

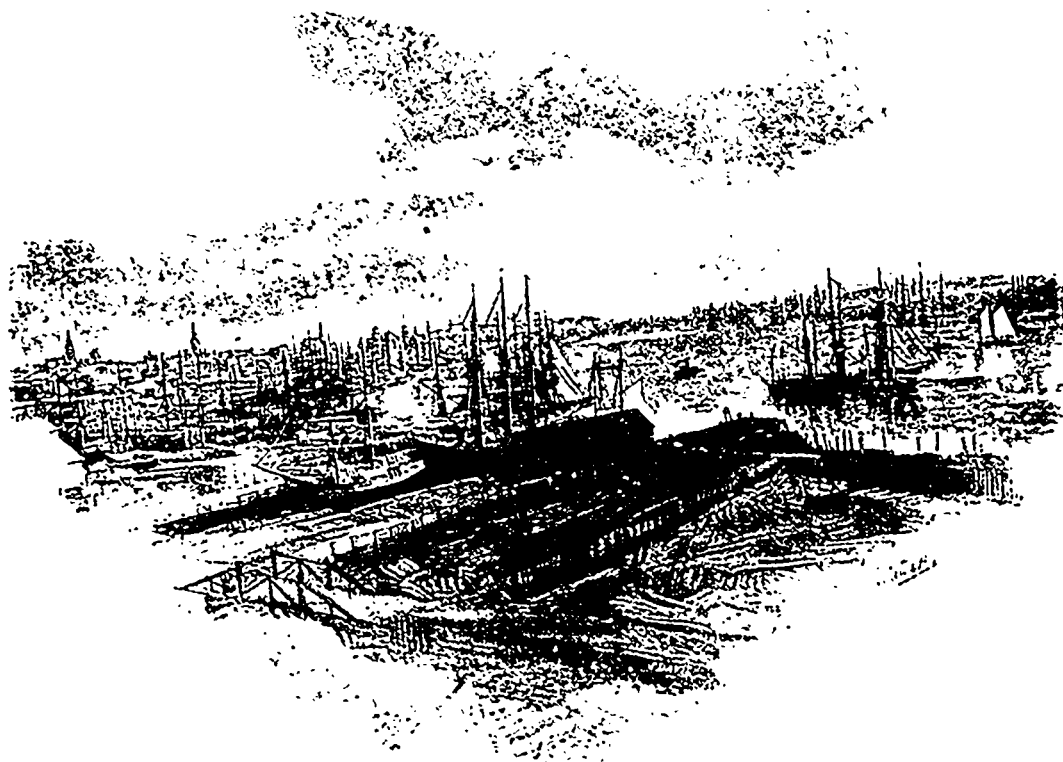
GENERAL ASSEMBLY NUMBER.

THE PRESBYTERIAN REVIEW

Vol. X.

Toronto, June 14, 1894.

No. 49



CITY OF ST. JOHN, N.B.

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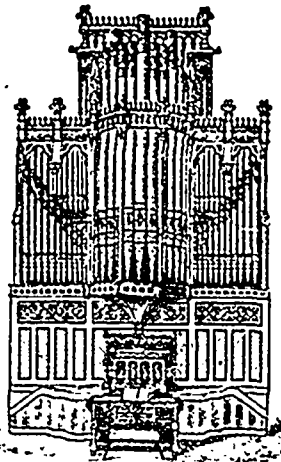
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A few drops of liquid ammonia in a quart of soft water is good for plants.

The best compost for pot plants is one part leaf-mould, one part rich loam, one part river sand, and one part peat, mixing the whole thoroughly together.

Pots for house plants should not be too large, as it is allowed that plants which grow in small pots are the best bloomers. The pot should be well washed before using it, and thoroughly dried in the sun. Two or three pieces of broken crock with a little charcoal should go in the bottom for drainage. Pots should not be filled to the edge with soil, as room should be left for watering. Care should be taken not to pile the earth round the neck of the plant, as it is injurious to most plants.



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Vol. X.—No. 49.

TORONTO, JUNE 14, 1894.

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Toronto, June 14, 1894.

The General Assembly.

THE meeting of the General Assembly which opened yesterday at St. John, N.B., promises to be an interesting, and in some respects an important one. The Moderator will be, without doubt, Dr. G. L. Mackay, of Formosa. His election will be a fitting and well-deserved token of the church's appreciation of his character and work.

The following and, perhaps, the chief subject that will engage its attention, in addition to the usual routine. Of matter left over from last Assembly, the mode of appointment to theological chairs will fall to be dealt with. Probably the present system—if system there be—will be continued substantially—namely, election by the Assembly after nomination by the respective College Boards, and a strong plea will likely be made with which we sympathize—for giving Presbyterians an opportunity of speaking their minds in regard to such appointments. There will be, probably, greater difference of opinion as to the propriety of allowing an exceptional position to Queen's College. On the whole, if these safe-guards are provided, this might well be done.

The Hymnal Committee's report will also be considered. From the diversity of opinion plainly prevailing in the Church on this matter, the Assembly will have no easy task in disposing of it.

Under this head may also be mentioned the report of the Committee on Young People's Societies, in dealing with which we hope the Assembly will be wisely guided; an overture from the Presbytery of Guelph on

the method of appointing Committee's of Assembly, and the proposal that Synod shall issue all appeals, except those involving doctrine and polity.

