingwood, was glad the debate had arisen and to know that the cost of administration was so small, because in all their northern country a different opinion prevailed. Revs. M. H. Scott, Hull; Gracey, Ganaroque; Drs. Mackay, Woodstock, Thompson, Sarnia; Macrae, St. John, N.B., and others took part in the debate. Rev. R. P. Mackay pointed out the difficulty of mastering thoroughly all the details of the work of any of the great committees so as wisely to advise as to items of expense in every case, and mentioned that lately members of the executive of the Foreign Mission Committee, familiar with all its details, had spent two whole days in carefully considering the estimates of that one committee. The Rev. J. B. Fraser

suggested the combining of several committees into one large one, which could subdivide itself as it felt necessary to take charge of separate matters.

Rev. Mr. McBeth, who introduced the overture, closed the debate. It was no reflection upon the administration of the present committees, it was not West against East, or salaries of Foreign missionaries against Home missionaries; nor need it interfere with perfect spontaneity in giving, for everyone would still be at full liberty to give to any object he chose. The committee would be a representative one, and it was simply an effort to secure the utmost unity and economy possible in the working of the great schemes of the Church. After amendments of various kinds were proposed and lost, it was agreed to send down the overture to Presbyteries to consider and report to next Assembly.

MONDAY EVENING.

The report of the Church and Manse Building Fund was next taken up, and presented by the Rev. Dr. Robertson. This fund was a most important one. In the fourteen years of its existence it had been instrumental in the erection of 269 churches and 56 manses, worth well up to half a million of dollars. The rent saved in the manses erected alone would repay interest at nine per cent. A crisis had now been reached in the state of the Fund, as the committee could now only lend from the interest of the capital amount, which it was feared would seriously interfere with the progress of the Church's work in this department. Dr. Robertson dwelt upon the importance of giving the Church visibility by the erection of a building, how weak congregations were encouraged to undertake building by the help of a small loan, but that also it was not always possible to loan money, because of the opposition in some localities to having churches erected. He told of the many and important uses which the church-building fund in the West served, and the real help it gave to the missionary in his work. He referred to the great kindness, as regards this fund, of Mr. J. P. Morton, of London, England, who had again placed at the disposal of the committee \$5,000 without interest, on the condition simply of paying back one-fifth of the principal annually. The report was adopted by the Assembly.

The Augmentation Fund (Eastern Section) followed, and its report was presented by the Rev. Dr. Morrison, Halifax. The total receipts of all kinds by the fund last year were \$8,270.92. There were still congregations which had failed to come up to the amount asked of them and others which had done nothing at all. The Church as a whole, however, had given more than in the preceding year, and the reason why every minister had not received his full promised amount from the fund was because more settlements of ministers had taken place, and so more had to be assisted. They had got ninety-two per cent. of the amount promised, some of the Presbyteries had already made up the balance and it was hoped that all would yet do so. Rearrangement of the fields is taking place with a view to relieve the fund as far as possible; a spirit of self-help on the part of congregations is being developed which promises well for the future. The applications next year for help are sixty, and grants have been made to fifty to the amount of \$9,003. The history of the fund during the year as a whole has been one of progress and usefulness, and the prospects for the future are hopeful and encouraging. The aim of the fund was the noble one, that every congregation should have a settled minister, that every minister should receive an adequate support, and that to secure this, the strong should help the weak.

The report of the Western Section, of which a summary follows, in the absence of the Rev. Dr. Campbell, of Renfrew, who since the death of the Rev. D. J. Macdonnell had acted as chairman of this fund, was presented by the Rev. Dr. Warden. In opening he paid a tribute to the memory of its late convener, Mr. Macdonnell, of whom he could scarce trust himself to speak.

After referring in feeling terms to the great loss which the committee and the fund have sustained by the death of its lamented convener the late Rev. D. J. Macdonnell, the report proceeds: It seems peculiarly appropriate that at this juncture we should recall and emphasize the work accomplished from the inception of the scheme in October, 1883, to the present time. In May, 1883, there were on the list of the Home Mission Fund 108 congregations supplemented up to \$600,00. Most of these were transferred to the Augmentation Fund, giving immediately immense relief and impetus to the purely Home Mission work. Besides these, about 160 congregations, where stipends were less than \$750, were placed on the list, making in all 256. Within the year eighty-seven congregations became self-sustaining, and almost all the others made decided advance in contributions. Since then 194 congregations, principally Home Mission fields, have been placed on the list, whilst 174 congregations have become self-sustaining, and fifty-four have either been returned to the Home Mission list or removed from other causes. Probably no movement to which our Church has set its hand has equalled this in stimulating and fostering its weaker fields, and in giving heart to

the workers in them. Certainly, it is not too much to say, that the present position of our Church and her prospects for the future had been altogether less satisfactory had it not been for the movement so ably guided by our late convener.

In this connection we give a more detailed statement of the year's work. Twenty-one congregations have reached the self-sustaining stage as follows: Synod of Montreal and Ottawa, 7; Synod of Toronto and Kingston, 4; Synod of Hamilton and London, 2; Synod of Manitoba and North-West, 4; Synod of British Columbia, 4.

Whilst so many congregations have been removed, it is to be noted that others, chiefly from the Home Mission list, have been received, as follows: Synod of Montreal and Ottawa, 1; Synod of Toronto and Kingston, 4; Synod of Hamilton and London, 4; Synod of Manitoba and North-West, 1; Synod of British Columbia, 2.

Thus the goodly rotation of Home Mission field, augmented congregation and self-sustaining charge is going on, and may well be rejoiced in as being the very strength and honour of our Church.

It is pleasant, in view of all the circumstances, to be able to report that after paying grants in full there remains a small balance, \$1,090, at credit. The receipts total \$24,333.61; but as there was a refund of \$440.91, the contributions from all sources should be set at \$23,892.70, as compared with \$25,436.05 last year, a decrease of \$1,543.35.

The strongest expressions might be quoted from Presbytery reports as to the great value attached to the work of this committee in building up, strengthening and encouraging struggling Churches.

And now, what of the future? It seems difficult to judge, but we remember almost the last message of our late Convener: "If we get through this year without a deficit, confidence will be restored and we shall do well." We have escaped the deficit, and it rests with the Church to fulfil the preface of his message. May we not go on with confidence, believing that there shall be even a forward movement?

This year we again ask that \$28,000.00 be placed at our disposal but we are convinced that if it could be made \$30,000.00 or \$32,000.00, there could be no better investment made in the interests of the Church. For then we could at once relieve the Home Mission Fund of some forty or more congregations, whose interests would be best promoted through a settled pastorate. We invite such sympathetic consideration and action on the part of Presbyteries, Ministers and Sessions throughout the coming year as may place us at its end in so favourable a financial position that we shall be able to report that such a helpful forward movement has been well begun and is likely to be carried on to a successful issue.

In support of this Fund Dr. Warden pointed out, in addition to other evidences of success, that relatively, a much larger number of conversions were reported from augmented congregations than from others, and that from them no arrears of salary had to be reported. If it was asked what are these congregations doing to help themselves? It might be answered that while the average of contributions for salaries during the year in the Church is \$4.41, in 130 augmented congregations it is \$7.09. Last year a new departure was made in appointing Synodical Committees in addition to Presbyterial to aid in the working of this fund, and these committees, Dr. Warden said, were doing "excellent work." This year every grant had been paid in full, and not only was there no debt, but an adverse balance of last year of \$700 was changed this to a balance in favor of \$1,090. He, Dr. Warden, knew of no more helpful fund than this, and all that was needed to enable it to do more was more money. With a powerful appeal on its behalf, he moved the adoption of the report.

Rev. Dr. Caven seconded it, and in doing so also bore very high testimony to the character of him whose loss all deplore, and especially to his well-known and noble service on behalf of this fund. It had not been at first favorably received, because it was thought that every congregation should support itself. But it was a Scriptural principle, and therefore a principle of our Church, that the strong should help the weak. "The ministers," he said, "of augmented congregations held a position in the Church just as honorable as those who occupy places in which are paid the highest salaries; they hold a relationship to the whole Presbyterian Church in the same way as does every minister who is doing its work. If the principle of this fund was Scriptural, of what use was it if held only as a theory; every congregation therefore should lend its help through this fund to our weak charges." He concluded by moving a resolution in connection with the death of its late convener, which was heartily agreed to.

The next subject taken up this evening was the report of Young People's Societies. The expectation of this report had drawn many of them out to the meeting. The report was presented by the convener, the Rev. R. Douglas Fraser, Bowmanville. It was the first report, and the origin of this committee and details were pretty

fully presented. The report was most encouraging, and the hearty response of the Church showed that it was ripe for such a movement, and that the first committee in charge of this work had gone about it both wisely and most diligently. They resolved to work along the line of the Presbyteries and Synods. Questions were sent out to every Presbytery and forty three answered. Of 796 societies reporting, 629 are Y. P. S. C. L., fifty-six are junior, and seventy seven are of various sorts. In eighteen out of forty-nine Presbyteries the Christian Endeavor holds the whole field. There are, it is found, upwards of 1,000 Young People's Societies of various kinds in the Church, but all having one object. The total membership is 31,615, of which 9,939 are males. In the junior societies the proportion of boys and girls is more nearly equal, being 1,663 of the latter to 1,405 of the former. The total amount of money raised was \$26,911, an average of \$34 to each society. Of this \$5,821 are spent by the societies upon themselves; \$1,050 are given to the Schemes of the Church, and \$3,043 to other objects. It should be noticed that a chief object in these societies is training for Christian work, not the raising of money. The forms of activity Mr. Fraser showed were both very numerous and varied. The work of the committee had been instrumental in drawing much closer the bonds of sympathy between the young people and the pastors and sessions of congregations, as well as informing themselves better upon the principles and work of, and strengthening their attachment to their own Church, for which they were now prepared to do great things.

The Rev. Mr. McBeth, Winnipeg, moved the adoption of the report, and in doing so referred to the inspiration of work for the young and among them. The rapid progress of this organization of our young people showed strikingly the adaptability of our Church, and the prospect for the future was most hopeful. It was seconded by the Rev. Mr. MacMillan, of Halifax, who noticed the great amount of work done by the convener and the thanks due to him by the Church. Speaking of the Christian Endeavor he said that it was a great blessing, first in that it was a safeguard of the young against temptations to evil, and second as a stimulus to good. He illustrated the vast power there was in it for good if only utilized by a reference to the power if it were utilized of the Falls of Niagara. The power of speech for Christ had been developed among the young people, even the young women of which we had had an example in the addresses of Miss Sinclair. The Rev. William Patterson, Toronto, supported the motion in a characteristic speech. He dwelt especially upon two aspects of Young People's Societies' work, namely as a school for the study of the Word of God, which he feared there was a danger of even Christian literature displacing; and next as a training school for doing Christian work. He illustrated this last by several examples drawn from his own personal experience of the Society of his own Church. In closing he emphasized the latent power which there is in young people, the importance of sympathy and guidance by the minister and session; with these the young can be got to do anything, and if they cannot be got to work and help, the cause lies with the minister and session. The report was adopted.

SIXTH DAY.

TUESDAY MORNING.

After the opening exercises Professor Gregg, the convener, presented the report of the Hymnal Committee, which opens with a reference to the late Rev. D. J. Macdonnell, who had rendered valuable service to the committee ever since its organization eighteen years ago, and who had interested himself specially, of late, in the obtaining of a Hymnal common to the Presbyterian Churches in Britain and our own Church.

When the committee met in April, the information received from Scotland was submitted and considered. On examination of the changes proposed by the joint committee, the committee felt disappointed by finding that they were very little in accordance with their views, either in regard to omissions or additions. Several hymns common to the two previous drafts, which we wished to retain, they proposed to omit. A much larger number we wished to be added to the Common Hymnal they were unwilling to accept, while we were unwilling to accept by far the largest number of the hymns they proposed to add. Finding the differences to be so great the committee did not see its way to recommend the adoption of the Draft Common Hymnal, as recently revised, and, as they were instructed by the Assembly to report this year for final action, they proceeded to re-examine and remodel their own draft in the light of the reports previously received from Presbyteries, and from the, in many respects, valuable collection of the committee in Scotland. The result was that they agreed to recommend the omission of a large number of less needful hymns from their own draft and the substitution of what they considered a better class from the Draft Common Hymnal.

In the meantime the book was accepted unanimously by the U. P. Synod of Scotland, and accepted also by a majority by the Free Church Assembly. It was, however, rejected in the Established Church of Scotland. After taking into account the whole situation, the committee now recommend proceeding with our own Draft Hymnal. The committee have wrought very laboriously upon the book, and, whilst the effort to secure a Common Hymnal has failed, great benefit has accrued to our committee from the work done by the committees in the old land. The new book will contain about 650 hymns, and it is proposed that the work shall be completed as soon as possible after the Assembly closes.

Since the adoption of the committee's report for presentation to this General Assembly the report of the sub-committee on music has been received and adopted. They report that they have completed the revision of tunes selected for the Draft Book of Praise which are now presented to the Assembly subject to any necessary final readjustment.

The committee, as instructed by the last General Assembly, would recommend—

1. That the Book of Praise, the work of this committee, with music selected, be adopted, and the committee authorized to proceed with its publication after any necessary revision thereof.

2. That the committee be authorized to cooperate with any other Presbyterian Church or Churches in preparing a revised and improved metrical revision of the whole Psalter for the use of congregations.

Dr. Somerville moved the reception and consideration of the report, seconded by Mr. W. B. McMurrich, the treasurer of the committee, who testified to the general desire of the Church for a hymnal of our own rather than a Common Hymnal. Rev. A. McMillan, who is in charge of the music department, expressed gratification that "whilst we had lost the Common Hymnal we have gained a Common Hymnology." The principles which have guided the selection of tunes were set forth, viz., all tunes which have sung themselves in the heart of the Church have been retained, those that have not been found useful rejected, the dignity of sacred song and of a worthy musical standard have been presented and acceptable melodies have been sought for. The details of arrangement are also being carefully attended to. Principal King made some inquiries as to the selections from the Psalms in the Book of Praise.

The time fixed for the consideration of Principal Caven's resolution on the Manitoba School question having arrived, the matters from the Hymnal Committee were allowed to lie over. Principal Caven defended the right of the Assembly to pronounce upon the question and the propriety of its doing so now, on the ground of the questions involving great educational and religious interest. He trusted that our Church would never be silent when questions such as these required to be considered. He then proceeded to the exposition in detail of his resolution, which is as follows:—

"The General Assembly, while, in common with former Assemblies, attaching great importance to the religious character of public education, is strongly opposed to the restoration of Separate Schools in Manitoba, as involving the application of public funds to sectarian purposes, a thing deemed both inexpedient and wrong in principle.

"The Assembly expresses disapproval of any legislative or governmental action in the matter of education, which is intended to confer privileges upon one section of the community that are not accorded to all. In particular, the Assembly disapproves of any attempt to remove alleged grievances connected with the establishment of National Schools in Manitoba by remedial action of the Dominion, and especially by remedial legislation such as has been proposed. Legislation of this character, while competent, according to the letter of the Constitution, is not required by it, is at variance with its spirit, and is almost certain to be followed by very hurtful consequences. The Assembly cannot, indeed, regard the establishment of Separate Schools as, in any case, a satisfactory solution of the educational problem occasioned by diversity in religious belief.

"In the interest of civil and religious liberty the General Assembly deems it its duty, at this time, to lift up its testimony against all procedure which confuses temporal and spiritual authority, thus inevitably impairing the sanctions of both. Whilst the fullest expression of opinion on educational and other public questions which involve moral elements is always competent to Churches, and may become their distinct duty, the General Assembly would earnestly deprecate any attempt on the part of any Church to place itself above the State in the civil sphere, or to dictate to its adherents in the exercise of a public trust.

"The Assembly still hopes that conference between the Dominion and the Province of Manitoba may remove existing difficulties on the subject of public education, by such adjustments as, while preserving the principle of National Schools, may satisfy any reasonable claims of the minority."

The Assembly all agreed that public funds should not be applied to sectarian purposes. This was axiomatic in the Assembly, and the speaker had thought throughout the whole of Canada as well. If it be departed from there would be nothing but strife all along the line. He denied that was the Assembly's position in accepting moneys from the State for its Indian Schools. The State stood in loco parentis to the Indian, which obviously makes the case a different one. To confer privileges upon one section of the community that are not accorded to all sections was plainly a course of action sure to produce heart-burnings and strife. The Protestant Separate schools in the Province of Quebec were a dire necessity, because of the Romish Public schools. The remedial legislation proposed was undoubtedly the restoration of the Separate School system. He refused to be warned off the ground covered by this question, because politicians chose to preempt it. There was nothing in the decision of the Privy Council to compel the restoration of the Separate School system. It was competent to the Parliament thus to restore their privileges, but not requisite. As to the "compact" of which so much is made, as is now well-known the clause demanding Separate Schools was

foisted into the Bill of Rights, No. 4, which was a "doctored" document, the Bill No. 3 being the authoritative document. If there should be a possibility in a constitutional way of abolishing Separate Schools in all parts of the Dominion, the speaker declared that he would be found aiding in it. As to the mandement of the Roman Catholic bishops, they have a perfect right to guide the conscience of their people, as indeed the Assembly sought to do in this resolution. But when ecclesiastical penalties were brought to bear in the civil sphere, then we parted company with them. He was grieved that such a claim was made. He was not surprised. The only surprise was that the claim, which some supposed was obsolete, was now put forward with all the directness of Hildebrand. The doctrine of Protestantism was that the Church and the State has each its own sphere, in which it is supreme, neither to be permitted to transgress on the ground of the other. Some of the brethren had expressed the opinion that the clause relating to conference between the authorities of the Dominion and the Province of Manitoba should be omitted. He thought not. He was careless as to whether it should be done by Sir Charles Tupper or by Mr. Laurier, but he thought the wise and Christian and patriotic course was such a conference. He had thought of two possible schemes, the first of which commended itself most to his mind. In districts where the Roman Catholics are in the majority, let provision be made for instruction in their own doctrines by them, after school hours, which might be shortened for the purpose; Protestants to enjoy like privileges where they are in the majority. The second suggestion was the use of a book of Morals, such as that sanctioned by the Roman Catholic Bishop of Pittsburg, Penn., and used in schools there. This suggestion had been made to the speaker by a member of Assembly.

Principal King, in seconding the motion, expressed his profound desire that the Assembly should not be compelled to discuss the question now in hand. But the mandement from Quebec made silence impossible at the risk of being understood to have changed ground. He held that the separation of Church and State did not compel the severance of education and religion. As to the Indian schools, the treaty Indians were the wards of the Government, whom the Government was bound to educate; and as the chaplains were provided for troops and penitentiaries by the Government, so the Government provided for the care of the Indian. The Church co-operated with the Government in this. Should it be found on examination that the Church was compromised in so doing, he, for one, was prepared to forego the arrangement.

Principal King's address was now interrupted by the order for the day for 12 o'clock, viz., the appointment of the place of meeting of next Assembly. Prof. Hart, on the part of the Presbytery of Winnipeg, invited the Assembly to the Prairie Capital. He moved, seconded by Dr. DuVal, that the meeting be held in St. Andrew's Church there, Dr. Robertson supported the motion. It was now ten years since the Assembly had gone west. The decision of the question was delayed until to-morrow to permit further communication with the railways in regard to rates.

Dr. King resumed his remarks, stating that in his opinion it was not this Church that received the Government's money, but that the Government received this Church's money (last year well nigh \$21,000) to do work which the Government was bound to do. Had the Remedial Bill passed, it would have made a grievance for the Protestants of Manitoba and a very doubtful boom to the Roman Catholics. He hoped for no solution so long as the basis was, as it had been, that it should be "satisfactory to the minority." The interest of all parties should be considered. Amongst the Roman Catholics of Manitoba, some had no wish whatever for Separate Schools, a considerable number, others, and a still larger class, whose antipathies were aroused by the mode in which legislation had been introduced, would be willing to accept some such proposition as Principal Caven had made; the remainder held the extreme Roman Catholic view entertained by the bishops. Principal King did not expect a solution that would meet the views of these prelates and those who held with them. He had still hope for the success of a policy of conciliation. Of one thing he was certain, that Separate Schools, such as they exist in Ontario, would not be re-established in Manitoba.