Of new business, there will an overture from a far-western Presbytery, as to the present method of carrying on our Home Mission work; Mr. Macdonnell's overture on a very pressing question, the filling up of long continued vacancies; and a reasonable proposal from the Maritime Synod asking the Assembly to enact that all ministers hereafter ordained shall connect themselves with the Aged and Infirm Ministers' Fund. Possibly, too, the Assembly will be called upon to fill the chair of systematic theology at Halifax vacant by the death of the lamented Dr. MacKnight.

There are no cases, so far as we have heard, which is cause for thankfulness. We earnestly hope Professor Campbell's case will not be revived. We have some sympathy with those who think the settlement of it to be in some respects unsatisfactory. There is common sense in the view, that a man of the Professors' standing and position should either not speak at all, or, if he has spoken, should stick to what he has said. But in the interests of peace and even of truth we hope it will be allowed to stand.

It will be seen then, that the Assembly will have enough to occupy its attention. May it be guided rightly in these and in all other matters that will come before it.

Concerning Foreign Missions.

Our encouraging and rapidly expanding Missions will always give the General Assembly abundant material for thought, and it is a matter for congratulation when no other burning questions arise to consume the time of the Assembly which ought to be devoted to the consideration of matters directly bearing on the extension of the Kingdom in all lands. It is impossible to carry on mission work without increasing expenditures. Christianity is self-propagating—the sacred fire spreads—new doors continually open which the Church cannot refuse to enter without sacrificing the results of her own labors. Hence the importance of not only filling the vacancies that are always occurring through sickness and other causes, but also sending more men in order to harvest the souls that are pressing into the Kingdom. The condition in Indore and Honan, for example, at the present time should engage the prayerful attention of the Assembly. We see from the report of the Foreign Mission Committee that Mr. Wilkie has baptized fifty-eight of these Mangs, and that very many more are seeking baptism, and that these people are not only in abject poverty but in absolute illiteracy. One does not need to go to India in order to understand what that means if these people are to be looked after. What patience, and toil, and disappointment, and helpfulness are needed, in order to nurse them into Christian man-

hood! Yet, Mr. Wilkie, it appears, has charge of that work alone, and on account of the deficit, the Foreign Mission Committee has resolved that there shall be no extension of work and no new appointments this year. May it not be the missing of such an opportunity as the Church as been for twenty years waiting and praying for? It is also seen from correspondence that appears from time to time that the work in Honan is becoming exceedingly interesting. The Church should be ready to send reinforcements with the least possible delay. All this is the more urgent, inasmuch, as the health of the missionaries has severely suffered. The Canadian climate is evidently not best fitted for the development of missionaries for tropical countries. All the more honor is due to them who are prepared to take the risks and expose life for Christ's sake. The church at home should be loyal to her Lord whose commission she is bound to obey, and be loyal to His servants who have gone forth at his command. No other subject so important—that lies so near to the Master's heart—will engage the attention of the General Assembly.

Semi-Centenary of Knox College.

Knox College has now entered on the fiftieth year of its corporate existence. Its beginnings were small, but its course has been one of steady progress and development. At the time when education was in the hands of the Church of England and strenuous efforts were put forth by that sect to enforce the test of subscription to its Articles as the condition of obtaining anything like higher education, a number of Presbyterian gentlemen united in establishing a school to afford educational facilities to all without respect of creed. The name of this institution was "The Toronto Academy." It was, however, popularly known as "Knox Academy." Many very prominent men, among whom may be numbered Chief Justice Moss, received their education under its roof. Its operations were carried on in a small wooden building on Front street, in the rear of four white brick dwellings now forming the central part of the Queen's Hotel. This little structure was in after years, moved back to make room for the extension of the hotel, and formed part of its outbuildings. The four brick dwellings were by and by thrown into one, and became the first home of Knox College, into which the little Academy soon developed. The College afterwards acquired the premises known as Elmsley Villa which had been occupied as Government House, and where the Earl of Elgin held royal state. The Central Church now stands there. As the College increased in importance and in the number of its pupils, it became necessary to look for a new location, and a site was purchased for the Board by Dr. Gregg on College street at the corner of Huron street. Before, however, any buildings were erected, the present site, containing nearly three acres, was purchased for the Board at a cost of \$10,000 by Mr. Mortimer Clark, the new chairman, and the recently acquired site on College street was sold at a profit. It is somewhat interesting, as illustrating the progress of the city to know, that when the present site was bought, only about seventeen years ago the purchase was nearly repudiated by the Board, on the ground that it was in the country! It is now the very centre of the city, and unquestionably the finest site of any public building in Toronto. Large sums, even \$250,000 have been of-

ferred for the College premises, but as the buildings cost \$130,000, and no site so advantageous or convenient to the University could now be obtained, the Board have wisely declined all overtures for sale. Knox College is not in the market, and as the grounds permit of the erection of many additional buildings when required and the site is so central and unique it is to be hoped that no further move will be made and that the College will find in its splendid situation a permanent home. The number of the students has steadily increased, and notwithstanding the large additions made to the number of the Presbyterian Colleges, the roll of students is larger than ever. Upwards of 120 students are preparing for the ministry in connection with it. Over 400 living ministers have received their education in the College, and occupy most prominent positions in Canada, Great Britain, the United States and in the Mission Fields of the world. It ought to be known that Knox College has educated more students in theology than all our other colleges put together. Knox College now possesses power to grant degrees in Divinity, and the man who obtains the degree of B.D. from this College certainly merits the honor. The College is now affiliated with the University of Toronto and has representation on its Senate, while the students in its preparatory course have the benefit of university teachings.

The importance of maintaining a full equipped theological college in Toronto in connection with the University is evident to all. The University is yearly attaching larger numbers of students, a very large proportion of whom are Presbyterians. Want of funds has greatly hampered the Board in their efforts to increase the efficiency of the College. A mortgage of \$26,000 still burdens the premises, and entails a heavy outlay for interest. The fall in the rate of interest on investments has greatly reduced the revenue, and the exercise of a very rigid economy fails to meet even current expenses. In its present financial condition no development can be made, and the proposal of obtaining an increase in the teaching staff seems remote. In October next special services and meetings will be held to celebrate the semi-centenary of the College. The Board of Management have at their last meeting resolved to make a vigorous attempt to remove at least the incubus of the mortgage, and have appointed the Rev. Mr. Burns, the energetic assistant of the venerable Dr. Reid, to begin an immediate canvas for subscriptions for this purpose.

It is to be hoped that those who realize the immense benefits conferred on the church by the College, will come forward liberally and assist the Board to carry the College still further forward in efficiency and increased power, to render yet greater service to the church than it has been able to afford in the past.

A Plea for Doggerel.

In all the discussions which aim at the selection of suitable music for the new Hymnal, the main principle advocated has been, that the music ought to be dignified, reverent, chaste, and, some add,—churchly. So far as we have seen, this ideal has nowhere been impugned, and yet, is it not both unscriptural and dangerous?

One danger that besets the church, in our day, is its tendency to become too much like a religious club, to estrange, as in other lands it has estranged, the working

people, and to furnish a service in which only people of culture, or those who have a taste for culture, can take part. Now, of course, it is true that our best is none too good to be offered to the Lord, but surely the best, in such a connection, must mean that in which the most people can most readily take part, and which most adequately expresses their devotional feelings. That the singing should be congregational is certainly of greater importance than that it should reach a high artistic standard. If the purpose of the singing is to praise God, this is true, for, while God certainly needs no man's ignorance, He, as certainly, needs no form of praise in which weaker brethren are inevitably hindered from joining. If on the other hand, we think of the singing as a means of edification, the principle is equally true, for the man who is obliged mutely to listen to the singing is much less likely to get spiritual good than the man who finds himself able to join in it. Whether then it be the giving or the getting that is most thought of in worship, the hymns and the music must bear upon either or both of them. It is claimed that the hymnal which is now about to be superseded has done much in the way of educating the taste of the people, both as regards hymns and music. The claim is undoubtedly true, but is not the Church paying too high a price for such education, if she turns, even in part, her grand opportunity of guiding the praise of hundreds of thousands of Christians into an educational machine. It is not her prerogative to give a musical education at all, but if, in endeavouring to furnish such an education, she directs her energies to the achievement of a wrong ideal, the case is much worse. David has much to say about praising God with mirth and gladness, about making a joyful noise, (a word, by the way, in bad odor among musical educators) but he does not emphasize the need of a dignified and stately style of music.

By all means, let our hymnal committee take pains to exclude hymns which are un-Scriptural, either in teaching or tendency, but let them have a care how they go beyond this, and exclude the most natural and helpful forms of devotional expression, for some of "God's silly people." Are the hymns in question doggerel? That is no reason for excluding them; so are some of the metrical psalms which it is proposed to retain. Some of us can make nothing of Browning, and but little of Shakespere, but treasure between the leaves of our Bible some scrap of fugitive newspaper verse which has opened to us the very windows of Heaven. Are these hymns wedded to music which is without character or musical worth? Let it not matter if they have been blessed, as many such hymns have been, to the saving of souls. Are both words and music in bad taste, and offensive to cultivated people? Even that must not necessarily operate as a bar, for so, when judged by the same standard, are some of the expressions of the Word of God itself.

In short, since the Presbyterian Church is not the Church of any one nationality, nor of any one social class, nor any uniform standard of taste, let her hymnal reflect her universality. Let us have the psalms, those which are grand, stately and solemn, as well as those which are bright and cheerful. Let us have the noble hymns which are the heritage of the ages, and many of which have come to us from Churches which made much of their churchliness. But let us also have the hymns which by the simplicity of their words, the frequency of

their refrains and the "catchiness" of their melodies have become in the nursery, the workshop, and about the little parlor organ, the most popular music of the day, and which, in spite of their exclusion from the church hymnals, have literally forced their way into Sabbath School and prayer meeting.

Work at Home.

A moment's thought suffices to admit the supreme importance of the Home Mission work of the Church. It is the heart of all the other operations. The Home Field is sometimes subordinated to other fields of labour, but as a rule its greatness and the magnitude, and the importance of its work are recognized and admitted. This is as it should be. The Home Mission is the garden where grows the seed for the wider field abroad, where are planted and cultivated the tender plants which as wide-spreading trees shade and shelter the master's followers in far-off climes. It is as the heart of the individual. As the heart requires the greatest care and attention so that the life may be right, so the work at home must be of the best so that the various other schemes may be sustained from the best motive and furthered in the proper spirit.