TUESDAY AFTERNOON.

Two cases of appeal reported upon by the Judicial Committee were first taken up, and a brief discussion in each case followed, one of them being settled finally. The consideration of the motion moved by Rev. Dr. Caven, seconded by Rev. Dr. King, already noticed, was resumed by the Rev. Kenneth MacLennan, Point St. Lewis. Last year when this matter was taken up, he was not in favour of it, and all the reasons for his course then existed only more strongly now. It was a matter in which, as a Church Court, we were only very remotely concerned; but inasmuch as it was taken up last year and dealt with, he would move in amendment to the motion that the Assembly simply re-affirms its declaration of last year upon this subject.

The Rev. Dr. Campbell, Montreal, in seconding the amendment, said that we would not, as a Church, add to our influence by further intermeddling with this matter. Living in Quebec, where he had long lived, he was intimately acquainted with the view which would be taken by the hierarchy of our course, how it would be turned against us, and we would thus be found to be playing their game. We blamed the hierarchy

for the position they took, and their course of action, and the Assembly, so far as it could do it, was doing the very thing which we blamed them for. Every paper in Quebec would to-morrow have the account of what the Assembly had done if it passed this motion, and it would be used to justify the course of their bishop. He referred also to the arrangements entered into at confederation that the education question was then an Ontario one, and that unless security had then been given for the educational rights of the Protestant minority in Quebec, there could have been no confederation; a sacred compact had then been entered into, he said, and that compact should be kept in spirit and in the letter.

The Rev. Mr. McLeod, of Three Rivers, drew attention to the fact that the Roman Catholic schools in Quebec were not parallel to Protestant schools in Ontario. The former were sectarian Roman Catholic schools, while the latter were non-denominational public schools, and imparted a sound secular education. If the Roman Catholics would give Protestants in Quebec such schools as the common schools of Ontario are, they would willingly forego their separate schools for common schools.

The Rev. Dr. Laing, Duodas, could not agree with the views of Mr. MacLennan and Dr. Campbell. The action taken last year was right for last year, it was not sufficient for this year circumstances had changed. What the hierarchy did or would do was not to the purpose. It was for us simply to do what we believed was our duty. The hierarchy had been spoken of as the representatives of Roman Catholics, and it was sufficient to come to their views. The representatives of the people of Quebec were the men chosen to represent them in Parliament, not the hierarchy. Dr. Laing entered into the history of the origin of separate schools in Ontario, and showed that the fathers of confederation were in favour of the principle, and he did not agree that the act of confederation necessarily carried with it that the Roman Catholic minority of Manitoba were entitled to have separate schools secured to them by Parliament.

The Rev. Dr. Sedgwick, of Tatamagouche, was strongly opposed to the motion, which he insisted, in spite of "no, no," from the Assembly was a political motion and aimed against a great political party. He protested against being put under the ban by having to vote against the motion, although it all respects he was truly a Presbyterian as those who proposed and voted for the motion.

The Rev. Dr. Grant, Orillia, followed Dr. Sedgwick, and brought down the house by denouncing the amendment as "indescribably useless. If there was reason for action last year, the necessity was tenfold greater this year; if the motion last year was political, the only difference was that this year it was nearer polling day. If the action proposed by the motion was right, why not support it out and out, if wrong why not vote against it, instead of professing to be ready to vote the supporters of the amendment did last year. If it was wrong then, it was wrong now, and they should say so.

The motion was carried by a sweeping majority.

TUESDAY EVENING.

FRENCH EVANGELIZATION.

The situation with regard to this subject is well presented in the following paragraph.

"That a sleepless hierarchy is sedulously guarding every avenue of approach to the people, and strenuously asserting its authority and grasping for power, goes unsaid. That there is a rising spirit of independence and self-assertion on the part of the French-Canadian people with respect to clerical assumption and dictation is abundantly plain. And the events of the future may furnish a test of its strength. That there is much practical infidelity as well as serious disposition of inquiry with regard to religious matters among intelligent and cultured men, whose recognition of Roman Catholicism is only in name, is well known to all who come in contact with the people. Minds jaded with Romish doctrine are always disposed to throw off all shackles of religion. Many in the Province of Quebec are doing so; and their number will go on increasing, until the Word of God can be brought into contact with the minds and hearts of the people so as to dispel the notion that the doctrines of the Church of Rome and the teachings of Jesus are identical. The sole and steadfast aim of the Board of French Evangelization is to bring the Word of God and the minds of the people together. Christ and the truth must be so presented as to win them for Him. To bring men over to any form of Protestantism is a secondary, and may be a very unworthy, work. But to hold forth the Truth, so as to lead them to know the only Saviour, and into living touch with His example and teaching, is the very purpose of the Church of God.

The three branches of the committee's work are being vigorously pressed, schools, colportage, and evangelism by missionary and pastors, the details here given will show:

Mission fields.....	39
Preaching stations.....	94
Sabbath attendance.....	2,370
Families.....	753
Church members.....	1,106
Church members (French) added during year.....	173
Church members (English) added during year.....	54
Scholars attending Sabbath Schools..	1,048
Colporteurs (all the year).....	2
Colporteurs (six months).....	4
Copies and portions of Scripture distributed.....	1,100

Tracts and illustrated papers distributed.....	21,839
Mission schools.....	25
Scholars (Protestant).....	423
Scholars (Roman Catholic).....	345
Average attendance.....	448
Students in Theological College.....	8
French students graduated from college.....	2
Contributed by mission fields, salaries \$4,000 00	
Contributed by mission fields, expenses, etc.....	2,537 00
Contributed by school, fees, etc.....	1 698 61
Total receipts.....	\$30,521 25

The attendance at the Pie. aux Trembles schools last session was one hundred and forty-eight. Not only is great care exercised in the selection of pupils from the increasingly large number of French-Canadians applying for admission, but the policy of the Board in inducing the brightest among them to continue for three or four consecutive sessions, is bearing manifest fruit. The schools are visited and examined monthly by a committee of the Board, appointed for the purpose, and towards the end of the session written examinations are held on all subjects taught during the year.

Seven of the young men are studying with a view to the ministry of the Church, and several of the girls want also to devote themselves to Missionary work. Eight of our scholars sent applications in order to obtain work in our field this summer. Five have been accepted, and they are now laboring in their respective spheres either as colporteurs or teachers.

Coligny College, at Ottawa, a higher school for young ladies, has done excellent work, and has more than paid its way, but it is very desirable that the indebtedness of \$25,000 on the building should be removed. The Board respectfully solicits contributions towards the removal of this debt. They are also desirous of securing scholarships to aid in the education at Coligny College of a number of French-Canadian young women, so as to fit them to occupy positions of usefulness in after life.

The receipts of the year for the Ordinary Fund have not been sufficient to meet the expenditure, and it became necessary to draw upon the special fund received last year from the estate of the late J. G. Ross, Quebec. It is earnestly hoped that increased contributions may be received in future from the congregations of the Church, as well as from Sabbath schools and Christian Endeavor Societies, so as to render unnecessary any contraction of the work.

The report, of which the above is a summary, was brought before the Assembly by the Rev. S. J. Taylor, Superintendent of French Evangelization. He referred to the loss which the committee had sustained by the removal of its treasurer, the Rev. Dr. Warden, who had so long and so wisely guided and guarded its finances. The list of contributors this year was greater than last, but the sums given had been less, so that the committee had gone \$2,000 beyond income. If only the Church was made familiar with the facts connected with the work and its needs and claims, he felt sure the money required would be given. Referring to Coligny College he spoke of the services rendered by Rev. Dr. Warden, and mentioned the appointment of the Rev. Dr. Cruikshank to take his place. He also dwelt at some length upon the work done at the Pointe aux Trembles School and of the great service it had rendered to the cause of Christian education and evangelization. He called attention to the fact that next year was the jubilee of its being founded, and also the semi-jubilee of the connection with it of its present excellent Principal, Mr. Bourgoin, and it was hoped that both events would be marked in some suitable manner, and advantageous to the interests of the school. Year by year there were more applications than they could accept, many of them from Roman Catholic parents, and the school had proved itself to be a powerful evangelizing agency. Other schools were referred to and instances mentioned by Mr. Taylor of the desire for better education than that given in the Roman Catholic schools. Colportage was also spoken of, and its importance shown by cases which had come under the personal observation of the speaker. The difficulties and even dangers of the work were vividly presented and of priestly opposition to the Word of God. Owing to its silent secret influence many, he believed, who nominally belonged to the Church of Rome, were in reality Protestants and true Christians.

The Rev. Professor Scrimger, after reading the resolutions embodied in the report, indicated the importance of the work by mentioning that every evangelical Protestant church was engaged in it and seeking to extend their operations. He noted the national characteristics of the French-Canadians, and showed how important is the contribution which they can make to the national life. A united Canadian people, he said, was prevented by priestly influence, the object of which was to keep the people under their power. But things had changed and were changing. Many Roman Catholics rejoiced at our success, came readily to religious meetings, and earnest Christians were to be found among them. The position of the Protestant minority in relation to schools was touched upon, and the statement made that many of the people would welcome a national system of schools.

The Rev. Dr. Caven in a brief address emphasized one point, namely the objection, often made and entertained even by some ministers, that Roman Catholics were doing a good work of their own and should be left alone. Doctrines held in common by them and us were noted, and instances given amongst them of beautiful Christian lives. But along with a certain amount of truth, there was not only tolerated but taught

much error, there was much darkness and ignorance of the Word of God, and it was on account of this, not because of their being Roman Catholics, that our Church engaged in a work of evangelization among them, just as we would do among Protestants in the same circumstances. He seconded the adoption of the report.

The Rev. Dr. Amaron, of the St. John French Presbyterian Church, Montreal, supported it in a strong and powerful speech. After referring to the work being done so successfully to reach Roman Catholics in New England, where there are one million French-Canadians, among whom he had for years been engaged, he, from motives of patriotism and religion alike, appealed to us to engage in this work. Speaking of the result of French Roman Catholic occupancy of Quebec, he asked if we could be satisfied with the results of it after their having so long had undisputed ascendancy? Should we be charged with being meddling because we sought to do for the country what Roman Catholicism had failed to do. Were we to be told now that this was a matter with which we had nothing to do? Why, he asked, have brought up and forced upon the country the question with which the country was now agitated, and with which Ontario, Nova Scotia, New Brunswick and Quebec had all been agitated? Who but the hierarchy of Rome? He stood up there to ask for help for the sake of the Roman Catholics themselves and for the minority in Manitoba. The work of French Evangelization had been a success, a process of disintegration was going on, and now what we have to contend with is not only Romanism, but utter religious indifference and infidelity. If we do not bring the gospel to bear upon and work in society, there will arise in Quebec a state of things such as existed in old France at the time of the Revolution. In illustration and evidence of the great success of the work he referred to the peace and quietness with which they can now prosecute it, and to the case of his own congregation in Montreal, and the numbers of Roman Catholics who were now willing to come to listen to and receive the gospel.

The resolutions as moved were carried with some slight alterations.

At this point a very pleasant episode took place in the evening's proceedings, by the appearance in the Assembly of the Revs. Dr. Potts and Dewar and J. J. MacLaren, Q.C., as a deputation from the Toronto Conference of the Methodist Church now sitting in the city, in reciprocity of a similar deputation who conveyed to that body the greetings of the Assembly. All the members of the deputation from the Conference made eloquent and warmly fraternal addresses, which were listened to with interest and delight, and met every mark of genuinely hearty reciprocity. The Rev. Principal Caven, in moving a resolution expressive of the Assembly's appreciation of the visit of their brethren, of the work of the Methodist Church, and cordial wishes for its increasing success, voiced well the spirit and feeling of the Assembly which carried heartily and unanimously the resolution proposed. The Moderator in graceful language and manner conveyed to the deputation the assurance of the Assembly's brotherly sentiments and high regard, and asked them to convey them to the Conference, which being done, and followed with cordial handshaking, the deputation withdrew, the members of the Assembly standing in token of respect.

A committee was appointed at this stage, arising out of a resolution in the French Evangelization report, to define more fully and clearly the duties and relation to the Church of the financial agent, Rev. Dr. Warden, to report at another sederunt, the Rev. Dr. Moore, convener.

SEVENTH DAY.

WEDNESDAY MORNING.

The consideration of the report on French Evangelization, left over from last evening, was resumed. Satisfaction was expressed with the work of the year, the grants from abroad were gratefully acknowledged, and the scheme commended afresh to the liberality of the Church, it being recommended that sermons be preached on the subject and special prayers made for the success of the work in all congregations and mission stations on the day appointed for the collection on behalf of this fund. It was agreed that the Secretary of the Board hereafter be known by the title of Superintendent of French Missions. The proposition that the balance of \$25,000 from the Ross bequest be invested as a permanent endowment, the revenue to be used for the support of the Superintendent of French Missions, and increased so as to yield the full salary, was referred to the Board for further consideration. Coligny College was again commended to the confidence and support of the Church.

Expression was given by the Assembly to its high sense of the eminent service rendered to the Foreign Mission Committee by Dr. Wardrope, who had served upon it for fifteen years, during eight of which he was convener.

Mr. Andrew Jeffrey presented the report of the Finance Committee (Western Section). The total amount of money which passed through the agent's hands was \$420,000.

Arrangements were discussed for the proper transference of securities held by the late Rev. Dr. Reid on behalf of the Church, and for some necessary fresh legislation in regard to properties bequeathed to the Church or any of its schemes. A small committee was appointed to bring in a special report upon the matter later. The report of the Finance Board, appointed at last Assembly, was also referred to the same special committee.

In regard to the condition of the funds generally the committee states that owing to the continuance of the business depression and the

great shrinkage in values of real estate in Toronto and elsewhere, losses have been sustained in recent years by all corporations and individuals loaning money on mortgage security. Your committee regret to report that the Church has not been exempt in this matter. Within the last two or three years several properties have reverted to the Church from the inability of borrowers to meet their engagements, and at present there is a considerable amount of interest in arrears. It will require wise and careful management in the next few years to avert further loss, and much will depend on the state of business, and the prosperity of the country generally.

Nearly two thirds of the entire contributions for the Schemes of the Church is received during the last three months of the ecclesiastical year. It is, therefore necessary in order to meet salaries and other disbursements to borrow from the bank, entailing heavy expenditure for interest. Were congregations to forward the amount of missionary money on hand to the agent of the Church, quarterly, it would not only be a great convenience, but also materially save in interest. The committee ask the General Assembly to recommend all congregations to forward their contributions quarterly instead of annually.

The report of the Committee on the Reception of ministers was presented, and the Assembly agreed to receive the applicants as listed in our report of Thursday morning, with the exception of Mr. Gotham and Mr. McKnight.

Mr. Weir's case was referred to the Synod of Manitoba and the North-West Territory with power to issue. The Presbytery of Peterborough was empowered to employ him as a catechist in the meantime if it sees fit. Two recommendations were adopted. (1) That the attention of Presbyteries be drawn to the propriety of exercising extreme caution in dealing with applicants who are desirous of being received as ministers of this Church. (2) That Presbyteries do not entertain any applications where the applicant has not pursued a course of study in all respects similar or equivalent to that required of our own students.

A letter from Rev. Dr. G. L. Robinson was read, heartily accepting his appointment to the professorship. Greetings were also presented by telegraph from the Ontario Women's Christian Temperance Union, and a resolution was received from the Methodist Conference to which a deputation of the Assembly had gone last night. On motion of Rev. Mr. Herridge, a reply to the fraternal message from the Anglican Diocesan Synod of Huron was adopted.

The consideration of the report of the Hymnal Committee, left over from yesterday, was resumed. An overture was presented from the Synod of Hamilton and London asking that the Hymnal Committee be instructed to further revise the selections of common version of the Psalms (Rouse's), in the light of what has been done in the matter by the U. P. Church of the United States and other Churches. Rev. W. J. Dey, who supported the overture, gave numerous examples of possible improvements, already made in other versions. Such a revision, Mr. Dey claimed, should not delay the publication of the Book of Praise. Rev. J. Thompson, of Ayr, proposed a motion in the direction indicated.

A communication from representatives of the U. P. and Reformed Churches was read, inviting co-operation in procuring a rendering of the Psalms conformable to the present standards of literary taste. Rev. F. M. Dewey suggested the revision of the whole Psalter. Rev. Dr. L. McRae drew attention to the fact that the selections had already been approved of by the Assembly. Principal King expressed his sympathy with Mr. Dewey's suggestion. He could only account for the imperfections in the selection of the Psalms by the fact that the committee had given more attention to the Hymnal than to the Psalter and the failure of Presbyteries to revise the work of the committee. The Principal gave examples of important omissions of well known and valued passages. He moved the remitting of the selections to the Hymnal Committee to make additions and such moderate changes in the versions as may be found feasible. This was seconded by Rev. Dr. McRae, of St. John, N. B. Rev. Principal Caven had moved in the Assembly of 1893 that a selection should not be made, which motion was reversed, at the Assembly of the following year. He would still like to see such a suggestion as that of Mr. Dewey carried out. The fact of selections having been made was an invitation to sing those portions and those alone. Besides, the selection made does not do justice to the meaning and spirit and temper of the Psalms. Rev. A. McMillan supported Dr. King's motion, which would meet the desire of the Hymnal Committee. He quoted with approval the saying of the late Rev. Dr. Ker, of the U. P. Church in Scotland, "We shall grow up a feeble race than our fathers if we cease to sing the Psalms."

Rev. Dr. Sedgwick objected to the whole principle of selection, and moved an amendment to the amendment, in substance that the revision be extended to the whole Psalter. Dr. Sedgwick's motion was taken by the chair as the amendment to the motion, Dr. King's being allowed to await action on the other two.

The order of the day for noon was now taken up, viz: the selection of the place of meeting of next Assembly. Rev. Dr. Warden thought the question should now be fairly met as to whether some change should not be made in regard to the method of selecting the place of meeting. Mr. Murray thought that an alternative place should be selected in case satisfactory railway rates cannot be obtained. Rev. R. P. Mackay moved, seconded by Rev. J. Leishman, in amendment to the proposition to go to Winnipeg, that the Assembly meet next year in Toronto. Rev. R. McLeod moved, seconded by Rev. Dr. McCrae, the

appointment of a committee to name a place of meeting, and to bring in a report as to the propriety of a stated place of meeting for the future. Rev. Dr. Campbell, the clerk, reminded the Assembly that this was a case which concerned the whole Church, and therefore should be considered by the whole Church. Mr. McLeod's amendment prevailed, and a committee was appointed, with Rev. R. McLeod as convener. The committee was further instructed to consider the question of billeting.

WEDNESDAY AFTERNOON.

The subject of the Hymnal or Book of Praise for the Church came up and provoked a good deal of discussion, in which many members of the Assembly took part. The motion of the Hymnal Committee was to print the now prepared Book of Praise, containing in addition to hymns, selections from the Paraphrases, and from the Psalms in revised metrical versions, and the Psalter. To this motion many amendments and amendments to the amendments were made, with the result that the original motion in the end prevailed. A few revisions still remain to be made. When this work is finished publication will be begun and the Book of Praise ready for use shortly. It was added as a recommendation to the committee that it shall enter into communication with sister churches with a view to the revision of the Psalter, in order to its adoption as the completed Book of Praise of our Church.

The report of the Committee on the Summer Session in Theology, held in Winnipeg, was brought before the Assembly by the Rev. Mr. Mowatt of Montreal. In substance the report was that the committee had gone into the whole matter of the Summer Session very fully and carefully, and especially had considered the financial difficulties which threatened its continuance. Its unity had been found to be very great in enabling the Church to supply, to a much greater extent than ever had been done before, its mission fields in winter; it was also felt that although after some years the necessity for it might not exist, that yet at the present and for a length of time to follow, it was a necessity and must be maintained. To overcome financial difficulties it was emphasized that the Summer Session had been entered upon by authority of the whole Church, and the whole Church therefore was responsible for its financial support. This had been just sight of, so that the Church as a whole had failed to discharge its duty towards it in this regard. To overcome this difficulty it was proposed and carried that one member in each Presbytery should be specially charged with the interests of this college with whom Principal King can correspond; that in the Maritime Provinces three members shall be appointed to advance its interests; that Dr. Robertson keep its interests in view, and private assistance be sought from people of means, so that Principal King may, as far as possible, be relieved of unnecessary anxiety in the conduct of the session. It was found that a very undue amount of labor had been imposed upon the Rev. Dr. King owing to the Summer Session, and it was arranged that he should take a rest of three months that he might retain his health and strength for his important work.