It will be seen from the report published in part elsewhere that the Home Mission committee has been active in its sphere during the past year. On the whole there is much room for satisfaction with what has been accomplished, although much remains to be done ere Dr. Cochrane can halt. Contributions to the funds are below the mark and in some of the schemes such as Augmentation, radical measures in the direction of a change of system seem to be required. Indeed the system under which the Augmentation Scheme is carried on seems to require a thorough overhauling. The majority of congregations are woefully remiss in their duty in the matter of contributing, being of opinion, evidently, that having subscribed a certain sum for the maintenance of their own ministers, they are under no further obligation to contribute to the aid of weaker congregations. This view is decidedly un-*Presbyterian* and the Assembly ought, in any deliverance on the subject, express an emphatic opinion as to the necessity of ministers and office bearers urging upon their members the principle of co-operation and unity which underlies the *Presbyterian* system. The question of winter supply has been often before the Home Mission committee. But the urgency here does not appear to be so great. The question, however, admits of helpful discussion, the view held by some leading ministers being evidently a tenable one, viz. that capable elders and superannuated ministers ought to be utilized more than at present. Not the least interesting part of the report is that which deals with Students' Missionary Societies, the annual reports from which contain much to cheer and encourage. The phenomenal success of Rev. C. W. Gordon in Britain is probably the most refreshing portion of Dr. Cochrane's bill of fare. As to his work for the North-West we shall have more to say in another issue. Never before has such signal service in the same way been done and there is room for much thankfulness and congratulation.

French Evangelization.

The difficulties that encounter the missionary who enters the field of French Evangelization are truly great, and are but seldom fully appreciated by those who do

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not come in direct contact with the practical part of the work. The report to this Assembly signed by Rev. Principal MacVicar and Mr. Taylor, once more places the work in a striking light. It is to be hoped the Assembly will face the problem of French evangelization courageously and generously, and give the committee all the assistance which can be derived from a strong sympathetic deliverance and the backing of the highest court of the Church. The Educational Institutions which touch the work of this Board, deserve to be kindly regarded. Not to the church membership only, but to the country as a whole is the success of evangelizing the French-Canadian of signal importance.

Churches for the West.

The Church and Manse Building Board, whose field of operations extends from Lake Superior to the Pacific, has had a good year. It has helped to erect more buildings than in any previous twelve months, and it has been greatly encouraged by tangible evidences of appreciation from friends who have enabled it to continue and extend its operations. This fund is not permitted to rank as one of the schemes of the Church. No collections are taken up on its behalf except in a few cases when congregations which have been helped by it in the days of their weakness, give to it in the days of their strength and prosperity. Its main support is in those wealthy members of the Church, who, in response to the presentation of the facts of the case by Dr. Robertson, give such sums as enable the Board to carry on its work. Two donations of the past year are worthy of special mention—one a gift of \$5,000 by an anonymous donor, the other, the increase by J. T. Morton, Esq., of London, England, of his already generous assistance until the amount loaned by him through the Board for the building of churches now amounts to more than \$12,000. The loans made from this Morton fund are to be repaid within five years, and if the annual payments are promptly made no interest is charged.

But although these large sums have been supplemented by many smaller amounts, and although the interest has extended until at least one Society of *Christian Endeavor* has undertaken to provide the means for a continual loan of \$500, the Board would be able to do more good if it had a fuller treasury. In a year like this the repayments of loans previously made, fall off considerably, and consequently the more money is required from new sources. Let the money be forthcoming! We have many patient and self-denying and consecrated men who are at work on the frontiers as home missionaries. Let us not cripple their efforts by failing to provide them with comfortable and suitable places in which to hold their services. Let us follow up the planters and reapers with our Church garners so that the harvest be not lost for want of a place where it may be gathered in. For the first four or five years during which services were held at Fort Saskatchewan, the services were held successively in some half-a-dozen different places, most of them kindly granted by the officer commanding the detachment of mounted police stationed at the barracks, but the frequent changes, and the feeling in the minds on the part of some of the congregation that the Church was intruding, was a serious hindrance to growth. At length an effort was made to build a church. The Board gave a grant of

\$100, the government gave an excellent site, and after great exertion, a little church seating about a hundred people sheltered a thankful congregation. Other elements of course assisted the growth, but the church was a home and a distributing point of good influence and now the congregation which finds its first building too small is addressing itself with cheerfulness and confidence to the erection of a larger place of worship.

Temporato in all Things. The unmistakable hostility to alcohol and tobacco shown by the Synod of the Reformed Presbyterian Church, which met at Philadelphia, has attracted probably more attention than any other business that was before the Church Court. It found that the "use of tobacco is strongly identified in its injurious effects with the curse of strong drink," and has thrown all the weight of its influence against the smoker.

A Notable Author. Nothing could be a stronger testimony to the high respect as an author and man in which Dr. W. M. Thomson was held than the manner in which the news of his death has been received throughout the English-speaking Christian world. The "Land and the Book", is known wherever the English language is spoken, and will remain an enduring monument to the ability and power of research and reverent application of learning of the now deceased author.

A Freak of Bad Temper. They have a "brief, bright and breezy" way of drafting a report in the Southern Presbyterian Church which conveners ought to emulate. One of the best examples of recent years is furnished by a committee dealing with the question of the connection of their Church with the Alliance of the Reformed Churches. It recommended "(1) That the Church withdraw from the Alliance. (2) That the stated clerk communicate this action to the proper authority. (3) That the Treasurer be instructed to pay whatever is due said Alliance." For conciseness and pungency this would be difficult to surpass, but its brevity is its best recommendation. It proved to much even for the Southern Church and just defeat was its fate.