A reference from the Presbytery of St. John, New Brunswick, on the case of the Rev. Mr. Mullin, was brought before the Assembly in the report of the judicial committee. After hearing the Rev. Dr. MacLaren on the Presbytery of St. John, and Mr. Mullin on his own behalf, and discussion of the whole subject, it was finally moved and carried, "that the Presbytery have an eye upon the congregation with regard to the matters referred to in the Assembly, and to be referred if the Presbytery should think necessary to the Synod of the Maritime Provinces."

WEDNESDAY EVENING.

The first matter taken up was the report of a committee upon the next place of meeting of the General Assembly. It was recommended and adopted that the next meeting be held in St. Andrew's Church, Winnipeg. It was also agreed to send down to Presbyteries, as a remit for their consideration, on (1) The question of a fixed place of meeting for the Assembly; (2) if approved, where, and (3) how the expenses of commissioners to the Assembly shall be met.

After the presentation of some reports of minor importance, the Rev. Principal Caven, in the absence of the Rev. Peter Wright, convener of the committee on Church Life and Work, laid the report on that important matter before the Assembly. After commending the ability and judgment with which the report was drawn up, it took us, he said, in the very heart of the Church, and set before us, so far as that can be done in such a report, the overshadowing power and influence of the Holy Spirit working in the Church.

The first subdivision of the report was the State of Religion; this again was considered under the heads in the public, in the family, in the congregation. The second subdivision was that of Systematic Benevolence. Among the agencies to promote this were mentioned, the pulpit, by preaching upon the subject, and next by the preparation and circulation of literature advocating it. The third part of the report dealt with Sabbath Observance, and the fourth with Temperance. Dr. Caven dealt at length with each point in an exhaustive speech, listened to by a large audience. While the report is not without its shadows, it must upon the whole be regarded as very favourable. All interests treated of in the report must be regarded as making advance; perhaps the one most doubtful being that of Sabbath Observance, and to this Dr. Caven paid special attention in his address.

The report was seconded by the Rev. Mr. Hogg, of Winnipeg, who dwelt upon the Sunday School work as presented in the report, and that

of the elders in the Church. The Rev. Dr Duval called attention very pointedly to the dangers arising to the Sabbath, from late trading at stores on Saturday afternoon and evening, and urged the avoidance of this by Christian people who value the Sabbath.

The Rev. Murdo Mackenzie, a returned missionary from Honan, who had just arrived the evening before, was then introduced by the Moderator. Mr Mackenzie's address had a tone of great spiritual earnestness and was listened to with much interest. He contrasted the condition of things in Honan seven years ago, the state of feeling towards the missionaries and its unrelieved spiritual darkness then and now. Modestly, he scarcely made mention of the trials and dangers through which the missionaries had passed, but touched tenderly upon the losses by death which the mission had sustained. He gave a vivid picture of the missionaries' visits two by two to villages, towns and cities, at one of which, on the occasion of a great fair, when from 200,000 to 300,000 were present, from 50,000 to 60,000 heard the gospel; of the careful examination of candidates for baptism, and the first steps in the formation of a native Church. A great contest, he said, was going on in China, not as in this country, political, but between the powers of evil and good. What the lot of China shall be in the future depends under God upon what the children of the Chinese can be made. In graphic language he described their hopes and disappointments in their work without the least note of discouragement, referring to what David Livingstone said was the greatest thing, the promise of the Saviour, "Lo, I am with you always." He concluded with an earnest appeal for China's millions, with their unnamed sins and their great needs.

EIGHTH DAY. THURSDAY MORNING.

The Assembly did a graceful act in arranging that \$400 per annum be paid to the widow of the late Rev. Dr Reid during her lifetime. This action was taken in view of the long and valuable services to the Church as its agent for between 40 and 50 years, and the fact that the last General Assembly had agreed that Dr. Reid's full salary should be paid him on his retirement.

It was agreed on representation of the Presbytery of Calgary that the Presbytery should be divided into two Presbyteries, the new one to be called the Presbytery of Edmonton. This is another token of the expansion of the work in the North-West. D. G. McQueen to be the first Moderator. Rev. Dr. Robertson requested that his name be taken from the roll of the Presbytery of Brandon and put upon that of the new Presbytery of Edmonton.

Rev. E. Scott presented the report of the Committee to strike the Standing Committees, and these were then appointed according to the following list:—

STANDING COMMITTEES OF ASSEMBLY FOR 1896-97.

I. PRESBYTERIAN COLLEGE, HALIFAX.

1. Board of Management.—Dr. Sedgwick, Chairman; Principal Pollok, Dr. Currie, Dr. Gordon, Prof. Falconer, Dr. Forrest, Dr. N. McKay, Messrs. A. Simpson, F. D. Miller, L. G. McNeil, John McMillan, Jas. McLean, T. Stewart, A. B. Dickie, H. H. McPherson, D. McLaughlin, A. McLean Sinclair, J. S. Carruthers, J. S. Sutherland, G. A. Leck, J. F. Forbes, E. M. Dill, and Willard McDonald, Ministers; and Dr. Stewart, J. D. McGregor, Hon. B. Rogers, Judge Trueman, Dr. James Walker, R. Murray, R. Baxter and Hugh McKenzie.

II. PRESBYTERIAN COLLEGE, MONTREAL.

1. Board of Management.—Mr. D. Morrice, Chairman. Principal MacVicar, Dr. J. Scrimger, Prof. Ross, Dr. John Campbell, Dr. A. B. MacKay, Dr. Warden, Dr. Barclay, Messrs. J. M. Crombie, J. R. McLeod, W. K. Cruikshank, J. Hastie, M. McLennan, J. W. Morrison, J. Fleck, W. T. Herridge, W. A. McKenzie, D. Currie, J. R. Dobson, Ministers; and Sir J. W. Dawson, Sir Donald Smith, Messrs. A. C. Hutcheson, W. D. McLaren, W. Yule, Geo. Hyde, A. C. Clark, C. McArthur, John Stirling, W. Paul, M. Thompson, Jonathan Hodgson, M. Hutchinson, A. S. Ewing, Charles Byrd, and Henry Birks.

III. QUEEN'S COLLEGE.

Bursary and Scholarship Committee.—Mr. John Mackie, Convener; Principal Grant, D. J. McLean, M. McGillivray, J. D. Boyd, Ministers; and Geo. Gillies and D. B. McDavid.

IV. KNOX COLLEGE.

1. Board of Management.—Mr. W. Mortimer Clark, Chairman; Principal Caven, Dr. MacLaren, Dr. Warden, Dr. Fletcher, Dr. Parsons, Dr. R. N. Grant, Dr. J. A. Smith, Dr. S. Lyle, Messrs. S. Young, J. Abraham, A. Stewart, J. C. Tibb, R. Pettigrew, J. Neil, J. Currie, Wm. Burns, W. J. Clark, L. H. Jordan, H. R. Horne, P. Straith, Stuart Acheson, J. A. Macdonald, J. Mutch, E. R. Hutt, Ministers; and Messrs. J. K. Macdonald, David Fotheringham, D. Ormiston, D. D. Wilson, A. I. McKenzie, R. Kilgour, G. Rutherford, John Cameron, T. J. Cowper and G. C. Robb.

2. Senate.—Principal Caven, Chairman; the Professors and Lecturers of the College, Dr. Cochran, Dr. Abraham, Dr. Laing, Dr. R. Torrance, Dr. Gray, Dr. Wardrope, Dr. McCurdy, Dr. James Carmichael, Dr. D. C. McIntyre, Dr. Milligan, Messrs. R. P. McKay, M. McGregor, W. R. Farquharson, R. D. Fraser, J. A. Turnbull, W. G. Wallace, D. M. Ramsay, J. McD. Duncan, J. S. Henderson, J. R. S. Burnett, D. McKenzie, John Ross, R. C. Tibb, H. E. A. Reid, J. Crawford, and Dr. Somerville, W. A. J. Martin, S. H. Eastman, representing the Alumni, Ministers; and Messrs. T. Kirkland, A. MacMurray, W. Mortimer Clark, Geo. Dickson, J. A. Paterson, and Hon. G. W. Ross, Elders.

V. MANITOBA COLLEGE.

1. Board of Management. Hon. Chief Justice Taylor, Chairman; Principal King, Prof. Hart, Dr. Bryce, Dr. Duval, Dr. Robertson, Prof. Baird, Jos. Hogg, P. Wright, J. Farquharson, C. B. Pitblado, E. D. McLaren, Jas. Herdman, John Hogg, R. G. McBeth, and D. Carswell, Ministers; and Sir Donald Smith, Messrs. J. C. Saul, J. Sutherland, A. Dawson, Jas. Fisher, Alex. McDonald, K. McKenzie (Winnipeg), C. H. Campbell and J. B. McLaren.

VI. HOME MISSIONS.

1. Western Section.—Dr. Cochran, Convener; Mr. A. T. Love, Dr. Warden, Dr. W. D. Armstrong, Dr. Hamilton, Dr. McMullen, Messrs. James Stuart, A. Givan, M. W. McLean, M. McKinnon, R. Moodie, A. Findlay, A. Gilray, J. H. Ratcliffe, Dr. McRobbie, Dr. Somerville, Dr. R. Torrance, Messrs. J. M. Aull, Hector Currie, Samuel Acheson, Dr. J. R. Battisby, Messrs. J. L. Murray, A. Tolmie, A. Henderson, J. Rennie, Dr. Robertson (Supt.), Messrs. E. D. McLaren, James Farquharson, J. A. McKean, A. A. Scott, Dr. E. F. Torrance, J. Neil, C. W. Gordon, L. H. Jordan and Dr. Dickson, Ministers; and Messrs. R. Kilgour, W. E. Roxboro, John Penman, Hon. E. H. Bronson and David Ormiston.

VII. AUGMENTATION.

1. Western Section.—Dr. Campbell (Renfrew), Convener; Dr. Warden, Dr. Kelloch, Dr. Robertson, Dr. Laing, Dr. S. Lyle, Dr. Somerville, Messrs. Herridge, J. J. Clarke, W. G. Wallace, R. D. Fraser, M. McGillivray, J. A. Macdonald, D. B. Macdonald and Peter Wright, Ministers; Messrs. D. Morrice, Joseph Henderson, A. T. Crombie and Colin McArthur.

VIII. FOREIGN MISSIONS.

Messrs. Hamilton Cassels and A. Falconer, Joint Conveners. 1. Western Division.—Mr. Hamilton Cassels, Convener; Dr. McLaren, Dr. Warden, Principal Grant, Dr. Moore, Principal MacVicar, Dr. A. D. McDonald, L. H. Jordan, Dr. J. B. Fraser, Dr. McTavish, Messrs. A. J. Mowatt, Dugald Currie, R. Johnston, R. S. G. Anderson, J. G. Shearer and R. P. MacKay, Ministers; and Messrs. J. R. McNeillie, A. Jeffrey, A. Bartlett, R. S. Gourlay and D. K. McKenzie.

IX. FRENCH EVANGELIZATION.

Principal MacVicar, Chairman; Dr. Scrimger, Dr. R. Campbell (Montreal), Dr. Smyth, Dr. Warden, Prof. Cousinat, Dr. Amaron, Dr. S. Lyle, Messrs. R. Gamble, R. P. Ducloux, J. R. MacLeod, D. McLaren, J. R. Dobson, James Fleck, A. Macaulay, T. Cumming, G. F. Kinneer, G. C. Hoine, W. R. Cruikshank, F. M. Dewey, Malcolm Campbell, F. H. Larkin, E. Scott, D. Tait, A. J. Mowatt, G. D. Bayne, John F. McFarlane, Jas. A. McFarlane, Malcolm McGillivray, A. A. Scott, Dr. Jackson, J. James, Alexander Forbes, J. Hastie, A. T. Love, James Ross (St. John), Dr. McTavish, S. J. Taylor, John McGillivray, Peter Wright, Ministers; and Hon. E. H. Bronson, A. C. Hutchinson, D. Morrice, Walter Paul, R. McQueen, Geo. Hay, M. Hutchinson, John Herdt, P. R. Miller, Paul Payan, A. G. Farrell, Jas. Ramsay, Dr. Thornburn and W. Drysdale.

X. DISTRIBUTION OF PROBATIONERS.

Dr. Torrance, Convener; Messrs. J. G. Shearer, Dr. Cochran, and Jas. A. Grant, Ministers; and Geo. Rutherford.

XI. CHURCH LIFE AND WORK.

Mr. P. Wright, Convener; the Conveners of Synods' Committees and Presbyteries, Messrs. D. Stiles Fraser, J. M. Fisher, J. Dunstan, A. L. Gergie, D. McD. Clarke, Dr. A. B. MacKay, Dr. McNish, Dr. W. A. McKay, D. Tait, John Hay, S. Houston, John McInnis, E. H. Sawers, J. Leishman, Jas. Murray (St. Catharines), James Wilson, John Johnston, Joseph Hogg, A. J. MacLeod, W. L. Clay, T. Scouler, Ministers; and Dr. R. Murray, Walter Paul, George Hay, Dr. Gardner, John A. Paterson, G. Gillies, Dr. Beaton, R. McQueen, J. Charlton, Dr. McDonald (Wingham), W. D. Russell, and John Paterson.

XII. SABBATH SCHOOLS.

Mr. T. F. Fotheringham, Convener; the Conveners of the Sabbath School Committees in the several Synods and Presbyteries, Dr. M. Fraser, Dr. Bryce, J. G. Stuart, J. Neil, D. E. McLeod, F. W. Murray, Jas. A. Brown, W. G. Hanna, J. McEwan, Dr. R. H. Abraham, J. A. Jaffray, J. A. Cairns, Henry Gracey, W. Farquharson, Vice-Convener of Higher Religious Instruction, C. B.

Pitblado, H. K. McLean, D. G. McQueen, W. Shearer, Peter McNab, D. D. McLeod, J. W. Rao, Vice-Convener on Statistics, R. D. Fraser, J. W. Bell, John Ross, R. G. McBeth, Daniel Strachan, D. M. Buchanan, Ministers; and Geo. Anderson, George Rutherford, W. G. Craig (Kingston), J. Clarke (Port Hope), John Joss, James Gibson, W. N. Hoasie, S. Waddell, G. Haddock, J. M. Clark (Smith's Falls), Dr. Kelly, D. Fotheringham, Jas. McNab, D. T. Fraser (Montreal), R. J. McGregor (Inglwood), W. Drysdale, Jas. Turnbull (Toronto), J. Samuelson, James Gordon, C. M. Dawson, W. W. Miller, J. A. McCrea (Guelph), G. T. Ferguson, T. W. Nisbet, W. T. Huggan, A. S. McGregor, W. H. Irwin, J. A. Paterson, Jas. Ross (Crescent Street, Montreal), J. Keane, W. E. Roxborough, G. A. Reid, H. A. White, W. C. Whittaker.

XIII. MINISTERS' WIDOWS' AND ORPHANS' FUND.

(Late Canada Presbyterian Church.) T. Kirkland, Convener; Dr. Warden, S. S. Craig, W. Amos, Dr. R. H. Abraham, Dr. W. A. Hunter, J. Mutch, Ministers; and J. L. Blaikie, J. Harvie, W. Gordon, Andrew Jaffray, W. Galbraith, G. F. Burns and Joseph Norwich, Elders. 2. Eastern Section.—Mr. R. Laing, Convener; Dr. Patterson, Dr. T. Sedgwick, A. McLean, A. F. Thompson, Ministers; R. Baxter, G. Mitchell, Dr. A. H. McKay and J. D. McGregor.

XIV. AGED AND INFIRM MINISTERS' FUND.

1. Western Section.—Mr. J. K. Macdonald, Convener; Dr. Parsons, Dr. W. D. Armstrong, H. McQuarrie, W. Burns, Dr. Fletcher, J. Becket, J. R. Gilchrist, A. H. Scott, G. McClay, J. A. F. Sutherland, D. D. McLeod, Dr. Barndall (Hamilton), Sir Donald A. Smith, Dr. Wallace, Alex. Nairn, Robert Lawrie, W. Adamson, H. J. Johnston, John A. Paterson, W. B. McMurich, J. Rowand, A. Thompson, R. Atkinson (Wardsville), John Brown, M. L. A. 2. Eastern Section. Mr. Anderson Rogers, C. McKinnon, A. B. Dickie, Geo. Fisher, J. K. Coffin, A. McLean Sinclair, J. H. Chase, D. Fraser, C. Munroe, Dr. A. W. McLeod, G. Leck, James Sinclair, E. S. Bayne and Dr. Pollok, Ministers; D. McDonald, S. Waddell and W. C. Whittaker.

XV. FINANCE.

1. Toronto Section.—Andrew Jeffrey, Convener; Dr. Warden, A. Nairn, R. J. Hunter, R. Kilgour, Wm. Wilson, G. T. Ferguson, J. L. Blaikie, Joseph Henderson, B. E. Walker, And. Rutherford, and George Rutherford (Hamilton). 2. Montreal Section.—D. Morrice, Convener; W. D. McLaren, W. Yule, J. Stirling, A. S. Ewing, C. MacArthur, and Alex. McPherson. 3. Halifax Section.—Mr. J. C. Mackintosh, Convener; Dr. Morrison, David Blackwood, J. W. Carmichael, J. F. Stairs, Geo. Cunningham, James McAlister and John Stewart.

XVI. STATISTICS.

Dr. R. Torrance, Convener; Dr. Gray, J. C. Smith, A. B. Dickie, L. G. McNeil, Alexander Grant, D. McLaren, W. A. J. Martin, A. E. Mitchell, J. McInnis, Geo. S. Carson, D. McRae, R. D. Fraser, and R. J. Glassford, Ministers; F. McWatt, R. McQueen and William Parker (Cayuga).

XVII. PROTECTION OF CHURCH PROPERTY.

Hon. Justice MacLennan, Convener; Dr. Boil, Dr. Warden, Dr. R. Campbell (Montreal), Dr. Pollok, Dr. Torrance, Prof. Hart, Dr. John Campbell (Victoria), and Dr. Robertson, Ministers; and Hon. D. Laird, J. L. Morris, Q.C., G. M. Macdonnell, Q.C., J. McIntyre, Q.C., Hon. Chief Justice Taylor, W. B. McMurich, Hamilton Cassels, Hon. D. C. Fraser, Judge Forbes, Thornton'Fell, F. H. Chrysler, Q.C., W. B. Ross, Q.C., J. A. McKinnon, James Muir, C. A. W. Thompson, Judge Stevens, Judge McKenzie, John A. Paterson, Major Walker, Judge Cressor, W. M. Clark, Q.C., Hon. Justice Sedgwick, Thomas Caswell, Judge Trueman and J. M. Browning.

XVIII. CHURCH AND MANSE BUILDING FUND.

Hon. Chief Justice Taylor, Chairman; Dr. Robertson, W. L. Clay, Dr. Duval, Joseph Hogg, T. Scouler, G. A. Wilson, J. C. Hordman, James Farquharson, M. C. Kumball, J. A. Carmichael, and C. W. Gordon, Ministers; and C. H. Campbell, John Paterson, James Fisher, Major Walker and Alex. McDonald.

XIX. HYMNAL COMMITTEE.

Dr. Gregg, Convener; Dr. Jenkins, Dr. Macrae, Dr. W. D. Armstrong, Dr. J. B. Fraser, Messrs. J. A. Macdonald, W. J. Dey, J. Thomson (Ayr), Dr. D. M. Gordon, W. T. Herridge, G. C. Heine, James Anderson, J. B. Mullan, Alex. Henderson, Dr. MacLaren, Dr. D. L. McCrea, Dr. J. Somerville, Dr. Scrimger, R. S. G. Anderson, M. McGillivray, Alexander McMillan, J. G. Stuart, Dr. James, Ministers; and Messrs. W. B. McMurich, R. A. Becket, John H. Thom, Joseph Henderson, R. Murray, Jas. Gibson, James Johnson (Hamilton), Prof. S. W. Dydo and Dr. W. B. Geikie; the members in Toronto to be an Executive Committee.

XX. PRESBYTERIAN RECORD.

Dr. Warden, Convener; Editor of Record, Dr. R. Campbell (Montreal), Prof. Scrimger, W. R. Cruickshank, J. Fleck, C. B. Ross, J. McGillivray and Prof. Jas. Ross.

XXI. YOUNG PEOPLE'S SOCIETIES.

Mr. R. Douglas Fraser, Convener; the Conveners of Synod and Presbytery Committees: A. J. Brown, A. D. McDonald (P. E. I.), W. D. Burgess, Messrs. Anderson Rogers, W. Shearer, Dr. J. A. R. Dickson, J. G. Shearer, John Little, W. G. Jordan, Alex. Hamilton, J. A. Carmichael, D. G. McQueen, W. M. Rochester, Dr. J. Campbell, Messrs. John S. Smith, W. J. Parks, S. Stewart, J. C. Thomson, Prof. J. F. McCurdy, J. Armstrong, J. H. Burger, G. A. McKilligan, J. Pitblado, J. B. McKilligan, T. M. Henderson, G. Tower Ferguson, James Mather, J. D. Higginbotham, R. M. Hamilton, C. McKillop, D. C. Hossack and John Young.

THURSDAY AFTERNOON.

This afternoon Rev. Dr. Caven first presented two reports, one referring to uniting with other Churches in the formation of a Federal Court, or Council, which was thought to be a better name; matter in which this could be done with advantage, especially in the mission field at home, to avoid overlapping and waste of men and means. Dr. Caven gave a brief account of what little had been done in the matter, and after some discussion suggesting mainly caution in entering into alliances which might lead further than we could safely go, the committee at the suggestion of the convener was continued, as the whole subject is as yet only in an initial stage.

The next matter was a proposal to define more accurately the respective duties and rights of Sessions and Deacons' Courts or Boards of Managers in the control of Church property, and the uses to which it can only be properly put. A change of a few words in the Book of Rules of Procedure was agreed to as being sufficient for the purpose.

The report of the Committee on the Sabbath School Committee was next called for, and presented by the Rev. Dr. Morrison, of Halifax. It stated in effect that at present there was a debt resting upon the committee of \$5,000, for the payment of which it was proposed that the Assembly should borrow a sufficient sum, and ways and means whereby it was to be repaid were pointed out. It next proposed that as a saving of \$800 in the expense of printing the Sabbath School publications of the Church could be effected by the work being removed from St. John to Toronto, the removal be made; the \$800 of saving and \$500 allowed Mr. Fotheringham for clerical help be taken to pay him a salary of \$1,200 as editor of Sabbath School periodicals. The whole matter was very fully entered into by Dr. Morrison, who moved that the recommendation of the report be adopted. The Rev. Drs. Laing and Scrimger both took strong ground against the motion, the latter of whom proposed an amendment.

The Rev. Mr. Hogg defended the committee's report. The Rev. Mr. Fotheringham, Rev. Dr. Warden and Mr. John A. Paterson, elder, who has taken an active part and interest in the work of the Sabbath School Committee, in very clear and able statements of the work, the present stand and prospects of the committee, defended the course proposed. An amendment to the motion, proposed by the Rev. J. B. Fraser, to the effect that the Assembly become responsible for the debt, but that the work in other respects be conducted for the present in St. John as it is now and the whole question sent down to Presbyteries to report to next Assembly, was eventually carried and became the judgment of the Assembly. Mr. Cassels read a minute of the Foreign Mission Committee in connection with retirement from it of the Rev. Dr. Wardrope, who was its convener for some years, and has for long been connected with it. It expressed high appreciation of his valuable services, and regret at now losing them, and was cordially carried by the Assembly.

The Rev. R. P. Mackay, for the Rev. H. H. MacPherson, read the report of the Committee on the Foreign Committee's Report, Eastern and Western Sections. It contained many recommendations, admirable in spirit, which were passed without dissent, and gave the estimate for next year's work as being for the Eastern Section \$31,000; Western Section, including work among the Indians in the North-West and British Columbia, Chinese work in British Columbia and Montreal, and work abroad, \$111,000; and for the work of the W.F.M.S., \$49,000.

Rev. Dr. Moore then reported on behalf of the committee which had been nominated at the morning sederunt to adjust the motions relating to the Finance Committee. The resolutions recommended by it first provided for the administration of the Knox College Funds, which had already been agreed upon. The second resolution referred to the transfer of the securities, and was substantially identical with the original resolution authorizing the transfer from Dr. Reid's executor to Rev. Dr. Warden. The third resolution referred to the legislation, and differed only in details from the resolution on the subject submitted in the morning. The fourth resolution recommended the elimination of the clause in the Finance Committee's report stating that there has been considerable difference of opinion as to the respective powers of the two Financial Committees or Boards appointed by the last Assembly. The fifth resolution was that there should be one Finance Committee for the Western Section of the Church. All these resolutions were carried. The Finance Committee for the ensuing year was then appointed, Rev. Dr. Warden being convener. This concluded the afternoon sederunt.

THURSDAY EVENING.

The customary loyal address having been agreed upon, the question of the election of a ruling elder to the Moderatorship of Presbytery, and consequently of the higher courts as well, which has been agitating some parts of the Church during the past year, came up. After some discussion it was decided, upon motion of Rev. Dr. Thompson, of Sarnia, that consideration of the matter be deferred until the next meeting of the Assembly.

The report of the Committee on Uniformity in Public Worship and an overture from the Presbytery of Maitland protesting against liturgical innovations were laid over for a year, the committee being continued. The report suggested an order of service, spoke with a certain amount of approbation of responsive readings of Scripture, audible repetition of the Lord's Prayer and the Creed, and the reading of the Ten Commandments.

Our Contributors.

NOT SO TIRED THIS TIME.

BY KNOXONIAN.

Usually a minister or elder goes home from the General Assembly more or less tired. The weather is often hot, and sitting in a crowded building, eight or nine hours a day for ten consecutive days, makes the average man have a kind of all-gone feeling which it takes him two or three days to shake off. Then, too, the proceedings are sometimes tedious and sometimes rasping, and one naturally tires of dulness or of rasping. Occasionally the same men manage to get themselves to the front in everything, and one wears looking at the same faces and listening to the same voices ten days in succession at the rate of nine hours a day. One of the most incomprehensible things in clerical human nature is the inability of some men to fathom the easy truth that people can easily get enough of them.

There were no reasons why any man of fair working or listening power should have become tired of this last Assembly. The first few days were quiet, good working days. The weather was cool and the commissioners were in the best of humour. In fact they were so good natured that they put two or three names on the roll that a strict adherence to technical law would have kept off. The Moderator was fair, dignified, gentlemanly in manner, and concise in speech. Business went on smoothly, and besides being of intrinsic interest was made still more interesting by the variety of men who brought it before the Court. Everybody seemed in quiet good humour, equally removed from depression on the one hand and ecstasy on the other. Nobody groaned and nobody shouted "hallelujah!"

For four days the business went on in the quietest and best natured manner imaginable. On the forenoon of the fifth day Principal Caven introduced his resolution on the Manitoba School question, and then there was some lively work. But it was good-natured work. Never in the history of the Church was there a finer exhibition of Presbyterian self-control. The only members who did not control themselves were the ones who laughed at and applauded the good points on both sides.

One reason why this meeting of Assembly was not tiresome was because the men who tire one most were not there, or if they were there they effaced themselves for the common good.

The man who makes disorder by constantly rising to a point of order was not present. His Presbytery gave him a rest this time, and the Assembly got a rest too. May the rest be long and unbroken!

The man who speaks on every question was not much in evidence. There may still be a few men around who think their opinion absolutely indispensable to the proper settlement of every question, but the number becomes smaller every year. May it become still smaller. When a minister concludes that the Church cannot do without him his usefulness is gone.

The man with the long introduction to his speech is no more. Where he has gone we cannot say, but he was not in the last Assembly. One almost wishes to see him once more pull himself slowly together and say, "Moderator, I feel I cannot give a silent vote on this question," etc., etc. A member who addresses the Supreme Court of the Presbyterian Church in Canada now with any degree of success has to sail in with reasonable quickness. The members do not want to listen to a homily about his conscience, or the way he feels, or anything of that sort.

The man with the long conclusion finds his conclusion harshly dealt with. Sometimes the Moderator stands up kindly beside him and helps him in an official manner to cut the conclusion in two. Sometimes the Assembly takes the matter in hand, and by

means, more or less polite, gives the brother to understand that he should bring his conclusions to a close.

The men who want to make much out of small technical points were not much in evidence at this Assembly. The Church has no further use for a man who can see a fly on a barn door without seeing the barn.

Once upon a time this contributor asked the late Dr. Reid if a meeting of Assembly then in session was not one of the most pleasant in the history of the Church. After thinking for a moment, the venerable Doctor replied, "Wait, it is not over yet." Two days of this Assembly are yet to come and one cannot be sure of what may happen.

WITH THE SILENT MAJORITY IN THE GRANARY AND KING'S CHAPEL BURIAL GROUNDS.

BY CHRISTINA ROSS FRAME.

"Only the actions of the just
Smell sweet and blossom in the dust."

Last summer, during the month of July, the city of Boston was thronged with visitors from all parts of the United States and Canada, delegates or visitors to the great convention of Christian Endeavor workers. The citizens entered most hospitably into all plans for the accommodation and entertainment of their guests, and the many spots of historical interest in the city and vicinity made it an especially appropriate meeting place.

For the first time in many years the King's Chapel and Granary burying grounds were thrown open to the public, and many a Bostonian enjoyed, with the visitors from North, South, East and West, the privilege of wandering beside the little plots where are lowly laid all that remains of the men whose names are engraven on the hearts of the American people. An hour or two passed within the limits of the Granary burying ground, carries the memory and imagination back over two centuries. Back to the Boston of Hawthorne's "Tales of the Province House," and the Boston of the quaint little maid Abby Winslow, whose diary, recently published, is such delightful reading.

The Beacon, with its gallows-like shape and pendent light, stood on the spot where now rises the gilded dome of the State House, "The Hub of the Universe." The great green expanse of the Common has suffered but little change except in the way of improvement, the elms have grown taller and stronger, the cows have disappeared, and in a commanding position a tall shaft commemorates gallant and loyal souls who gave their lives that the Union might be preserved. The magnificent post office stands where the public watering-trough stood long ago, and in the vicinity is the fine old building Faneuil Hall, "the cradle of American liberty." This building was donated to the city by Peter Faneuil, and its walls have rung with the fire and eloquence of all the great American statesmen on questions of burning public interest. The donor's ashes repose under a massive tomb in the Granary burying ground, and his name lives a household word with the citizens of Boston.

Not far from Faneuil's tomb, in a quiet corner, is a broken stone with this inscription:

NO. 16.
TOMB OF
HANCOCK.

This is the bold and doughty John who so successfully defied British authority; another name in Revolutionary annals appears on a beautiful marble monument, and beside it, the same name, on a little stone deeply sunken and almost covered by the encroaching soil:

REVERE'S
TOMB.

What a picture Longfellow has conjured up for us. We can almost see his strong, smooth-shaven face, and clear eyes, looking

anxiously toward the tower of the North Church, where his friend Robert Newman is to hang the signal lights, and we can almost hear the "hurrying hoof beats" of his steed as he clatters across the bridge into Medford town, and "thence through every Middlesex village and farm" spreading the alarm "for the country folk to be up and to arm." The grand old Huguenot name has not died out, and a Revere still carries on the copper-rolling works at Canton, Massachusetts, that were founded by his illustrious ancestor.

The most imposing monument in the ground bears another name associated with the liberties of the American people. That of Franklin. This massive monument, a gift of the citizens of Boston, replaces the stone which Ben. Franklin erected in memory of his father and mother; the original stone has long since crumbled away, but the inscription written by Benjamin Franklin has been copied on the modern stone:

JOSIAH FRANKLIN AND
ABIAH HIS WIFE
LIE HERE INTERRED

"They lived lovingly together in wedlock fifty-five years, and without an estate or any gainful employment, by constant labour and honest industry maintained a large family comfortably, and brought up thirteen children and seven grandchildren respectably. From this instance, reader, be encouraged to diligence in thy calling and distrust not Providence. He was a pious and prudent man; she a discreet and virtuous woman. Their youngest son, in filial regard to their memory, places this stone:

T. F.—Born 1655. Died 1744, aged 89.
A. F.—Born 1667. Died 1752, aged 85.

Not far away we find the name of Richard Bellingham, a name that the prince of American novelists has woven in with many of his most thrilling tales. It was Governor Richard's sister, Mistress Anne Hibbins (afterwards burned as a witch in Salem), "who, arrayed in great magnificence with a triple ruff, a brodered stomacher, a gown of rich velvet, and a gold-headed cane, went forth to see the procession in which her brother, Hester Prynne, and the Rev. Arthur Dimmesdale took such prominent places." Sly old Governor Richard affords a grand illustration of the familiar proverb, "Taking the law into one's own hands." He was anxious to marry for his second wife a beautiful young girl who was betrothed to another man. Dazzled with the wealth and position offered her, she broke her engagement and consented to marry the Governor, who, in mortal fear lest she should change her mind, omitted the prescribed formality of banns, and in his capacity of magistrate, married the girl to himself, performing his own marriage ceremony. This flagrant violation of the law roused the Puritan worthies of the town, and the Governor was promptly proceeded against. At the trial he refused to leave the bench, conducted it himself, found himself *not guilty*, and dismissed himself.

Near the entrance gates, a simple mark denotes the grave of Samuel Adams, "a statesman incorruptible and fearless," and all visitors in Boston have pointed out to them the fine bronze statue in a neighbouring square which represents the man often spoken of as the "mouth-piece of the Revolution." Similar small markers point out the graves of the men who were slain in the affray known as the "Boston Massacre." Looking at the events that led up to the so-called massacre, "in the cooler judgment of the years," we may well question the right to call it by any such name. "England expects every man to do his duty," was the utterance of one of her greatest heroes many years after or the morn of a great battle, and the same idea must have been in the mind of the British sentry that 5th of March, 1770, when he found his position and duty so rudely called in question.

A broad blue slate stone marks the grave of Benjamin Woodbridge, killed in that memorable duel on the common nearly one hundred and seventy years ago. The Autocrat of the Breakfast-Table has given the

story of Benjamin Woodbridge and Gilliam Phillips, a romantic interest, in the charming chapter "My first walk with the school-mistress."

Just across Tremont street from the Granary burying ground is a still more ancient "acre of God"—the King's Chapel burial ground. It is within the shadow of the chapel, and overlooked by the rooms of the Massachusetts Historical Society, which is rich in relics and stories pertaining to the many noted characters lying at rest beneath its grassy sward. An imposing tablet of brown stone tells that

JOHN WINTHROP,
GOVERNOR OF MASSACHUSETTS,
DIED 1649.

A fine bronze statue of the old Puritan Governor, Bible in hand, stands in one of the busiest squares of the city. Another Puritan Governor rests but a few feet away. A small stone of blue slate announces that,—

HERE LYES INTERRED,
THE BODY OF
MR. JOHN INDICOTT,
DIED DECER 28 YE 7
1711—IN YE 70 YEAR
OF HIS AGE.

This was the man who thrust his sword through and through his country's flag, and cut from it the Cross of St. George.

A beautiful tomb rich in carving and armorial device brings thoughts of another Governor, for this is the tomb of Lady Andros, the dearly loved wife of a governor hated and despised by the people of Massachusetts, and at last driven from its shores. Beside her husband, John Winslow, rests Mary Chilton, the first woman to land from the *Mayflower*. The names in a plot not far away recall that historic ship, the stones showing the records of the Alden Family. One stone marks the spot and in one grave sleep their long quiet sleep four men, revered and loved by the residents of Boston in the long ago:

"Here Lyes

"Intombed the Bodies of the Famous Reverend and Learned Pastors of the First Church of Christ in Boston, viz.:

"Mr. John Colton. Aged 67 years. Dec'd Decm'r, the 23rd, 1652.

"Mr. John Davenport. Aged 72 years. Dec'd March, the 15th, 1670.

"Mr. John Oxonbridge. Aged 66 years. Dec'd December, the 28th, 1674.

"Mr. Thomas Bridge. Aged 58 years. Dec'd September, the 16th, 1715."

So vivid an impression of reality had Hawthorne's great romance of the Scarlet Letter produced, that I instinctively looked about among the hundreds of graves for the "two side by side," "with a simple slab of slate, bearing that" "strange device of herald's wording."

In Copp's Hill burying ground, too, romance mingles with reality. Drs. Increase Colton and Samuel Mather, both well known as "cures of souls," sleep here, as also Colton Mather. These stern men were real enough to their day and generation, but in the mists of years Colton Mather and the gruesome associations with his name are fainter and more unreal to us than the pathetic story of the "Little Gentleman," whom Holmes has taught us to love. "It is in Copp's Hill you will find a fair mound, of dimensions fit to hold a well grown man. I will not tell you the inscription upon the stone which stands at its head; for I do wish you to be *sure* of the resting-place of one who could not bear to think that he should be known as a cripple among the dead, after being pointed at so long among the living."

The evening dews are falling. The crowds that have been thronging back and forth all day through these historic grounds grow less. The twilight deepens so that the epitaphs can scarcely be read, but the roar and hum of the great city go on the same; they never cease. What a world of changes since the many illustrious dead were laid in these quiet spots—these little grassy undulations with their green mossy stones. In their little span, these men acted well their part; they served their day and generation, and fell asleep.

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TORONTO, WEDNESDAY, JUNE 24th, 1896.

THE last General Assembly of the American Presbyterian Church has been called the "Reconciliation Assembly." Ours might be called the good-natured Assembly.

WE noticed no General Assembly brides this time, but good women who once were brides and some who will be brides before long were out in force. They adorned the galleries during the day, and no small number of them were on the floor of the house during the evening meetings. And they were heartily welcome. Were it not for the women who take an interest in church affairs there would soon be no church to take an interest in.

DR. WARDEN was distinctly right in claiming a free hand in the management of his office. He is responsible to the Church for the business entrusted to him and should be allowed to exercise his own judgment. The fact that on the first day of last April not a dollar was due on the investments of Montreal College is of itself evidence of Dr. Warden's great financial ability. Such financing in times like these, when property of almost every kind is shrinking, is absolutely unique.

ONE of the best things about a General Assembly meeting is the meeting of old friends. Though the day has gone by when everybody knows everybody else, still there was perhaps no member who did not meet somebody he knew. If there was some new arrival who did not know anybody we pity that brother from our hearts of hearts. To be lonely anywhere is not pleasant, but to be lonely amidst general hand-shaking must be peculiarly sad. Whatever the lobbies in Parliament may be, the General Assembly lobby is a delightful place.

THE Chicago *Interior* has discovered a Canadian town "away out on Vancouver Island" that is going to wreck because "the women are 30,000 short of the demand." "The vines are running to waste over pretty cottages with no woman's hand to train them and keep them in order, likewise the owners of said cottages." There is no Canadian town in that direction that has a population of 20,000. How a town with a population of less than 20,000 can be suffering for want of 30,000 wives is a problem that nobody outside of Chicago can solve.

ACCORDING to the report of the College Committee, the Free Church of Scotland has in the three seminaries of the Church 183 students. There is a slight falling off in the number to which Dr. Denny, who moved the adoption of the report, attaches some significance. Besides

the home students there are a good many strangers in the classes—nine from Ireland, eight from the United States of America, four from England, five from Canada, three from Switzerland, and one from each of the following countries—India, the West Indies, Victoria, New Zealand, Hungary, Moravia and Turkey.

THE elder-Moderator business was wisely laid over for a year. The Church is in no humor for questions of that kind at present. Not one elder in fifty cares a straw about it. Years ago, when the question was threshed out in the United States, a very large majority of the eldership went against any change. The number of elders in any Presbyterian Church who would undertake to preside over a General Assembly is not large, and unpleasant contrasts might be drawn between them and the elders who would not undertake such a difficult duty. And the man who would shrink from the Moderatorship of the Supreme Court might easily be a hundred times more useful elder than the man who would take the position.