Prof. Campbell's Case. In connection with a statement that has gone abroad to the effect that Prof. Campbell's case would be re-opened by the General Assembly, the *Presbyterian Witness*, Halifax, has the following sensible remarks: It is said that there is some likelihood of Prof. Campbell's case being brought before the General Assembly by some Ontario Presbytery, or by some members of the Assembly. We should be sorry to see such a step taken either by a Presbytery or by individual commissioners. Dr. Campbell has in effect withdrawn the offensive portion of his lecture. His statement was satisfactory to Principal McVicar and all other members of the Presbytery of Montreal and the faculty of the College. Why not let the matter rest in peace, with the strong hope and confidence that all shall be well? Give Dr. Campbell a chance. It will be easy to re-open the case should occasion arise; but there is really no fear of fresh trouble. It is our conviction that the disposal which has been made of the case is wholly in the interest of the purest orthodoxy. A re-opening of the case would tend to cast odium on earnest defenders of the truth, as if they wanted to deal harshly and severely with an erring brother. No good cause ever suffered from its being associated with the most generous spirit of forbearance and brotherly love.

For the Sabbath School.

International S. S. Lesson.

LESSON XIII.—JUNE 24.

(Review.)

SCRIPTURE READING:—Psalms cv., and Hebrews xi: 17-29—GOLDEN TEXT.—“The Lord’s portion is his people.—Deut. 32: 9.

HISTORICAL BOOKS.—The lessons extend from Gen. xxxii. to Ex. xv.

PSALMS.—Several of the events find their place in the Hebrew Songs of Praise: Psalm cv: 1-39; cvi: 1-12; lxxvii: 11-20; lxxviii: 1-14; cxxxvi: 10-16; cxiv: 1-8.

NEW TESTAMENT.—In two places in the New Testament we find brief accounts of this part of the history, by Stephen, in Acts vii: 9-38, and by the author of Hebrews from the standpoint of faith, Heb. xi: 20-29.

SUBJECT: THE MAKING OF A NATION.—Make this whole period clear in its history of the “noble men of old,” and as a history of the way the Jewish nation was brought into being. Thus shall this history be to us “Burning and shining thoughts” speaking to our souls with their “still, small voice;” “Sweet solaces of daily life;” “Trees yielding all fruits, whose leaves are for the healing of the nations.”

TIME.—The lessons extend over about 250 years from Jacob’s return from Padan-Aram B.C. 1740, to the exodus from Egypt B.C. 1491, according to our common chronology.

PLACES.—Peniel, east of the Jordan; Hebron and Shechem in Palestine; Heliopolis, Zoan, and Pithom, and the land of Goshen in Egypt, and the northern part of the Red Sea.

PERSONS.—Jacob and his twelve sons, especially Joseph, Moses, several different Pharaohs of Egypt, Pharaoh’s daughter.

WHERE WE HAVE BEEN.—Use the map and follow the travels of Jacob from Padan-Aram to Hebron, from Hebron to Goshen in Egypt; Joseph’s journey in seeking his brothers, and thence to Egypt; the travels of Moses to Arabia, Sinai, back to Egypt; the route of the Israelites from Goshen across the Red Sea.

WHAT WE HAVE SEEN.—Let the scholars by previous appointment describe the various events of the quarter, several of which are very picturesque. (1) Jacob wrestling with the angel. (2) Joseph’s dreams. (3) Joseph in his coat of many colors, and his brethren at Dothan. (4) Joseph as a slave of Potiphar. (5) Joseph in prison. (6) Joseph interpreting the dreams of Pharaoh. (7) The brethren of Joseph in Egypt. (8) Joseph’s work in Egypt. (9) Moses found by Pharaoh’s daughter. (10) Moses seeking to liberate his people becomes an exile. (11) Moses before Pharaoh. The plagues. (12) The night of the Passover. (13) Crossing the Red Sea.

PERSONS WITH WHOM WE HAVE BECOME ACQUAINTED.—The life and character of Jacob; of Joseph; of Moses.

SOME THINGS WE HAVE LEARNED FROM THEM.—(1) About prayer. (2) About the providence of God. (3) About growth in character. (4) About faithfulness in daily duties the way to higher things. (5) About forgiving those who have injured us. (6) About faith in God. (7) About deciding to serve God. (8) About God’s goodness and power and saving His people. (9) About hardening the heart. (10) About God’s guidance.

REVIEW BY MEMORY WORDS.—What event or scene is suggested by the following words: Afflicted, hardened, sold, blood, I AM, wages, dream, overthrew, wept, east wind, passover, wrestled, famine, plague. And by the following phrases: “I will not let thee go except thou bless me.” “His brethren envied him.” “God meant it unto good.” “God will surely visit you.” “Drew him out of the water.” “I am that I am.” “This shall be unto you a memorial.” “The angel of God.” “The pillar of cloud.”

MATHEMATICAL REVIEW.—A review on this plan was prepared for one of the lessons in 1889 by Rev. E. P. Armstrong, president of the school for Christian Work-

ers in Springfield, for the Hope church Sunday school of which he is superintendent:—Divide the number of men that went out of Egypt in the exodus (); subtract from this the sojourning of the children of Israel in a strange land (Ex. xii: 41 ()); divide by the years of the famine in Egypt (); add the age of Jacob when he came down to Egypt (); multiply by the number of the plagues (); divide by the number of chapters in Genesis (); subtract the age of Joseph when he died (); add the age of Moses when he first left Egypt (); add the years Moses spent in Midian (); divide by the number of books in the Bible (); add the age of Joseph when he was sold into Egypt (); multiply by the number of Jacob’s sons (); subtract the age of Joseph when he became ruler over Egypt (); add the number of months Moses was old when his mother hid him in the bulrushes (); multiply by the years of plenty (); and you will have the common date of the exodus.

APPLIANCES.—A large chart of the leading events and dates, whether selected for the lessons or not, is a very great aid. It may be made on a blackboard or printed on a cloth. The matter can be patterned after the chart in the introduction to *Pollob’s International Sabbath School Lessons*, using abbreviations in words.

Christian Endeavor.

Daily Readings.

First Day—“If thou wilt be perfect.”—Matt. xix: 16-22.

Second Day—“The Lord will perfect.”—Ps. cxxxviii: 1-8.

Third Day—Made perfect by faith.—Gal. iii: 1-9.

Fourth Day—Made perfect in weakness.—2 Cor. xiii: 4-11.

Fifth Day—“His way is perfect.”—2 Sam. xxii: 31-37.

Sixth Day—Perfect in one.—John xvii: 20-26.

Seventh Day—CHRISTIAN IDEALS.—Matt. v: 1-16, 48.

PRAYER MEETING TOPIC, June 24.—“Christian Ideals,” Matt. v. 1-16, 48. Walking through the National Gallery in London, one is interested to see the numbers of art students, with brush and canvas, slavishly copying some great master’s painting. Standing behind one you study the original and the copy, and notice how the latter is lacking in all those essentials that make the former a masterpiece. It is a copy, but that is all. There is no power in the copyist’s touch, little delicacy in his coloring; and want of breadth in his treatment of the master’s theme. The lines and curves are there, but the spirit and life are lacking. If the spirit of the master could but return, and seize that lowly student’s hand, and mix his colors, and energize his brush, the result would be a copy as great as the original. All of which, dear reader is a parable.

Our great master has left us an example that we should follow his steps, 2 Pet. ii 2-11. An ideal loftier than human thought can conceive, or human power copy, and yet many of us, like the student of our parable, are striving with our feebleness to lay on the color, and produce something resembling the original. The result, a blurred and blotted daub; humiliation, discouragement, despair. Fellow students we are making a great mistake. Why go on in ceaseless failure, when we might have complete success? The Spirit of our Master will return, and seize the trembling hand, and energize the brush, and reproduce through us, and for us a similitude of the Masterpiece, perfect in detail, just so far as we refrain from interfering in His gracious work. We need the Master in us if we would perpetuate the Masterpiece. Reference passages:—The Perfect Ideal, 2 Cor. vii: 1; Col. ii: 6-7, iii: 3; 2 Tim. iii: 17; Jas. i: 4; 1 Pet. i: 15-16. The way to attain it, Luke ix: 23; Jno. xii: 32; Rom. vi: 4; 1 Cor. i: 8-9; 2 Cor. iii: 17, 18. iv: 6, 7; Eph. iv: 12, 13; Phil. i: 6; Col. ii: 9, 10; Jude 24.

THE HIGHER CRITICISM.

Pentateuchal Analysis a Failure.

BY WM. H. GREEN, D.D., LL.D.,

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I am asked for my opinion respecting the result of the attempts at Pentateuchal analysis. I have a decided opinion upon this subject, which has not been hastily or inconsiderately formed, but has been reached after prolonged and careful study, with the best aids that I have been able to obtain. I do not underrate the learning or the ability of those eminent scholars who have elaborated the various partition hypotheses that have successively arisen to supplant their predecessors. The present reigning hypothesis, though directly antagonistic in some of its leading features to the critical notion previously entertained, rose to sudden popularity through the skillful advocacy of Julius Wellhausen, in 1878. I shall not presume to say whether sixteen years of supremacy in speculative Germany are a sufficient test of its permanence even there. But I express my own rooted conviction, which is strengthened by every renewed examination of the matter, that the critics all and singular have failed in their attempts to show that the Pentateuch is a compilation from pre-existing documents, which can be reconstructed in whole or in part by the critical partition of the existing text. The arguments by which it is proposed to justify the critical partition: ad to establish the existence of the so-called documents, are fallacious; and their inconclusiveness can be shown in detail in the case of every passage to which they are applied, from Genesis to Deuteronomy, not to speak of Joshua, which it is the fashion at present to include with the preceding books in a Hexateuch, and which is in consequence converted into a most consummate medley. The thorough refutation of a partition hypothesis can only be effected in detail by showing its inapplicability to the Pentateuch from beginning to end. All that can be done within the limits of this article is to indicate in the general the insufficiency of the grounds which are urged in support of the critical partition.

These grounds are chiefly four, viz.:

I. The alternate use of the divine names (Elohim) and Lord (Jehovah) in successive paragraphs or sections.

II. The continuity of each so-called document taken separately.

III. The diversity of style, diction and ideas in the different documents.

IV. The repetitions or parallel passages, indicative of distinct documents.

We shall consider these severally in their order.

I. It is claimed that the alternation of divine names in Genesis is due to the combination of distinct documents, which differed in the term respectively used by them to denote the Most High. These sections, paragraphs and clauses which speak of him as Jehovah have been taken from a document J (Jehovist), which prevalently made use of this name. Those sections, paragraphs and clauses which speak of Him as God (Heb. Elohim) are taken either from the document E (Elohist) or P (priestly writer) which alike make use of this term.