THE political "boss" has had many sins laid to his charge. The last one is that he has killed oratory in the United States. The New York *Evangelist* says:—

"Time was when men looked to the orators of Congress for material upon which to form their opinions, because the views there expressed embodied deep convictions. But those days have gone, and the relation appears to be reversed. The 'boss' has been the death of convictions, and he has likewise done oratory to death, the death of inanity and uselessness. When it shall return it will be to pronounce the funeral oration upon political bosses and those who have usurped the place of the people in the government of, by, and for the people."

We once heard a prominent politician say that speech making counts for nothing in a political campaign. Everything, he said, depends on "organization and personal dealing." "Personal dealing" is a very suggestive phrase. It is not a fact, however, that oratory counts for nothing in Canadian political life. It is still a powerful factor here as in Great Britain. It is not for the welfare of the country that the "boss" and his methods should take the place of open manly discussion. Any country in which a majority of the people are influenced by the "boss" rather than by reasoning is pretty well on the way towards dissolution. Avoid the "boss" and insist on fair discussion and good oratory.

THE NEW PROFESSOR OF CHURCH HISTORY.

THE Rev. James Ballantyne, B.A., of Ottawa, who has just been appointed by the General Assembly to the chair of Apologetics and Church History, in Knox College, is the son of the Hon. Thos. Ballantyne, former Speaker of the Legislative Assembly, as his wife is a daughter of the Hon. Mr. Clarke, his father's predecessor in the same office. Mr. Ballantyne proceeded from Stratford Public School to the Collegiate Institute of Galt, then famous under the headmastership of Dr. Tassie. He matriculated in Toronto University in 1876, at the same time, it may be noted, as the late Prof. Thomson. Throughout his University course his department was that of Modern Languages, and in it he invariably obtained first-class honours. In 1880 he entered upon the study of Theology at Knox College. His second year he spent at Princeton Seminary, but returned to Knox to graduate. In the class-lists the promise of his University course was fulfilled. He also won, by the soundness of his judgment and the lofty tone of his spirit, the highest respect of his fellow-students, and in his final year was chosen President of the Metaphysical and Literary Society, then the highest honour in the gift of the students. Graduating in 1883, he spent an extra year in Edinburgh and Leipzig. He attended the classes of such men as Flint, Davidson, Cairns and Duff, Delitzsch, Luthardt and Kahnig, giving special attention however to Church History. After his return he was in due course settled in Knox Church, London, from which he removed nearly two years ago to Knox Church, Ottawa. In both charges he won the hearts of his people to a notable degree; and his best friends need cherish for him no higher hope than a repetition in the chair of the success which he has achieved in the pastorate.

THE ASSEMBLY AND ITS WORK.

THE Presbyterian Church of Canada has special reason for satisfaction and thankfulness as it reviews the work and record of the late General Assembly. As a rule, this may be said to be true of all our General Assemblies. And so it is. At the same time we think that the general consensus of opinion, both from within and from without, will emphasize both the satisfaction and the thankfulness in this particular case. From start to finish it would be difficult for the most fastidious and fault-finding to indicate how the general tone and feeling of the Assembly as a gathering of Christian gentlemen could have been improved, or how the business, for the transaction of which the different meetings were held, could have been conducted with more dignity, intelligence and success.

The Assembly was fortunate in its Moderators. The sermon of Dr. Robertson—who certainly was Moderator at the opening of the Assembly, in spite of every contention to the contrary, else he could neither have preached nor presided at the election of his successor—was specially appropriate, and struck a note which so far gave tone and character to the whole of the subsequent proceedings. While as to Dr. Gordon, there could be, and there was, only one opinion, and that was that he was a model Moderator, and this in the best sense of that occasionally somewhat abused phrase. Many a worthy, good Christian minister makes an eminently poor and inefficient Moderator, even though he have the best intentions in the world as to the discharge of his official duties. Perhaps, like the poet, the ideal chairman of public assemblies, whether secular or sacred, is born, not made. Be that as it may, all who had the opportunity of judging are agreed that Dr. Gordon came fairly well up to the "ideal" in the way he "moderated" in the General Assembly of 1896. There was always with him the *suaviter in modo*, while it was very manifest that there could have been, had it been necessary, the *fortiter in re*. What Dr. Chalmers called "the prosperous management of human nature," whether clerical or lay, is evidently among Dr. Gordon's gifts, and it was used to good account during this the more active part of his term of office. He had always his charge well in hand, could always clearly define the question at issue, and could expedite business without giving offence, and without even the appearance of applying the *cloture*. As the result, the Assembly was a pleasant and orderly one; the amount of work accomplished large, and put through in a dignified, business-like fashion; while the speeches were, in general, short and to the point; and even in the greatest diversity of sentiment, and in the most unrestrained expression of opinion, there was nothing which could be characterized as a wrangle, or which might even to hostile or unsympathetic onlookers appear unworthy either of the occasion or the Court.

It has sometimes happened that the meetings of Church Courts have not left a very favorable impression on the general public in the places in which they have been held. For instance, however little importance at such times the average onlooker or attendant at these meetings may himself attach to prayer, yet liking or professing to like consistency, he has occasionally felt almost scandalized when he noticed, as sometimes he could not help doing, how slender the attendance upon the preliminary "devotional exercises," which in his simplicity he might naturally regard as the most important of all, and how painfully the buzz of animated, but somewhat undevotional conversation has sometimes broken in through the open doors upon the words of supplication and the voice of praise; to say nothing of the varied extemporized Committees on the adjacent sidewalks, or the "smoking Parliaments" in secluded corners, till the "preliminary exercises" were over. Such things have been, and that to an extent not very edifying even to those not overly strait-laced; but we do not think that even the keenest and most hostile of those "watchers" of whom David speaks, could in these or other respects have found much or anything for unfavorable comment in anything either said or done at the late General Assembly, whether in its hours of devotion, business or relaxation.

In short, while some feared that from the absence of a goodly number of the more prominent leaders and business men of the Church, things might not be managed so successfully as usual, there is now but one opinion among all who "assisted" at these meetings, and that is, that as a pleasant, profitable, dignified and successful gather-

ing of the Supreme Court of the Presbyterian Church of Canada, the late Assembly has had few equals and no superiors. Toronto could not only stand to have such a meeting every year, but would be rejoiced to have it even though Dr. Langtry may not only withhold his official benediction, but may fail to see how he could consistently exchange either personal or official greeting with any section of professed Christians which might happen to be outside of his own little patch of ecclesiastical garden ground.

ROMAN CATHOLIC AND OTHER VIEWS.

THE meeting of the Presbyterian General Assembly, North, which by common consent has been acknowledged to be pre-eminently pacific and conciliatory in its tone and tendency, does not on this account escape hostile criticism. Neither would it, of course, had it been bellicose and revolutionary in its proceedings and judgments. Had it been the latter, there would have been plenty of critics in newspapers and elsewhere who would have been ready to point the finger and say, "Behold how these Christians love one another." Had there been keen contending for the faith and insistence upon loyalty to Presbyterian Standards in their ordinary natural sense, then there would have been the usual charges of bigotry, persecution and narrowness. But because its temper and spirit made for peace, and harmony, and good will, and the reconciliation, so far as possible, of those who had become estranged, it has met with criticism of another kind; and now it has been recreant to truth, and is hopelessly drifting without compass, helm, or rudder, an object of scorn to the world on the one hand, and to the Church, as it considers itself, on the other. Thus, the New York *Sun*, speaking of the action of the Assembly regarding the theological seminaries, represents it as amounting practically to this, "that they may go on making their own views of the Bible."

As to the teaching of the "Westminster Confession," this same authority says:

"Doubt and denial still prevail in the Church, and there are no accepted standards of faith. Even the authority of the Bible itself is disputed, though it is the foundation upon which the whole system of theology rests."

The conclusion which it draws from the suspension of Rev. Drs. Briggs and Smith for the views which they held and taught, is this:

"Practically belief in the Bible as the absolutely true word of God has ceased to be requisite. Agnosticism is frequent in the ranks of the Presbyterian ministry. The Presbyterian Church is to get along hereafter without a fixed and definite faith until the time comes when the party of Dr. Briggs obtains the mastery; and then will succeed a period during which it will be without faith altogether. It will believe simply in scientific demonstration, discarding wholly belief in the authenticity and infallibility of the Bible as a mere superstition. Having no other foundation upon which to build a system of theology except the Bible, it will become a secular organization purely, devoted to practical philanthropy and to the palliation of human ills for which it will have no remedy it can offer as of Divine prescription. Its Westminster Confession of Faith still remains, but already it is a dead letter. The majority of New York Presbyterians either reject its cardinal doctrines or are indifferent as to them. They do not read the book and care nothing about it. The Bible is still read in their churches and sermons are preached on its texts, but the old veneration for it as the absolute and infallible Word of God has passed away. The citadel of Calvinistic orthodoxy has substantially capitulated."

So far the New York *Sun*.

The editor of the *Catholic Record*, published in London, Ontario, has been reading the *Sun*, and under the heading, borrowed from its columns, "A Church Without a Faith," dishes up to its readers this bit of news:

"In both Lane and Union Seminaries the Biblical Professors, Dr. Briggs and Dr. Smith, taught unhesitatingly that the Bible cannot be relied on as a historical record, and that it is no more inspired than any work of fiction such as the Pickwick Papers or the Book of Mormon."

With regard to the action of the Assembly in the case of the New York Presbytery, the construction put upon it by the *Record* is expressed as follows:

"The Saratoga meeting has actually decided to let the Presbytery have its own way, and now Presbyterian ministers will be freely ordained, even though they openly proclaim that they have no belief in the truth, much less in the

inspiration of the Bible. Presbyterians are now permitted to believe, and Presbyterian ministers to teach, that there is no more reliance to be placed upon the historical statements of the Bible than on the wonderful adventures of Baron Munchausen. This is certainly a great departure from the old-time Presbyterianism, which regarded the Bible with so much respect, and made it the only rule of Christian faith."

Here follows the pith and point of the whole matter, from the Roman Catholic point of view:

"It is, after all, the Catholic Church which alone maintains the proper respect due to the Bible; and surely after the Saratoga decision Protestants will scarcely have the temerity to assert again that the Catholic Church disregards the Bible, and that Protestantism upholds its authority."

It is rather interesting to hear what a Roman Catholic newspaper considers to be treating the Scriptures with proper respect. The testimony of all history is that its treatment of the Scriptures is to carefully guard them from the common people. It shows for them that kind of respect which the unfaithful servant did to his master, who took his talent and went and hid it in the earth.

We do not at all charge either the one paper or the other with intentional and deliberate misrepresentation, but their views, as expressed, illustrate how impossible it is for those trained up in a certain intellectual and religious environment, and looking at a matter from the point view consequent upon such environment, to see and judge things in the same way as we do who have had a wholly different training, and look at them from another point of view altogether.

GENERAL ASSEMBLY ECHOES.

The Moderator of the General Assembly, Rev. Prof. Gordon, D.D., preached in St. James Square Church last Sabbath morning, and in the Central Church in the evening. The Moderator preaches as well as he presides, and that is saying a good deal.

The Central Church made a commodious home for the General Assembly; and the pastor, Rev. Dr. McTavish, aided by the Committee of Arrangement, did every thing in his power for the comfort of those in attendance. In this he succeeded admirably.

"This Canada of Ours" is becoming quite a popular phase in the Assembly. We hope that it is not only an indication of a growing pride in Canada, but that it will in a legitimate way foster that pride. Time was when almost all references of a national kind were to the Old Home-land. We have no objection to that, or any desire to forget or ignore what we owe to the Mother Country, but none the less do we welcome every indication that Canada holds the first place in the hearts of Canadians.

One of the most important reports presented to the General Assembly was that on "Church Life and Work." This report includes subjects previously dealt with by four separate committees, viz, the State of Religion, Systematic Beneficence, Sabbath Observance, and Temperance. The Rev. Peter Wright, B.D., was unfortunately absent, owing to the dangerous illness of his son; but his place was efficiently taken by Dr. Caven, who feelingly referred to the cause of the Convener's absence. The whole tenor of the report was encouraging; but we shall deal with it more fully in another issue.

Not one of the men who have usually been prominent in the General Assembly but who this year were absent from it, some, alas, because they are no more, would for a moment claim that they lead the Assembly, and still less that they were indispensable to the carrying on of its business. Nothing can well be more humbling to human pride or vanity than the fact that no man is indispensable. The moment a place is vacant there is some one or more than one, hitherto unknown it may be, but ready to step in and fill up the blank. The business or success of the Assembly was not visibly affected by the absence of men whom we have always been accustomed to see there, and who have always been accorded, because of their ability

and interest in the Church's welfare in the broadest sense, a prominent part. The Assembly is pre-eminently a democratic body; it owns no leader, and no one man, because simply of his name or position, can carry any measure whatever on their bare strength. It must commend itself to the judgment of the Assembly as wise and good, otherwise it cannot be carried; an amendment of the humblest member will be carried over the motion of the best known if it commend itself as better. No man will be refused attention by the Assembly, if he can show that he has something to say that has not been said, and will shed any new light upon the question in hand; but it will not listen to mere talking after everything has been said that needs to be. If however it will call no man master, it never fails to render honor to whom honor is due, and will listen to things unpalatable to it from such an one with commendable patience and respect.

The majority of men have to seek for their work, and there are some whom work seeks. Of this latter kind is evidently the Rev. Dr. Warden. He already enjoys the full confidence of the General Assembly in all financial matters, and he has accordingly had laid upon him very large responsibilities in this regard. These interests though not supreme, are yet of the highest moment to all the work of the Church. His past record justifies the putting in him of great confidence, and warrants the most favorable expectations of the results of his administration in the Western Section of the Church. The whole business state of the country at present makes his work to be attended with much anxiety; it is difficult, critical and responsible, and he should receive, as he may fairly expect, the sympathetic confidence and hearty support of the Church.

The Assembly was not mistaken in its choice of a Moderator. Dr. Gordon made an excellent we had almost said a model Moderator. The only thing which prevents our saying that, is, that we do not know precisely what is the standard by which a Moderator is to be judged, so that having fully come up to it, he can be called a model. He was cool and collected throughout, never flustered, hurried or worried; kept the Assembly and business well in hand, but was courteous to all; he was correct and prompt in his rulings, without being overwise, or with any approach to being domineering or overbearing. His presence and manner and spirit were all fine, and in every way reflected credit upon himself, and were becoming to the Church which had conferred upon him the highest honour within its gift. As the occasion requires them, we have not a few such men at the call of the Church.

At the General Assembly's Home Missionary meeting the men from the West had their innings. They had a most interesting story to tell of trials, of labor, of difficulties met and overcome, and progress made. Indeed, the state of things in the West received a large measure of attention at this Assembly, as it was right that it should; and every member of Assembly who wished to do so had it in his power to return home much better informed and seized, as the phrase is, of the condition of things out West than he had been before; and prepared, therefore, to take a much deeper interest in, and to do more for the work there than ever. It is most interesting and on every account vitally important to individual welfare, to that of the Church and the country. A most serious state of things, and one that evidently cannot continue as it is now, is the remuneration given to missionaries in the far West. The Church having accepted and sent them out as her missionaries is enough to entitle their word to be at once accepted, when they tell us that their salaries—\$750 for unmarried, and \$850 for married men—are insufficient. Their statements are sustained by abundant proof in the overture of the Presbytery of Kamloops, to which we promise at a future day more full attention. It is more than can be expected, and ought not to be expected, that our missionaries engaged in our most laborious, and in many respects most trying work, after exercising all due economy, should still be unable to make ends meet and continue in such service. Whatever method may be adopted to overcome this difficulty, it must be overcome, as neither can it continue nor can the work be allowed to stand still.

The Family Circle.

STRANDED.

"Halloa, old fellow!" were the words with which the Rev. Anthony Wilson saluted his former fellow student, Edwin Atherton. Wilson had been considered a dunce at college, and when asked to conjugate a Greek verb, told the professor he would make it a matter of prayer. As for Hebrew, he beheld it from afar. Atherton had been the first man of the class. But the seminary is not the world. Anthony Wilson had several invitations before finishing his studies, if indeed he could be said to finish what he had never begun. He was now a successful pastor, and that not with the flash success of a mere talker, but the true success of an earnest and efficient worker.

Atherton had remained two years after him in the seminary. He had no invitations either before or after leaving it, and there he was lying on the sofa, disgusted and disheartened, when his friend Wilson came in to cheer him. How had it all come about—aye, how? Answer it, my gentle reader, and you will solve a puzzling problem, one which our colleges and tutors had better look at with no small care.

Atherton roused himself when his friend entered, rubbed his eyes, held out his hand, and said,—

"Why, bless me, Wilson, you're the last man I would expect to see. I was just reading about the presentation your church had been making you, and the great numbers who have joined in the last two years. How are you?"

"Oh, all right. But never mind me old fellow, what about yourself? Have you any calls, or are you preaching with a view, or what?"

Atherton's face assumed a curious expression—amusement, disappointment and sorrow mingled. He was silent for a little, and then said,—

"It's a strange narrative, Wilson, but I'd better let you know all about it. The fact is, I am what they call in Scotland 'a stickit minister.' No church will have me. I have preached, prayed, inquired, but it's all of no use. Some evil genius follows me everywhere, and when I am about to step into the troubled waters, behold some one else goes down before me, and I am left among the crowd of halt and lame and blind. In fact I can only compare myself to a ship that has been built at much expense, and equipped with care, but is so heavy that it cannot be launched, and even if launched it is questionable if it would sail. In fact I am stranded."

Wilson smiled at the scholarly confusion of imagery, but soon became more serious. He saw that it was no laughing matter.

"But surely you have not given up all hope. There are plenty of openings."

"Yes, and plenty of movable ministers ready to step into them, and if not the deacons have resolved to wait a little before settling, or something of that kind. I have learned all about it by dear-bought experience."

"Come, come, Atherton, cheer up; better times will come, and that before long. You will then be able to write a sensational article about the sorrows of a learned youth in search of a church. What do you say to telling me the first chapter of it?"

"With all my heart. I need mention no names. My first venture was in a country church. Their former minister had been with them half a century. I was sent by our tutor, and preached my very best; some crack college sermons, polished to perfection, and delivered without any fault; but would you believe it, Wilson, the half of the congregation was sleeping! I had been engaged for three Sundays, but they gave me a very plain hint that my services would not be required again, so of course I had to be off. Isn't it shocking? Why, some of the leading men had not heard about Goethe, or Kant, or even Ruskin. And the worst of it all was this; a city missionary, who had never been to college, went after me, and got a cordial and unanimous invitation."

Wilson looked serious and said,—

"Allow me to ask whether you thought most about doing good to these people, or about the impression you would make?"

"Of course I thought of the impression."

"Exactly, and so failed. Did you not know that these country people, whether they have much or little of what you call brains, have at all events souls to be saved, sad hearts to be comforted, and if treated right might love you deeply?"

"But how could I descend to preach like a revivalist or enthusiastic Methodist?"

"As to descending, it is the glory of our religion that the great and good descend to raise the little and the bad. But there was no need for bluster. Had you said to yourself, here is a providential opening for me to speak unto a few men and women who need God; had you thought more about their salvation than about classic eloquence and artistic gestures, I am convinced that even country people, however sleepy they may be, would have been pleased, and asked you to remain among them."

"I question it very much. In fact they seemed to me to have a positive dislike to learning."

"And perhaps they had good cause. Had you never seen learning but as something dry and forbidding, perhaps you too would have cared less about it. Depend on it, Atherton, if you only make the profoundest thought simple enough, any congregation would prefer it to shallow declamation. It strikes me that you had yourself to blame for your failure."

Atherton grew sad, and said,—

"You are severe, Wilson, but you can afford to be so. I am stranded—you are in full sail."

There was a touch of bitterness in the tones, and Wilson replied,—

"Now, now, Atherton, that's really too bad, you know I am a friend, and only speak thus because I want to see you getting into the work, which you really can do if you only set about it in the right way."

"Well, I may have been a little to blame in the case of my first venture, but I am quite certain the people themselves were to blame entirely in the second."

"Indeed; how was that?"

"Why, they objected to me as not being sound, as they call it, than some of the stupid, boisterous fellows they have had since."

"But did you try not to offend them?"

"Of course not; I preached what I

believed in my own way. Do you think a minister is to be the tool of his people?"

"No, certainly not. But tell me the facts."