But (1) this is a superficial and mechanical mode of dealing with that which finds its only adequate and satisfactory solution in the distinctive meaning of the terms themselves and their discriminating employment by the sacred writer. God (Elohim) is the general designation of the Divine Being in His relation to the world at large, to all mankind and all created things, as Creator, Preserver and Governor. Jehovah (A. V., Lord) is His name, by which He has made Himself known to His chosen people in the sphere of revelation, redemption and gracious guardianship. In numerous passages throughout the Pentateuch these terms occur together in the same connected paragraph, where they are used with evident discrimination. Yet this is obliterated, its significance entirely missed, and intimately related paragraphs and clauses violently rent asunder, in order to apportion the different divine names to separate documents.

(2) In spite of all the pains that the critics have taken to partition the documents in accordance with their theory, each of the names occurs repeatedly in the wrong document. Thus God (Elohim) is found in Jehovah sections, 3: 1-5; 4: 25-6; 24: 9; 26, 27; etc., etc., where the critics are compelled to admit that J uses both names as he has occasion. But this is putting the employment of these names upon another footing than that of the mere habit of different writers. And this really undermines their whole argument. For, if J could use both names, why might not P? or why in fact is there any need either for J or P? Why may not Genesis have had a single author, who used both names as he saw fit?

(3) Again Jehovah (Lord) occurs in Elohim sections, where it is assumed that the redactor must have arbitrarily substituted it for God (Elohim); e.g., 17: 1, 21: 15; 22: 11, or inserted the word Jehovah, 11: 22, or the clause containing it, 20: 18; 24: 21, or have borrowed the clause from some imaginary portion of the Jehovah document, 5: 29; 7: 16; 21: 33. These are mere shifts and evasions to parry the force of facts at variance with the hypothesis.

(4) The attempt is made to find support for the hypothesis in Ex. 6: 2, 3. "God spake unto Moses and said unto him, I am Jehovah. And I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty, but by my name Jehovah I was not known unto them. This is interpreted to mean that the name Jehovah was then first revealed to Moses, and that it had not been in use at the time of the patriarchs. All prior sections containing the

name Jehovah are held to be in conflict with this statement, and to imply a different belief as to the origin of this sacred name; whence it is inferred that they must be attributed to another writer, who supposed it to have been in use from the earliest periods, Gen. 4: 26. But the sense thus put upon Ex. 6: 3 is altogether inadmissible; for

(a) It is plain that the author or, if the critics please, the compiler of the Pentateuch did not so understand it. After recording the history of the patriarchs, in which free use is made of the name Jehovah, he is here supposed to have stultified himself by introducing the statement from the mouth of God that they had never heard this name.

(b) This verse finds its explanation in the repeated declarations that Israel (Ex. 6: 7; 10: 2; 10: 12; 29: 46), the Egyptians (7: 6; 14: 4-18) and Pharaoh (7: 27; 8: 10-22; 9: 14-29; cf. 5: 2) should know that He was Jehovah; not that they should be told that this was His name, but that convincing manifestations should be made to them of the greatness of the Being whom that name denoted. That he was not so known by the patriarchs must mean, therefore, not that they had never heard the word, but that, while tokens of God's almighty power had been vouchsafed to them, no such disclosures had been made of what Jehovah truly was, as were now to be granted to their descendants.

(c) The uniform usage of Scripture proves the same thing. To "know the name of Jehovah" uniformly denotes, not a bare acquaintance with the word Jehovah, but a true apprehension of his divine perfections (1 Kings 8: 43; Ps. 9: 10; 91: 14; Isa. 2: 6; 64: 2; Jer. 16: 21; Ezek. 39: 6, 7).

II. The separate existence of the documents J, E and P is argued from the alleged continuity of each taken severally.

But (1) the partition, which the critics have effected, demonstrates their ingenuity, but nothing more. The division of a narrative into two apparently complete narratives is no proof that these are the original sources from which the existing narrative has been compiled.

(2) The alleged documents are not continuous in point of fact, but have numerous chasms and abrupt transitions, occasioned by the removal of paragraphs attributed to other documents. Thus, Gen. 1: 31, P says that God saw everything that he had made, and, behold, it was very good. And then in 6: 11, 12, without the slightest intimation that any change had taken place, he suddenly announces that God saw the earth, and, behold it was corrupt. This is inexplicable without the account of the fall, the degeneracy of Cain, and the infection of the godly race by intermarriage with the rest; but all this is assigned to J. In 29: 19 P tells what happened when God destroyed the cities of the plain, without having before alluded to such a destruction as having occurred; the account of it is only to be found in J. In 28: 1-5, P tells that Isaac sent Jacob to Padan-aram to obtain a wife. But his entire residence there, eventful as it was, is in P an absolute blank. In 31: 18, he is said to be returning with goods and cattle, and in 35: 22-26, his twelve children are enumerated, though P contains no previous intimation of his having either property or family. How all this came about is only related in sections assigned to the other documents. Numerous gaps and chasms of this nature occur in each of the so-called documents, and are in every case created by the critical partition. The critics undertake to account for such cases by saying that the redactor, having given the narrative from one of his sources, designedly omits what is contained in the others to avoid needless repetition. And yet in other cases they tell us that he scrupulously retains the contents of his different sources, even though it leads to what they consider superfluous repetitions, such as the double mention of Noah's entry into the ark, and of various particulars connected with the flood as given both by J and P.

(3) In many cases where continuity is claimed, it is only effected by bridging evident gaps by means of scattered clauses sundered here and there from their proper connection, as is done for J in the account of the flood, and for P in the early history of Abraham.