"Well; it was an old established church, for ages famed for its orthodoxy. They were stiff in their opinions, bigoted I think, and would have their own way of expressing doctrine. One of them had actually the impertinence to wait on me, and ask a statement of my views, which, of course, I refused to give. Then I could see they were watching my sermons as if to detect some doctrinal error. Of course I wasn't going to trim my sails to please them. After two Sundays, the deacon told me my services would not be required further, as they did not think me sound in doctrine. Who was to blame?" was the triumphant question of Atherton.

His friend waited a little and then said. "Are you sure the congregation have wrong views and you right ones?"

"I think so. In fact I don't know if they at all differ from me, only I wasn't going to express my views in the old style. We have too many ruts already. We must have freshness."

"Granted; but would it not have been well for you to remember that uneducated people and those who are stereotyped in their notions require time to reach truer views? There was no need of your going directly in the teeth of their ideas, especially as it is quite possible you may have in time to come round to their way of thinking. To my mind it would have been well for you to have employed very nearly the same phrases they were used to; at all events till they had confidence in your ability to lead them."

"What! would you have me talk like a revivalist?"

"No. But I would have you convey your own thinking through a channel which would not set the people so much against you."

"Then you think I have myself to blame in this case as well as in the former?"

"I cannot say. But from your own statement I should certainly think so."

There was a long and painful silence. Verily a reprover's task is a thankless one. Atherton threw himself back on the sofa and buried his head. He had hoped that Wilson would have given him comfort. Instead of that, billow rolled in after billow, and he felt himself completely shipwrecked. It was humiliating to the last degree. Here was Wilson, no scholar, and yet his superior in the art of life. At all events the world called Wilson a splendid success, while it throw down poor Atherton as a terrible failure.

Wilson regretted the words he had just spoken when he saw their effects, and yet what could he have said which his friend needed more? He waited a little, and going up shook him gently, saying,—

"Come, come, old fellow, don't take it so to heart. I don't mean any harm. But would you let me just sketch out how I am quite certain you may become a useful and successful minister? The papers have been quite full lately about preaching with a view, and kindred topics. I have my own mind upon that matter."

Atherton roused himself and said,—

"Well, go on."

"To begin, then. There's a sad defect in most of our seminaries, which makes it hard for some of us to get a favorable hearing."

"Ah! what's that?" said Atherton, brightening a little.

"The almost utter lack of spiritual training. We have abundance of learning, so-called, but the heart is neglected. How many hours are set apart for salutary communing with God? What care is taken to keep the tone of the mind high and pure? How often do all the students kneel together before God, asking Him to baptize them afresh with the Holy Spirit? Instead of that, our souls are starved, or at most fed upon scraps which never satisfy. We thus leave college all head and no heart. Congregations demand warmth, we are cold and formal. Besides, what do we know about the art of managing men? In contact only with students we lack those two things which Dr. Arnold said were essential to growth in the Divine life."

"What were these?"

"Prayer, and visiting the poor. I am convinced that if every student were to spend some hours daily in these, he would enter upon his ministerial duties much better equipped than most of us do."

Atherton colored deeply. His friend was indeed striking home. He felt condemned. His conscience aroused itself at the startling voice of truth. All the blame of his stranding could not be laid to the charge of churches, however bad they might be. He saw the defects in his training; realized how unnatural and unhealthy had been the atmosphere of his college and seminary life; felt that he had not sufficiently regarded the need for ministers and students to give themselves first unto prayer and then unto the ministry of the Word; he began slowly to abhor himself, and to repent in dust and ashes. He knew that Wilson was right.

"What would you have me to do, then?" he said, almost uttering the words of him who of old saw that he had been going in a way that is not good.

"I would have you spend a month in silence, lone, praying God to make you more deeply earnest, and then try again. But I must go; I have a meeting of anxious inquirers, and I expect to see about twenty."

That was a dark night for poor Atherton. Not a star appeared—all hope seemed gone. There was no strength left in him. He did not go to bed, but paced the room in an agony. At length his eye rested on a Greek Testament, and he sat down to read. The portion which he read was the charge which Jesus gave to His Apostles when He sent them out. He compared his own motives and conduct with the elevated idea thus set before him; saw the grand unselfishness, the lofty dignity, the quenchless ardor there enjoined; saw also how far short he had come of what Jesus demanded in His followers. While he had left college seeking a comfortable church, where he might settle down quietly, and bring his young wife, and where he would have a large salary guaranteed, here were self-sacrifice, self-restraint, enthusiastic labor amidst poverty. He saw where he had erred, and, seeing it, had goodness enough to resolve, in God's name, to set matters right. The room became holy ground. We shall stand back and leave him alone with that God who sends His most choice gifts to earth as pastors and teachers.

A month passed; a month of earnest prayer; a month of self-examination, and tearful repentance. Then Wilson came again, and said—

"Well, have you taken my advice?"

"I have."

"I need not ask the result. But I say, Atherton, could you preach in a vacant church near me for a few Sundays? I think you would suit."

"I shall be glad to try again."

And he did. God was now with him and his words were with power. He is at this moment a successful minister; a minister who never panders to the intellectual few, but believes that, like his Master, his mission is to seek and save the lost.

And whenever he hears of a young minister being stranded, he tells him how Wilson's faithful, stirring words had made him a new man.

Our Young Folks.

HER NAME.

Such a wee, mischievous lassie I—
It tries one's patience quite
To watch the child. She cannot do
A single thing just right.
"Tis "Kitty, don't say that, dear I
"Oh, Kitty, don't do so!"
These are the words that greet her
Wherever she may go.
When, just at dusk, one evening,
She climbed upon my knee,
In playful mood I asked her name:
"Why, Kitty, 'course," said she.
"Yes, Kitty—but the rest, dear?"
She hung her curly head—
The rogue I—for just a moment;
Then, "Kitty Don't!" she said.
—St. Nicholas.

ABOUT INTRODUCTIONS.

"I do so dislike to introduce people to each other," said a little friend to me one day last week.

"Why, pray?" I asked. "It seems to me a very simple thing."

"Well, when I have to do it I stammer and feel so awkward," she replied. "I never know who should be mentioned first, and I wish myself out of the room."

"I think I can make it plain to you, my little friend," I said. "You invite Mabel Williams to spend an afternoon with you. She has never been at your house before and your mother has never met her. When you enter the sitting-room all you have to say is, 'Mabel, my mother.' If you wish to be more elaborate, you may say to your Aunt Lucy: 'Aunt Lucy, permit me to present Miss Mabel Williams; Miss Williams, Mrs. Templeton.' But when you introduce Mabel to your father or the minister or an elderly gentleman, mention the most distinguished gentleman first. When you present your brother, or his chum, and your cousin John to the young lady, call her name first.

"Fix it in your mind that among persons of equal standing the younger are introduced to the older, and the inferior in age, position or influence are presented to superiors.

"Be very cordial when in your own home you are introduced to a friend, and offer your hand. When away from home a bow is sufficient recognition of introduction. Please, when performing an introduction, speak both names with perfect distinctness."—*The Pacific.*

A FOUR-LEAF CLOVER.

Girls and boys, there are lots of us in this big world hunting up something great, noble and courageous to do. It is only a few who have a chance to save a trainful of lives at the risk of their own, or dash in the burning house or breaking waves to rescue someone, or to stop a runaway horse. But there are lots of chances just as great, though not so easily seen.

This is intended to be a little sermon and the text is, "Keep your eyes open."

Do you remember the story of the man who spent his life in looking for a four-leaf clover? When a boy he was told that if he could find a four leaf clover the possession of it would bring him "good luck" in all his undertakings. So acting upon the suggestion, he started out in search of the talisman, traveling many weary miles across continents and oceans, but all in vain. At last, a disappointed, white-haired, feeble old man, he returned to his home to die. As he tottered up the forsaken pathway, lo and behold! the first thing that met his eyes, growing close beside the doorstep, was a four-leaf clover! Have you commenced your search for the four-leaf-clover?

PULPIT, PRESS AND PLATFORM.

H. C. Trumbull. Lord, let me be the saint in rags, rather than the lost sinner in fine raiment.

Ram's Horn: No one who loves as Christ loved, can live in this world without making it better.

Rev. Wm. Patterson: The Bible is the best book of the Christian Endeavourer, above all other books.

Philip Maxom: Life is a trial of faith, a discipline of love, a schooling in service. It is manifestly ordered so as to secure the largest and best results in character. This view of life can be got, however, only from the Divine point of view.

Hamilton Times: It is greatly to the misfortune of the Anglican Church and of Christianity that the Dr. Langtrys do not take to pushing bucksaws instead of entering the ministry to assassinate good will and fan the fires of bigotry.

D. L. Moody: It is the work of the Spirit of God to convict men of sin. We cannot do it by any amount of rhetoric, logic, eloquence or human power. Only the Spirit of God can do that, and He does it through the truth of God, preached by men filled with His power.

Dr. Lindsley: My conviction deepens with every day's experience and observation, that the only true life in this world is a life of Christian love and activity, and the only true riches are the rewards of a life well spent. . . . This is also the chief work of the church on earth, viz.: To live the life of Christ, and to commend it to those who are neglecting it.

Hamilton Herald: Goldwin Smith's refusal to accept the degree of LL.D. from Toronto University ends a very unpleasant incident. The letter in which he declines the honor is a model of dignified and graceful English, and evinces a spirit that shines in contrast to that shown by the men who have protested against the bestowal of the degree.

J. H. Barrows, D.D.: We place no interrogation mark after our faith in Christianity. We believe that the forces which command the future of the world are already marshalled, and shall yet be centralized, unified and victorious. The creed of historic Christianity has known eighteen hundred years of battle; it has never known defeat, and, while it acknowledges mistakes and seeks truth everywhere, it does not purpose now to revise its doctrine by abandoning the heart and brain of the Christian confession. The Church of God, built on the Incarnation and Resurrection, and holding from her temple's topmost spire the cross, has seen imperial dominions, and hoary superstitions, and theologies of error, and ten thousand airy speculations disappear, while she steadily extends her sheltering walls and opens her shining gates to encompass all nations.

Dr. Joseph Parker: The world is not dying for want of a creed, but for want of faith. We are not in need of more prayers, we are in need of more prayerfulness. If the little knowledge we have—how small it is the wisest men know best of all—were turned to right use, fire in its happiest influences would soon begin to be detected by surrounding neighbours and by unknown observers. Of what avail is it that we have filled the grate with fuel if we have not applied the flame? Does the unlighted fuel warm the chamber? No more does the unsanctified knowledge help to redeem and save so society. We need the fire as well as the altar. What is needed now is a fire that will burn the altar itself—turn the marble and porphyry and granite and hewn soft stone all into fuel that shall go up in a common oblation to the waiting heavens.

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

TWO DELIGHTFUL MEETINGS.

Two delightful meetings in connection with young people's work were held during the General Assembly. The one of an informal character on Sabbath evening, after the regular service; the other on Monday evening, when the report of the Assembly's Committee was presented to and dealt with by the Assembly. The meeting on Sabbath evening was on invitation of the Y. P. S. C. E., of Central Church, where the Assembly was convened. Rev. R. Douglas Fraser, the convener of the Assembly's Committee, was asked to preside. At his right hand was Professor Gordon, the Moderator of Assembly, whose sympathies are heartily with the young people in their work. The church was full, and mostly of young people, many of whom had come from the neighboring churches after service. The meeting took the shape of an informal conference, and the chairman, after a brief opening address emphasizing the fact that the cultivation of their spiritual life was the main end of the young people's organization, proposed as the subject of discussion "How the societies may best help towards a better knowledge of our Church's doctrine, polity and history, and to a larger share in her work." Rev. J. Leishman, of New Lowell, Ont., told how himself and one of his elders had been giving systematic instruction to the young people in doctrine and on the courts and work of the Church. Mr. S. J. Duncan Clark, the president of the Toronto Christian Endeavor Union, an admirable speaker although a very young man, described the visitation now being made by the Toronto Presbyterial Union of the various societies within its bounds in the interests of such instruction as Mr. Leishman had described. Rev. Dr. Laing, of Dundas, believed that the study of the Shorter Catechism would be promoted through the Young People's Societies, and in time, also, family worship, at present so much neglected, would be restored through the young men now being trained in the societies, when they should become heads of families. Rev. Joseph Hogg, of Winnipeg, the pastor of the very large St. Andrew's Church there, spoke warmly of the young people's work. Mr. J. D. Higginbotham, of Leithbridge, N. W. T., related how the transformation of the town was helped by the Christian Endeavor Society to which he belonged. An interesting part of their work was the supplying of Bibles for the hotels, one to each room, with invitation to the church service printed on the fly-leaf. Rev. A. L. Geggie, of Truro, related how, at first, he had been sharply opposed to the Christian Endeavor Society and would not permit the formation of one in his own church. His young people persuaded him to give it a six weeks' trial and he had consented, only to be converted by experience into an enthusiastic Endeavorer. He had found his young men very zealous—most of them railway men—in seeking the conversion of their companions. Miss Sinclair, of Central India, was the last speaker, and her appeal to the young people to pray and work for missions was the climax of the meeting. It was a grief to all when the hour came to an end and the meeting had to be concluded.

When the committee's report was presented to the Assembly on Monday evening, the house was quite full, a very great many young people being in the galleries. The details of the report will be found elsewhere. The convener gave a full statement of the various points contained in it, and was followed by Revs. R. G. McBeth, of Winnipeg; John McLellan, Halifax; and Wm. Patterson, of Cooke's Church, Toronto, in stirring addresses, which were listened to with great delight by the large audience. The eight recommendations were all adopted. The following are of very special interest, and the societies may expect to hear from the committee in the fall as to the last of the three.

"That the Assembly rejoice in the loyalty to the Lord Jesus Christ and to their own Church of its young people, manifested in the banding together of so many of them for the study of the Word, the development of their spiritual life and gifts, and common effort in Christ's service; and the Assembly further rejoice in the fact that these efforts have been so largely in the lines of the Church's work.

"That the Assembly approve of and reiterate the committee's recommendations to societies in regard to moneys, viz.: (a) To adopt some systematic and voluntary method of raising funds. (b) To give the foremost place to the support of work connected with their own congregation, and to the great missionary, educational and benevolent Schemes of the Church.

"That the committee be hereby instructed to consider how the doctrine, polity, history and work of the Church may be brought more adequately before the young people through their Societies, and to propose to the Societies such means to this end as the committee may find feasible."

The committee are also arranging to have a copy of the report sent out through Presbytery conveners to every society.

WHAT WE OWE OUR COUNTRY.

BY REV. W. S. M'FAVISH, B.D., DESERONTO.

(A Patriotic Service.)

July 5.—Psalm CXXII. 1-9.

Throughout this country another Dominion Day has been celebrated. It is quite right and fitting that on the first Sabbath which follows the celebration of Confederation, our attention should be called to our country and what we owe to her.

Some of those who are now citizens of Canada were born in a home surrounded by the sturdy oaks of Old England; others first saw the light of day among the heather-clad hills of the Scottish Highlands, or amid the more pastoral scenes of the South; others opened their eyes for the first time where they could see the verdant hills of the Emerald Isle; others still spent their earliest days near the blue waters of the Rhine, and they still cherish loving memories of the German songs they used to sing in chorus sweet and clear. But whatever may have been the land of our birth, or however fond may be the recollections of the place where he spend our childhood, it is our duty now, and it is the duty of the thousands of emigrants who are annually finding homes within our borders to take a deep interest in the welfare of this country. No one need love the shamrock, the rose or the thistle less because he loves the maple leaf more. Those who claim Canada as the land of their nativity should be able to say:

The Scot may love his heather hill,
The Englishman his rose,
And Erin's son may love the vale,
Where Erin's shamrock grows.
But Canada, loved Canada,
No land more dear to me;
No other land, however grand,
Shall win my heart from thee."

The Psalm before us indicates that the Hebrews were intensely patriotic; but there is no reason why we should be less so. What a goodly heritage God has given us! Our Dominion embraces an area of more than 3,500,000 square miles—an extent of territory about six hundred times larger than that possessed by the Hebrews; and only a little less than the whole continent of Europe. As most of our territory lies within the North Temperate Zone, it is most desirable as a place of habitation, inasmuch as it is free from the extremes of heat and cold—our climate being neither warm enough to enervate our physical energies, nor cold enough to refuse to produce all the grains, fruits and vegetables necessary to our material comfort. We have rocky lands rich in minerals; we have beds of coal sufficiently large and deep to supply our furnaces with fuel for ages to come; we have bread prairies, yet unbroken by the plough, where our children and our children's children can find a home for themselves, and where the soil is rich enough to furnish sustenance for twice as large a population as we have. Here we are made the "heirs of as noble deeds as were ever done beneath the all seeing sun."

We should take a keen interest in the welfare of our country. The best and bravest men have ever done so. Zwingle, the Swiss Reformer, in the capacity of chaplain, went with the armies to the field. John Calvin, whose piety no one would question, was at the head of municipal reforms in Geneva, and was as distinguished at the head of the consistory as he was in the pulpit. No one calls in question the piety of Dr. Parkhurst and yet he takes the keenest interest in the welfare of the city in which he lives.

We should also pray for the welfare of our country; we should act as if we regard Jehovah as the Supreme Ruler of the nations, the God of armies and the Arbiter of peoples. Paul, who was pleased to call himself a citizen of no mean city, urged that prayers, supplications and intercessions be made for all men; for kings and for all who are in authority. If some of our public men are not as disinterested, as patriotic as we could desire them to be, how would it do for us to follow Paul's advice and pray for them? Too often we denounce them, and too seldom do we plead for them. We should also pray that great evils, such as intemperance, Sabbath breaking and general licentiousness might be banished from our land. And then we should see to it that we vote as we pray.

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Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

July 5th, 1896. } DAVID KING OF JUDAH. { 2 Sam. 1:1-11.

GOLDEN TEXT.—Ps. xxvii. 1.

MEMORY VERSES.—17.

CATECHISM. Question 64.

HOME READINGS.—M. 1 Samuel xx. 1-15. 7. 1 Samuel xxii. 1-23. W. 1 Samuel xxiii. 1-29 7. 1 Samuel xxiv. 1-22. F. 1 Samuel xxvi. 1-25. S. 1 Samuel xxvii. 1-23, 25. Sab. 1 Samuel xxx. 2 Samuel i.

Those who were in our Sabbath schools six months ago will probably remember that we left off our study of David's life with his enforced flight from the court of King Saul. From that time on ward until the death of Saul in Gilboa, David did not know any peace from the harassments of his enemy. The story in most of its salient points will be found detailed in our home readings. Years before David came to the throne Samuel had anointed him king; but God must discipline. His servant to fit him for the duties and responsibilities of his high office. Hence these years of toil, and anxiety, and persecution, were used by the All wise to build up the character of His chosen one. The beauty of that character shines out with great clearness in the opening incidents of his reign over Judah. Let us con sider two phases of David's character here sug gested, viz: *The King's Wisdom and the King's Magnanimity*

I. The King's Wisdom.—This is mark ed in our lesson text chiefly by one statement. "David enquired of the Lord." He had learned the wisdom of patient waiting for the Lord's own time and place of accomplishing His purposes. Though David had awaited for years the throne to which he had been called of God, yet even now when the way seemed opened by the death of Saul, he will not rush off headlong to enter upon a long and bloody struggle for the crown. He goes first of all to God to inquire what he shall do. Shall he go up from Ziklag into any of the cities of Judah, and if so into what one? If every one had but learned to be wise in this way what a difference it would make in the progress of the Lord's work. We want to rush in with headlong haste; let us seek more carefully to know, both in what pertains to our private wel fare as well as in what pertains to the work of Jehovah's kingdom, to "acknowledge Him in all our ways," knowing that "He will direct our paths." There David was wise in going up to Hebron, to take his followers and their families. Heretofore they had lived the life of an outlaw band, now they are to settle down to a life of activity and earnestness in building up the nation, therefore their homes are established.

II The King's Magnanimity.—Dur ing the last years of Saul's life, that king had but one desire, to crush David, and defeat the plans of God, who had threatened to take away the king dom from him and his. But when defeat and a suicide's death came upon Saul, far from gloating over him David wrote a beautiful elegy over his fallen foe, and Jonathan the beloved. Instead of making a sudden onslaught to destroy Saul's family, David actually commended the men of Jabesh-gilead for their kindness in rescuing the bodies of Saul and his sons from the ignominy the Philistines would have heaped upon them, and invited these same Jabesh-gileadites to identify themselves with his cause, and join with Judah in acknowledging him as king. When Abner set up Ish bosheth, instead of leading Judah in a civil strife against Israel, David acted purely on the de fensive, until the action of Abner forced him into the decisive battle. There are other things which might be touched upon, but enough has been said to point clearly the nobility of that character which God had formed by His discipline. A man who feared the Lord, and sought His guid ance in all his ways; a man who in conscious ness of Jehovah's favour treated his enemies with the most loving and gentle consideration. These two features of character form a ground work for building up all that is good and noble in man. Let us all seek to cultivate both of these things that we may be worthier God.

Dr. Monroe Gibson devoted a recent Sunday morning's sermon, says the *British Weekly*, to the missionary labors of Dr. Mackay of Formosa. He said that he himself had been one of those in the Canadian Church who, when Dr. Mackay first went out, looked upon him as somewhat fanatical. Now, if there was anyone with whom he would wish to change places, it was Dr. Mackay, whose work had been among the greatest Christian achievements of the century.

GENERAL ASSEMBLY.

(Continued from page 410.)

ments, and was favorable to the adoption of forms of worship for services such as the administration of the sacraments, the solemnization of matrimony and baptism, and the burial of the dead.

An overture from Toronto Presbytery referring to the examination of students, which was supported by Rev. W. A. Hunter and Rev. J. A. Grant, was laid over for a year. A request of the Rev. W. M. Roger, M.A., of Pelham for permis sion to retire from the ministry to devote himself to evangelistic work, and at the same time to keep up his connection with the Aged and Infirm Ministers' Fund was left to the Presbytery of Hamilton and the committee of the fund in ques tion to report to the next Assembly.

A large amount of other business was despatched by the Assembly. Among other things it was decided to remit again to Presbyteries the ques tion as to the lessening of the numbers of com missioners to the General Assembly in view of the small number of Presbyteries replying to this. Of forty-nine Presbyteries but thirty answered, thirteen for and seventeen against the proposal.

As the Rev. Dr. Torrance, who has so long and faithfully served the Church in various capacities will reach his jubilee in the fall, the follow ing minute was passed amid hearty applause:—

"That Dr. R. Torrance has long been closely connected with the work of the Church, in various important departments, and has been most helpful in that work, and has been most faithful and skilful in dealing with the statistics of the Church, and has been chiefly instrumental in bringing them into their present satisfactory condi tion.

"Dr. Torrance has also had the principal care connected with the most laborious committee of the Church, that of the Distribution of Probationers.

"These committees have entailed on Dr. Torrance an amount of anxiety and labor of which few can have an adequate conception, and these manifold labors were undertaken by him, although, during a large portion of his time, he was pastor of a congregation in Guelph.

"The General Assembly, gratefully acknow ledging these invaluable services of Dr. Torrance, and learning that his ministerial jubilee will take place on 11th November next, takes the oppor tunity of cordially congratulating him upon his fifty years of service, and upon the rare vigor of mind and body vouchsafed to him by the Divine Master, whom he has so faithfully served, and the General Assembly prays that their beloved father may be spared to see many happy and useful years, and enjoy the continual blessings of the Head of the Church."

The congratulations of the Assembly were pre sented by the Moderator to the venerable doctor, who made a feeling reply. On motion of Rev. John L. Robertson, Gore Bay, Manitoulin Island, a strong resolution of sympathy with Armenia was passed. The remaining business was dealt with, the usual votes of thanks were passed, and the Assembly came to an end, the Moderator making an excellent concluding speech, shortly after 11 o'clock.

The seventh anniversary of the opening of the Orillia Presbyterian Church was successful in every way, except that the heavy rain prevented a large number from attending the evening service. This was Dr. Jackson's initial appearance before an Orillia congregation, and his visit was looked forward to with interest. Nor were his hearers disappointed, for he preached two sermons of a very high order intellectually, and delighted his audience with his clear and concise presentation of the truth. The special collection for the building fund amounted to \$230, a trifle more than was taken last year. The flowers on the platform were exceedingly pretty, and perfumed the air with their fragrance. Mrs. J. F. Hunter, Miss McCaughey, and Messrs. A. Maclean and Scott, under the leadership of Mr. H. Cooke, took prominent parts in an effective musical service.

The mission feast, which has come to be an annual affair, was celebrated recently in the North Westminister Church. The object of this unique event is the dissemination of information regarding Christian missions and the quickening of mission ary zeal, but one of its chief delights is the social aspect. The feast this year—the ninth—was perhaps the largest in attendance, as well as one of the most successful ever held, probably twelve or fifteen hundred being present. Rev. Principal Caven, D.D., gave a fine address on the necessity of further extending missionary enterprise. Rev. M. P. Talling, of London, followed, in a fervid address on "Missionary Life." An adjournment for two hours was made for refreshments, which were bountifully served by the ladies of the church. Rev. Adolphus Hardtmann, missionary among the Moravians of Bothwell West, who labored among the black men of Australia, told the graphic story of his labors. Dr. Nichol, of Brantford, was introduced as "a son of this con gregation." He gave a fervent address upon the "Crisis of Missions." Rev. W. Quance, of Lambeth, delivered the closing speech of the occasion, presenting the optimistic phase of mis sion work; the promises divine of power to con quer sin, and win for God all nations of the earth. A very interesting letter from Rev. Dr. Menzies, of Honan, China, who is supported by the West minister Church, was read, and the assemblage broke up. There were about 25 ministers at the mission feast. The music rendered by the choir was excellent. Rev. W. M. Haig, Miss Maggie Murray and John C. Nichol sang solos that were much appreciated.

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Ministers and Churches.

The Rev. S. G. Bland preached in Knox Church, Cornwall, a week ago Sunday.

Rev. Mr. Millar, the new pastor of the Presby terian church at Eastman's Springs, has been busy visiting his flock.

During a few weeks' absence of Rev. P. Mes grave, of McKillop, his pulpit will be supplied by Mr. D. Johnston, of Walton.

Rev. Dr. Torrance, Rev. Wm. Bennett and Mr. G. M. Roger were among the Peterborough contingent at the General Assembly.

The Gaelic Society of Toronto has deter mined to assist in endowing the Gaelic Lecture ship of the Presbyterian College, Montreal.

Rev. Mr. McKay conducted services in Knox Church, Kent Bridge, recently, Rev. J. Mustard being away on his wedding tour. Congratulations!

The Rev. Dr. McNish, of Cornwall, the Guest Gaelic scholar in Canada, preached in Gaelic in Knox Church, this city, a week ago Sabbath.

Mr. J. E. Smith, B.A., who laboured on Collingwood Mountain and at Little Current, is now attending the Summer Session of Manitoba College.

The Rev. Dr. McRae, of St. John, N.B., who has accepted the Principalship of Morin College, Quebec, recently preached a farewell sermon to his congregation.

The Rev. John Campbell has been inducted into the pastorate of Dunvegan congregation, Presbytery of Glengarry. Mr. Campbell is re cently from Scotland.

The Rev. F. H. Marling, formerly of Toronto and now a member of the Presbytery of New York, has received the degree of D.D. from the University of New York.

The Rev. Alex. King lectured in Knox Church, Alliston, recently, on "Scotland before the Reformation." The lecture was greatly en joyed by a good sized audience.

Rev. J. H. Dyke, of Allenford, preached in the Presbyterian church, Hespeler, on a recent Sunday morning, while Rev. T. W. Jackson, of Fergus, occupied the pulpit in the evening.

During the absence of Rev. Dr. DuVal, pastor of Knox Church, Winnipeg, who is attending the General Assembly, a committee from the Session, consisting of Messrs. I. W. Matthew, K. J. Johnston and J. G. Harvey, Jr., will have charge of the pastoral affairs of the congregation.

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The Rev. Mr. Pogue, of Stayner, exchanged pulpits with the Rev. Mr. Rollins, of Elmvale, recently.

The Rev. Mr. Bryant, formerly pastor of the Presbyterian Church, Bradford, is the new pastor of Richmond, Ont.

The Presbyterians of Ivy are pleased over the results of their anniversary services. They were in every way successful.

Rev. John Hogg, of Winnipeg, has moderated in a call at Selkirk in favor of Rev. J. M. Gray, of the Kingston Presbytery.

Rev. R. N. Grant, D.D., preached in Oshawa a week ago Sunday. Rev. S. H. Eastman, B.A., occupied the Orillia pulpit.

Rev. D. Wishart, who has resigned pastoral charge of the Presbyterian Church at Madoc, was pastor there for forty years.

Rev. James A. Dodds, returned missionary from the East, preached in St. Andrew's Church, Perth, a week ago Sunday.

The Rev. Mr. Smith, of Middleville, preached in Clayton Presbyterian Church on Friday week, preparatory to the Communion.

The anniversary services of Guthrie Presbyterian Church were held on Sabbath, conducted by Rev. Neil McPherson, B.A., of Petrolia.

Owing to the absence from Gananoque of Rev. Henry Gracey, a week ago Sunday his pulpit was filled by Mr. R. P. Byers, B.A.

Rev. Prof. Scrimger, of the Presbyterian Theological College, Montreal, conducted the communion service at St. Andrew's on a late Sabbath.

The people of the Presbyterian church at Jarvis's Corners were greatly pleased with the services of Rev. W. R. McIntosh, B.D., when he preached there.

Rev. Dr. E. F. Torrance, of Peterborough, occupied the pulpit of Knox Church, Galt, Sunday week. Dr. Jackson preached in St. Paul's, Peterborough.

St. Andrew's Presbyterian Church, Windsor, was formally opened Sunday week. Special services were conducted by Rev. A. B. Mackay, D.D., of Montreal.

The Rev. J. G. Stuart, M.A., of London, conducted both services in Mill Street Church, Port Hope, on the occasion of the second anniversary of Rev. Alex. Laird's settlement as pastor of that charge.

The Presbytery of Glengarry has accepted Rev. Mr. Burnet's resignation of his charge at Martintown on the ground of age and infirmity, and agreed to apply to Assembly for a retiring allowance.

The pulpit of St. Andrew's Church Belleville, was occupied a week ago Sabbath by Rev. Dr. Smith, of Queen's University, Kingston, in the absence of the pastor, Rev. Mr. Maclean, who was indisposed.

The Rev. Andrew Russell, of Lunenburg, held a week of services at Newington, one of his stations, commencing on 31st May, and was assisted by several members of Presbytery and others. There was a large attendance.

The garden party, held under the auspices of the First Presbyterian Church, Chatham, at the residence of Wm. Robertson, was a very enjoyable affair. The receipts were quite satisfactory, amounting to ten dollars.

The Ladies' Aid Society of the Presbyterian Church, Midhurst, held a successful bee recently, and as a result of their labors, some important and much needed improvements and changes were made around the grounds and buildings.

Rev. J. A. Macfarlane, of the New Edinburgh Presbyterian Church, said, in a recent sermon, that he often wondered now-a-days, when he heard of a young man buying a wheel, if the reverse was not the case, in that it was the young man who had sold himself to the wheel.

Twenty-five persons were received into the membership of Knox Church, Mitchell, at communion on June 7th; three by certificate and twenty-two by profession of their faith. Of the latter number five received the ordinance of baptism.

At the regular semi-annual business meeting of the Y.P.S.C.E. of St. Paul's Church, Picton, these officers were elected: Hon. President, Rev. D. G. McPhail; President, James McDonald; Vice-President, Miss E. Randall;

Recording-Secretary, Miss Jessie Redmond; Treasurer, William Illsey.

Rev. Edward Aston, of Merrickville who is a preacher of much freshness and vigor, and who has done an excellent work in that village during the past two years, has been granted three months' leave of absence on account of his ill-health. He has left for a trip to Scotland.

The London *Advertiser* has this to say of Rev. James Ballantyne, M.A., B.D.: "He is a man of profound learning and of great ability as a teacher. Mr. Ballantyne comes of a talented family. He is the son of Hon. Thos. Ballantyne, ex-Speaker of the Ontario Legislature."

The induction of Rev. Mr. Anderson as pastor of the Presbyterian Church at Bishopsgate took place last week. He was inducted into the church at Mt. Pleasant a short time previously and under his guidance these two congregations are expected to flourish in the future.

Stewarton Church pulpit, Ottawa, was occupied, week ago Sabbath, by Rev. Robert Knowles, of Pembroke, father of the Rev. R. E. Knowles. Last Sunday at the anniversary services Rev. Dr. Campbell preached in the morning and Rev. Prof. Ballantyne in the evening.

On Sabbath, 31st May, the Rev. Robert Wallace preached by request at Thorold, being the eleventh anniversary since the erection of their new stone church. Mr. Wallace was pastor there for over five years—July 1862 to September 1867. He was delighted to address old friends once more.

The following correction is to be noted:—In a notice in your paper, 17th inst., of a lecture delivered in Knox Church, Acton, on "The Catacombs at Rome" recently, the lecturer's name should read Rev. R. T. Cockburn, Guelph, a recent graduate of Knox College, Toronto, instead of Rev. E. Cockburn, M.A., of Paris.

An open meeting of the Christian Endeavor Society was held in the Presbyterian Church, Bradford, lately. Speeches were delivered by Rev. Mr. Locke, Rev. Mr. Giffin, of Edgar, Mr. Fraser and Mr. Wardell, of Orillia. A very pleasant evening was spent and the collection, which will be sent to the relief of the Armenians, amounted to \$21.30.

Rev. C. E. Amaron, of St. John's French Presbyterian Church, Montreal, has received from the French American College, Springfield, Mass., the degree of Doctor of Divinity, conferred for services rendered in the cause of religious education and on behalf of the French-speaking people of the United States.

The Rev. A. B. Winchester visited the Chinese Mission work in Montreal lately. The Chinese Sunday School held in Knox Church is said to be the second largest of the kind on the continent. There were ninety-nine Chinamen present. Mr. Winchester expressed himself as highly pleased with the work Dr. Thompson is doing.

A union meeting of Young People's Societies in connection with the Presbyterian churches in the vicinity of Brampton was held in that village recently. A large number of delegates were present. Mr. W. A. Kirkwood occupied the chair. Rev. W. G. Wallace and Mr. G. T. Graham gave addresses. Mrs. Seen, Miss Redding, Miss Kirkwood, and Messrs. Clarke and J. Lundy also took part in the programme.

Sunday week was flower day at Knox Church, Hamilton. The church was beautifully decorated with plants and cut blooms and live canaries in cages suspended from the galleries added to the brightness of the service. At the children's service in the afternoon addresses were delivered by Rev. S. S. Craig, of Oakville, who occupied the pulpit in the morning and evening; by Mr. Jas. Gill, Superintendent of Erskine Church Sunday School, and by Mr. W. H. McLaren, Superintendent of Knox Church Sunday School.

The Presbyterian church at Napanee is being renovated. The changes will require about six weeks, during which time the congregation will worship in the basement. With prettily tinted walls, beautiful stained glass windows, new and comfortable seats, together with a finely toned organ, the church will be one of the handsomest and most inviting in town. Since Mr. Peck's incumbency the attendance at all the services has increased rapidly, and the out-look for the growth and prosperity of the congregation is most encouraging.

The people of St. Andrew's Church, Lanark, purpose celebrating the seventy-fifth anniversary of the organization of Presbyterianism in the village by holding a garden party on Wednesday evening, June 24th. On the following Sabbath special anniversary services will be held in the Church, to be conducted by Rev. A. H. Scott, of Perth.

Rev. Mr. Ross, Bethesda, occupied the pulpit of Coldsprings Presbyterian Church at the preparatory service recently. The sacrament of the Lord's Supper was dispensed on the subsequent Sabbath. Among those present were noticed the familiar faces of Mr. and Mrs. James Russell, Sr., of Cobourg, who have been greatly missed in this neighborhood and in church work since their removal to their present home.

The Rev. Wm. Farquharson, B.A., of Claude, has just received a certificate from Rev. J. M. McLeod, Vancouver, B. C., to the effect that two boys in his congregation, the eldest less than eight years old, the younger less than six, repeated to him correctly the whole of the Shorter Catechism without one slip. The names of the boys are Gordon and Roderick Martin. Roderick has never been to school and cannot read, but picked it up from hearing his brother repeat it to his mother.

The church grounds at Mimico presented a bright appearance on Thursday evening of last week. The occasion was a strawberry festival, given by the ladies, which the congregation, and other friends, enjoyed to the utmost. In the proverbial words, "Queen's weather" prevailed, and after the outdoor entertainment was over an attractive programme was given in the church. The pastor, Rev. J. Hamilton, presided. Local talent was augmented by a few well-wishers from the city, and the music, vocal and instrumental, as well as the recitations, was of a high class order. The boys of the Victoria Industrial School band lent their aid, and their lively music added much to the pleasure of the evening.

The Junior Christian Endeavor Society of Knox Church, Hamilton, celebrated its first anniversary by a concert in the school room. J. Cunningham discharged the duties of chairman. The secretary, George McLeod, read a report of the Society's work during the year. At present the society has a membership of 63, having more than doubled since its organization. The following took part in the programme: Recitations, Marion Murray, Winnie Mills and Ethel Henwood; vocal solos, Miss Cheyne, Rene Flanders and Maggie Flatt; instrumental music, Ethel McPherson, Laura Carroll, Claude Burns and Miss Munn; club swinging, Maggie McLeod. Rev. H. S. Beavis delivered an address.

At the business meeting of the Central Presbyterian Church's Christian Endeavor Society, Hamilton, last week the following officers were elected: Rev. Dr. Lyle, Honorary President; James Stewart, President; John Adam, First Vice-President; Miss M. Jones, Second Vice-President; Mrs. D. W. Brodie, Recording Secretary; Miss A. F. Adam, Corresponding Secretary; Miss H. Doherty, Treasurer; Miss M. Troup, Organist. Conveners of Committees—Missionary, Miss Kennedy; Prayer Meeting, Miss Main; Lookout, J. Adam; Social and Music, Miss Jones; Temperance, Miss L. Bowyer; Relief and Good Literature, Miss M. Troup; Flower, Miss Fannie Smith; Representatives to Local Union, Misses L. Lees, Hardman, Allan, Messrs. J. Adam, J. Butterfield.

The ladies of Cheltenham entertained the delegates to the semi-annual meeting of the Orangeville Presbyterian W. F. M. S. on Wednesday, June 3rd. The church was most beautifully decorated with ferns and flowers. At the devotional meeting in the morning, Mrs. Campbell's (Cheltenham) Bible reading, and Mrs. McCrae's (Guelph) short address on "Spirituality" received earnest attention. In the afternoon Mrs. Marshall, delegate to the meeting of the General Society at Peterborough, read a very full report of the meeting. Mrs. McCrae addressed the audience on "Our Own Furnishings," followed by Mrs. Farquharson in prayer. Mrs. Catier's solo and the singing of the Cheltenham M. B., were much appreciated. At the evening meeting the church was crowded. Short addresses were given by Rev. J. L. Campbell and Rev. Mr. O'Neill, Baptist minister, Cheltenham; Rev. Mr. Farquharson, Claude; and Rev. J. McP. Scott, Toronto. The singing by the united choirs of Cheltenham and Mt. Pleasant was very fine. Collections for the day \$16.15.

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These items have been forwarded for publication: "Born to the Rev. and Mrs. W. N. Chambers, at Erzroom, Eastern Turkey, May, 1896, a daughter." "It may interest friends to know that the Rev. W. N. Chambers has distributed \$30,000 worth of relief to starving Armenians in his district. It would be wise to relieve the Sultan of his Armenian subjects by Immigration, and let him get his revenues from the lazy Turk. Possibly he would wish the thrifty tax payer back again."

The Christian Endeavor Society of Knox Church, Guelph, has elected these officers for the next half year:—President, Miss Helen W. Millar; Vice-Pres., Miss Margaret McDonald; Rec. Secy. Miss Ada Grierson; Cor. Secy. Mr. J. B. McIntyre; Treasurer, Miss M. McLean; Organist, Miss M. McLaw; Ass. Organist, Miss Margaret Thompson. Conveners of Committees—Lookout, Mr. Alex. McCue; Prayer meeting, Miss M. J. Hackney; Flower and Visiting, Miss Tena McDonald; Missionary, Mr. J. B. McIntyre; Social, Miss M. J. McDonald; Music, Miss Minnie Orr; Reception and Seating, Mr. Wm. McCrae.

The lawn of St. James' Presbyterian Church London, was crowded one evening last week on the occasion of a garden party, the number present being about 300. The affair was held under the auspices of the Ladies' Aid, who have every reason to be proud of their success. The proceeds will be devoted to paying off the interest on the church debt. The following ladies had charge of the tables, under the supervision of Mrs. M. P. Talling, president of the Society: Mrs. D. C. Johnson, Mrs. H. Omond, Mrs. Barrell, Miss Maggie Crone, Mrs. George Webster, Mrs. Pedan, Miss Annie Scott, and Mrs. John Brodie.

The quarterly pre-communion service was held in the Presbyterian church, Flesherton, a week ago Friday, conducted by the pastor, Rev. J. Wells, M.A., when three infants received the rite of baptism and four new members were received into full communion. On Sabbath morning the sacrament of the Lord's supper was dispensed. There was a good attendance of communicants and full congregation present. In the evening a memorial service was held in memory of the late Miss Edith Pearson, when the pastor preached a comforting sermon from the words: "And God shall wipe away all tears from their eyes."

A large and appreciative audience attended the elocutionary contest in Central Church, Hamilton. The programme was: Chairman's remarks, Rev. S. Lyle, D.D.; selection, orchestra; recitation, Miss Aggie Curry; recitation, Miss Eva Brunt; song, Mrs. Fenwick; recitation, Miss Rosie Wells; recitation, Miss Myrtle Church; selection, orchestra; recitation, Miss Lucy Hines; recitation, Miss Alberta Brown; song, Mr. E. Skedden. The judges decided in favor of Miss Rosie Wells as winner of the medal, and Misses Myrtle Church and Lucy Hines second and third choice for the book prizes.


On the afternoon of Tuesday, June 9th, the ordination and induction of Mr. D. L. Campbell, B.A., as ordained missionary to the charge of Ballinabad and Melville, took place in the Presbyterian church, Ballinabad. The Rev. Mr. Elliott, B.A., of Hillsburg, preached. After the solemn service of ordination, the Rev. Mr. Fowlie, of Erin, Moderator of the charge, addressed Mr. Campbell, and the Rev. Mr. Farquharson, B.A., of Claude, addressed the people. The congregation on the occasion was very large and enthusiastic. In the evening a garden party was held at Mr. R. Shortill's. The speakers on the occasion were Messrs. Elliott, Fowlie and Ross of Greenlaw. The others who assisted in the programme were Miss Thompson, of Ballinabad; Miss Graham, of Glenwilliams; Messrs. Graham, Cowan Shortill, Edward Shortill and H. Shortill. The proceeds, amounting to about \$55, are to be devoted to the manse fund.

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The Irish Presbyterian Church's invested capital this year amounts to £1,068 391.

A Christian Endeavour convention was held two weeks ago in Zacatecas, Mexico.

Rev. Dr. Watson's (Iao MacLaren) lecture tour in America and Canada will commence in Brooklyn on October 12th.

Ten years ago the total number of Irish Presbyterian missionaries in India and China were twenty-one; there are now forty-two.

Rev. R. M. Thornton, D.D., of Camden-road Church, London, will be the preacher at the Presbyterian Church, Whitby, during August.

There are 24,072 local officers in connection with Salvation Army corps' work in Great Britain alone; all their services being gratuitously.

The Queen has just ordered thirty yards of home made flannel from an aged couple who produce the material on a loom in their humble abode at Calverley.

Rev. H. M. Williamson, D.D., of Fishwick, Belfast, has been elected Moderator. The out-going Moderator, Rev. Dr. Buick, preached the opening sermon.

Professor Harper succeeds Rev. I. Ballantyne as editor of the Australian Presbyterian Monthly. The Professor is a son-in-law of the Rev. Principal Rainy, D.D.

The annual death-rate of animals in the Zoo is about 379 per 1,000, and some 1,200 are added every year. The cost of feeding the 2,500 creatures amounts to £4,000 a year.

A "Greater New York" Bill having passed, New York will now embrace an area of 300 square miles, about twice that of London. The population in this area is three millions.

The recent census of London gave the population 2,411,271. This did not include Greater London, which has a population of some 1,766,421, and would make up a total of 6,177,913.

A shock of earthquake was felt in Dumfriesshire in the early morning, recently, the noise resembling a peal of thunder, which shook houses. A similar shock was felt about the same time in Cornwall and Switzerland.

The Rev. Thomas Spurgeon, son of the late Rev. C. H. Spurgeon, has accepted the presidency of the Pastor's College, in succession to his uncle, the Rev. Dr. James Spurgeon, who recently retired from that office.

Baron Edmond Rothschild has established another Jewish colony in Palestine, this time in Galilee. It consists of a village of 3,000 acres, and is intended to serve as an agricultural experiment. It is watered by springs forming the sources of the Jordan.

Rev. Thomas Barclay, English Presbyterian missionary in Formosa, tells of an anti-Christian movement which has broken out in that island, the natives in outlying districts believing false reports of the Christians being in league with the Japanese. Several native Christians have been murdered.

In view of the rejection by the Established Church of the new hymnal, Dr. Henderson, junior clerk of the General Assembly, states that the Free Church is already in communication with the United Presbyterian Church with reference to the book. The deliverances of these two Churches authorized each committee to go on with the co-operating Churches, though the number might be fewer than was anticipated.

ANOTHER GREAT TRIUMPH.

THE BOWMANVILLE NEWS INTERVIEWS MR. JOHN HAWKENS.

And is Given Particulars of a Nine Years Suffering From Asthma, From Which He Has Been Restored to Health When His Case Was Looked on as Hopeless.

From the News, Bowmanville.

During the past five years the Dr. Williams' Pink Pills have developed into a household word, and from several cases that have come under our personal observation, there is not the least doubt in our minds but that they are a boon to mankind, and in scores of instances have saved life, when everything else had failed. The cure of Mr. Sharp, whose case we published some time ago, was one of the most remarkable that we have heard of. To-day he is as well as ever he was in his life, and is daily knocking about in all weathers attending to his farm duties. Recently another triumph for Pink Pills came under our observation, and, after interviewing the person cured, he gave permission to make the facts public, and we will give the story in his own words. Mr. John Hawkens,



who resides in the township of Darlington, some ten miles north of Bowmanville, and whose post office is Enniskillen, came to the county from Cornwall, England, some 45 years ago, and up to the time of his sickness had always been a hard-working man. One day, however, while attending his work, he got wet, took a chill and a severe cold followed, which finally developed to asthma. During the succeeding nine years he was a terrible sufferer from that distressing disease and gradually grew so bad that he could not work, frequently spent sleepless nights, and had little or no appetite. Finally he could scarcely walk across the room without panting for breath, and would sit all day with his elbows resting on his knees—the only position which seemed to give him ease, and at one time he never laid down for six weeks. As it was a hardship for him to talk, all he asked was to be let alone. During this time he had been doctoring and had tried nearly everything, and spent over \$100, but got no relief. Finally someone recommended him to take Pink Pills. He thought they could do him no harm at any rate, and procuring a supply he commenced taking them. After he had taken three boxes he found that he was improving, and after taking two more boxes, to the astonishment of all, he walked across the field to the woods and cut up a cord of wood. He continued the pills and took two more boxes, making seven in all, and to-day is as well as he ever was, but always keeps a box of Pink Pills in the house. The neighbours all began to ask him what he had done, as the asthma had left him, and they never expected to hear of him being well again. To one and all he tells that it was Dr. Williams' Pink Pills that did it, and has recommended them to scores of people since his recovery.

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Princess Beatrice has arrived at Kissingen for the water cure. Following the example of the Queen, she has adopted widow's weeds of the heaviest and most funeral appearance.

There is a rumour that when the Roman Catholic cathedral in London is finished a formal demand will be made for the translation of the bones of Edward the Confessor, with the shrine in which they are laid, from Westminster Abby to the new cathedral. It is argued that the dust of the Confessor should rest in holy ground, the Abby having become a secular place for shows.



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MISCELLANEOUS.

Paris has 6,000 policemen; New York, 3,800; and London, 14,000.

In England less than ninety years ago it was not unusual for a man to sell his wife into servitude.

Cats are said to die at an elevation of 18,000 feet. Dogs and men can climb the greatest known natural elevations.

He picked the bonnet up in haste, Knowing he had no time to waste; And ran from store to home—a mile— For fear it would go out of a yle.

In Sweden and Norway, before any couple can be legally married, certificates must be produced showing that both bride and bridegroom have been vaccinated.

The total number of American citizens in Turkey, including 172 American missionaries in various parts of Asia Minor, is estimated by Minister Terrell at between 500 and 600.

Weary Weaver—"Wat do you think of McKinley's attitude on the money question?" Slow Simpson—"I think it's mighty lucky for the Major that he ain't a one-legged man."

Customer, howlingly—"This toothache stuff you gave me is the rankest kind of a fraud. And you warranted it to work like a charm." Druggist, blandly—"Well, did you ever know a charm to work?"

"I could settle this coinage question in two minutes," said the man who has more ideas than money. "Of course." "Well, I could. Why don't the silver men make a Trust, and run the price up to 100 cents?"

"I want to ask one more question," said little Frank as he was being put to bed. "Well," acquiesced his tired mamma. "When holes come in stockings, what becomes of the piece of stocking that was there before the hole came?"

Some idea of the terrific force with which a bird passes through the air may be gained from the fact that a short time ago a common curlew flew right through a piece of plate glass a quarter of an inch thick, at Turnberry Lighthouse, Ayrshire.

According to the latest statistics, the public debts of the European nations aggregate \$23,320,000,000, or about \$64 per capita for the whole population. The heaviest per capita indebtedness, \$160, is in Portugal. France comes next with \$135. England's rate is about \$106. Switzerland is the smallest, \$5.

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It has been said that everyone in Canada suffers, to some extent, from catarrh. Whether the trouble is in the air, or where, it is a satisfaction to know that in Dr. Agnew's Catarrhal Powder is the medicine that gives relief in ten minutes, and has cured some of the worst cases, where deafness and other troubles have followed the disease. Geo. E. Casey, Michael Adams, Donald W. Davis, A. Fairbairn, C. F. Ferguson, W. H. Bennett, and, all told, some fifty members of the House of Commons have borne testimony to the effectiveness of this remedy.

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Bishop Potter tells the following story about himself. "I was walking in one of the down-town streets in New York the other day," he said, "and as I passed by two small boys one said to the other: 'There goes the Bish. He's no chump.' Now, I don't know what the word chump means, but I am gratified that the boy was able to identify me."

"My wife," he remarked, "has made a very important discovery." "Indeed," I said. "What is it?" "A new substance that is apparently indestructible." I recalled the fact that his wife had been a professor of natural sciences prior to her marriage, and inquired if she had been long at work upon the invention. "No," he replied, "and it come about quite by accident. She was trying to make a sponge-cake."

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"Mind you avoid inappropriate texts," said Mr. Spurgeon to a group of young Timothy's. "One brother preached on the loss of a ship with all hands on board from 'So He bringeth them to their desired haven,' and another, returning from his marriage holiday, 'the troubles of my heart are enlarged. O bring Thou me out of my distresses.' Mind your illustrations are correct. It will never do to describe Noah, as one did, sitting outside the ark reading his Bible—always get the true meaning of a text. Mind your figures of speech are not cracked. Don't talk like the brother who said, 'I fly from star to star, from cherry-beam to cherry-beam.' Get among your people or somebody may be saying of you, as one old lady said of her minister, that he was invisible all the week and incomprehensible on Sundays. Shun all affectation in the pulpit and mind you never get into the goody-goody style. One of this sort said: 'I was reading this morning in dear Hebrews.'"

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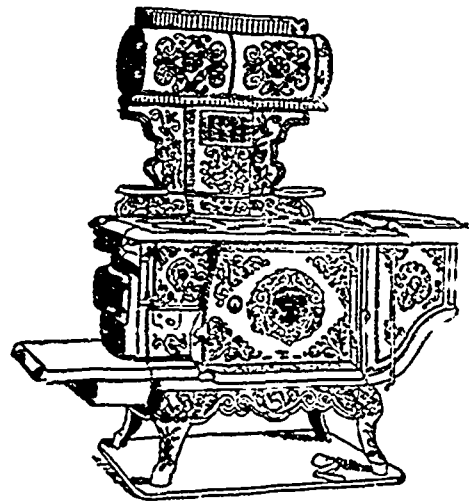
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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Gore Bay 12 September.
- BARRIE.—At Barrie, July 28th, at 10.30 a.m.
- BRANDON.—At Brandon on July 14th, at 10 a.m.
- BROCKVILLE.—At Lyn, on July 14th, at 3 p.m.
- BRUCE.—At Southampton, on July 14th, at 5 p.m.
- CALCARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m.
- CHATHAM.—At Chatham, in First Church, on July 14th at 10 a.m.
- GLENGARRY.—At Alexandria on July 14th, at 11 a.m.
- HURON.—At Goderich, on July 14th, at 11 a.m.
- KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m.
- LANARK AND RENFREW.—At Carleton Place, Sept. 7.
- LINCOLN.—At Wick, on June 24th.
- LONDON.—At Port Stanley, July 14th, at 2 p.m.
- MAITLAND.—Adjourned meeting at Lucknow, 30th June, at 11 p.m. Regular bi monthly meeting at Wingham, 21st July, at 11.30 a.m.
- MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m.
- OWEN SOUND.—In Erskine Church, Meaford, Jun 30th, at 10 a.m.
- PARIS.—At Ingersoll, in St. Paul's Church, on July 7th at 11 a.m.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Hot Water Heating Apparatus, Victoria, B.C." will be received until Friday, 10th July, for the construction of a Hot Water Heating Apparatus at the Victoria, B.C., Public Building.

Plans and specifications can be seen and form of tender and all necessary information obtained at this Department, and at the Office of P. C. Gamble, C.E., Victoria, on and after Wednesday, 10th June next.

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

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,

E. F. H. ROY,

Secretary.

Department of Public Works,
Ottawa, 27th May, 1896.

MARRIAGES.

At the residence of the bride's father, May 21st, 1896, by Rev. J. W. Rae, George Banks, to Ella May, only daughter of W. G. Adamson, Esq., all of Toronto Junction.

At the residence of the bride's parents, on Wednesday, June 10th, by the Rev. J. W. Rae, William D. Thomas, to Katie, third daughter of George Lortz, Esq., all of Toronto Junction.

DEATHS.

On Wednesday, the 17th June, 1896, at 31 Czar Street, Toronto, Ellen Ada, widow of the late S. Arthur Marling, M.A., and second daughter of the late James Woodhouse, in the 66th year of her age.

JUBILEE SERVICES.

On Sabbath, May 31st, the Presbyterian Church, Caledonia, celebrated the fiftieth anniversary of the organization of the congregation. Very appropriate sermons were delivered by the Rev. Principal Caven, of Knox College, from I. Kings ix, 3. "And mine eyes and mine heart shall be there perpetually," and from John xiv, 17, "And I will pray the Father, and He shall give you another comforter that He may abide with you forever." Very large congregations were present at these delightful services; the church was beautifully and tastefully decorated for the occasion.

On Monday evening a platform meeting was held, when choice selections of music were rendered by the Philharmonic Society, in connection with the congregation, and helpful and stirring addresses were delivered by Rev. J. G. Shearer, of Hamilton, Rev. James Murray, of St. Catharines, Rev. Dr. Abraham, of Burlington, and a number of the local ministers. Warm tributes of praise were paid to the late Dr. Ferrier, the first pastor, who labored with great earnestness, not only in Caledonia but in all the surrounding region, and also to his successors, Rev. James Black and Rev. Thomas Wilson, whose self-denying and faithful labors are gratefully remembered by the congregation.

For fifteen years Dr. Ferrier labored over a wide field. With Caledonia as a centre, he ministered also to the neighboring congregations of Ancaster, Oneida, Indiana, and East S. neca. From about two years after his death in 1861 his successor, Rev. Mr. Wilson, in what was then the U. P. Church, carried on the work until the union of the two congregations about ten years ago. In the then Free Church, Rev. James Black ministered for over thirty years to the congregations of Caledonia and Ancaster. The first minister of the united congregation of Caledonia was Rev. J. G. Shearer, now of Erskine Church, Hamilton, whose ministry of nearly three years was marked by signal tokens of the Divine favor, in the increase of the congregation and in the development of its resources. For the past five years the work has been carried on by Rev. J. S. Conning, under whose pastorate the congregation has enjoyed a period of uninterrupted prosperity. The congregation looks forward hopefully to the future and expects in the near future to erect a new church better suited to the larger congregation and its increased activities.

One of the pleasing features of the Monday evening meeting was the presentation to the pastor of an address by the congregation, a gift of books and an address by the Philharmonic Society, and an address with a beautiful basket of flowers by the Christian Endeavor Society. Mrs. Conning was also kindly remembered. The addresses were expressive of the confidence and affection of the congregation for the pastor, thankfulness for past blessings and hope for the future.

Referring to the remarks of the Rev. Dr. Langtry in which he denied the right of church standing to the Presbyterian Church, Rev. L. L. Knowles, preaching in Knox Church, Ottawa, said that although they refused "to bid the Presbyterian Church God-speed in her error, it was an error which the Anglican Church would do well to emulate." Mr. Knowles continued: "Whether it be with regard to the earliness of origin, or the staleness of her history, or the richness of her martyr-roll, or the solidity of her institutions, or the eloquence of her pulpits, or the wealth of her membership, or the vigor of her missionary enterprise, or the potency of her influence, the church which supported Dr. Langtry in a contention that was born half of ignorance and half of jealousy, might sit at the feet of the Presbyterian Church, and learn of her for a hundred years to come."

The tenth annual meeting of the Brandon Presbyterian W.F.M.S., which was held lately at Carberry, was an interesting and pleasant gathering. The principal item of business was the question of dividing the Presbyterian to make its boundaries coincide with those of the Presbyteries. The Presbytery of Brandon was divided some time ago into the Presbyteries of Brandon, Portage la Prairie and Glenboro, but the Presbyterian kept its old bounds till this year, when Glenboro decided to withdraw and form a new Presbytery, leaving the other two which will hereafter be known as the Brandon-Portage Presbytery. There are twenty-two auxiliaries and five Mission Bands in this Presbytery, with a membership of 291 in auxiliaries. Most of these were represented in the forty delegates present. Many of the reports speak of difficulties and trials, but on the whole they show a growing interest in the work, and a determination not to grow weary in well-doing. Two hundred and eighty-four copies of the *Letter Leaflet* were taken last year. Eulach Auxiliary, consisting of Christian Indian women, report an average attendance of thirteen with an enrollment of thirteen, and their contribution this year was \$17, representing the missionary tells us, much hard work and self-sacrifice. The total contribution last year of this Presbytery was \$1,061.68, besides \$30 worth of clothing which one auxiliary sent to one of the Indian reserves. A very interesting feature was a showing of the excellent work done in the Mission Band of Carberry. The Band was present and we saw how well a Mission Band may be conducted and instructed. They showed by answers to questions asked by their President a wonderful amount of knowledge of the schemes of the Church, and of missions generally, China in particular, which they have been studying lately. Miss McWilliams, late of India, now of Lakeside, spoke on the work in India. All who had the pleasure of hearing her were much impressed with her earnestness and zeal. Rev. Mr. Carswell, of Carberry, conducted the devotional exercises of the evening meeting. Rev. Mr. Henry, of Brandon, spoke for some time on Foreign Missions as work of the W.F.M.S., giving us many earnest and encouraging words. Music was provided by the Carberry choir, Miss McFaul and Miss Hay. The meeting closed with the benediction and all left feeling both pleased and profited by the meeting together. The officers for the current year are: President, Mrs. Ross, of Douglas; 1st Vice, Mrs. Carswell, Carberry; 2nd Vice, Mrs. J. McLeod, Portage la Prairie; 3rd Vice, Mrs. Creighton, Alexander; 4th Vice, Mrs. McRea, Burnside; Cor. Secretary, Mrs. Murray, Brandon; Sec. Secretary, Mrs. R. H. Robertson, Portage la Prairie; Treasurer, Mrs. McDiarmid, Brandon.

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