(4) The apparent continuity produced by bringing separate passages together, after removing the intervening paragraphs, is altogether factitious. This may be so adroitly done that such passages will read continuously, as though there had been no omission. But any other book can be subjected to like treatment with a like result. Paragraphs of greater or less extent can be removed from any piece of writing whatever without the reader suspecting it, unless he is informed of the fact.

(5) Each of the so-called documents in repeated instances either directly alludes to or presupposes what is contained in the others. This is quite inconsistent with the hypothesis of their independent origin. The critics have taken the utmost pains to construct their documents so as to avoid this interrelation; but it has been impossible for them to prevent it.

III. The diversity of style, diction and ideas in the different documents is alleged to indicate separate authorship.

But (1) the argument is simply reasoning in a circle. The documents are framed to correspond with certain assumed characteristics; and their correspondence with them is urged in proof of their objective reality. All paragraphs, clauses and parts of clauses, in which certain class of criteria occur, are systematically assigned to one document; and when the process is complete, all the criteria of one class are in one document, for the simple reason that the critic has put them there.

(2) The proof offered for diversity of diction is fallacious for another reason. All words in one of the so-called documents, which do not chance to be found in the others, are carefully gathered out and strung together in a formidable list. Any one treatise of an author can be equally made in this way to prove that

any other of his treatises was not written by him, or any part of one to prove that the remaining portion came from another hand. That certain words which occur in one do not occur in another proves nothing, unless it can be shown that the writer had occasion to use them. Especially is this the case, when the words adduced are of infrequent occurrence, or belong to one particular species of composition. It is not surprising that poetic words should not be found in a document from which poetic passages are systematically excluded; or that legal words and phrases should be limited to the document to which the legal passages are regularly assigned; or that words appropriate to ordinary narrative should chiefly abound in those documents to which the bulk of such narrative is given.

3. When synonymous expressions are used to convey the same idea, this does not justify the assumption that they have been taken from different documents and represent the usage of distinct writers. Synonyms are not exact counterparts, and their discriminating use does not prejudice unity of authorship.

4. The alleged criteria frequently conflict with each other and with the criteria derived from the divine names. Words or phrases said to be characteristic of one writer meet in the same section or even in the same sentence with those that are said to characterize another writer. In such cases the critics resort to various subterfuges to relieve the situation. Sometimes they admit that what has been affirmed to be characteristic of one document is found likewise in another, which is equivalent to a confession that it is not a distinctive criterion at all. At other times they claim that two texts have been mingled, and that expressions or clauses from one document have been interpolated in the other; whereas these blended criteria simply prove that the same writer freely uses both in the same connection. Still again they claim that such passages belong originally to neither document, but are insertions by the redactor, who is always at hand to account for phenomena at variance with the hypothesis, however preposterous could be carried through by such devices. If all opposing phenomena could be set aside as interpolations, or as the work of the redactor, the most refractory texts can be tortured into accordance with the critic's arbitrary pre-suppositions.

IV. Repetitions or parallel passages are alleged to be separate accounts of the same thing taken from different documents.

But these are invariably factitious and lend no support whatever to the hypothesis of separate documents. They are of four sorts, viz.:

1. Distinct events having certain points in common are arbitrarily declared to be variant representations of one and the same event.

2. Different parts of the same transaction are distributed among the documents as independent narratives of the whole affair, or of the same identical portion of it.

3. Summary statements, followed or preceded by a detailed account of the particulars included in them, are made a pretext for division, the former being assigned to one document, and the latter to another.

4. Statements introduced upon occasion with the view of supplementing what had been less fully described before, are also dealt with in the same way.

The various arguments urged in support of the divisive hypothesis in its various forms have now been successively examined and found wanting. The alternation of divine names can be otherwise explained, and, moreover, it can only be brought into harmony with the partition hypothesis by a free use of the redactor, and the assumption of repeated changes of the text. Ex. 6:3 has not the meaning that the critics attribute to it. The continuity of the documents is broken by serious chasms, or maintained by very questionable methods; and it is necessary to assume in numerous instances that the documents originally contained paragraphs and sections similar to those which the critics have sundered from them. The diversity of diction, style and ideas is made out by utterly fallacious and inconclusive methods. And the alleged parallel passages are for the most part falsely assumed identifications of what is distinct, or involve the gratuitous severance of what properly belongs together.

It should be borne in mind that the burden of proof lies altogether upon the critics. There is no intimation anywhere that such documents, as they claim to have discovered, ever existed outside of the critics' own imagination. Tradition is against them. All external evidence and all internal evidence is against them. While the attempted proof of lack of unity signally fails, the positive evidence of unity abides and never can be nullified. The great outstanding proof of it is the unbroken continuity of the history, the consistent plan upon which the whole is prepared, and the numerous cross references which bind all together as the work of one mind. Separate and independent documents, mechanically pieced together, could no more produce such an appearance of unity as reigns throughout the Pentateuch, than a faultless statue could be formed out of discordant fragments of dissimilar materials.—*The Independent*.

CHURCH PRAYER MEETING.

"OVER AGAINST THE TREASURY."—Mark xii: 41.
The Court of the Women in the Temple at Jerusalem.
Thirteen great brazen chests—called shophareth, or trumpets, from the trumpet-shaped lips they opened, through which money might be cast—ranged round.
A ceaseless throng of givers, and from the hands of many rivers

of gold and silver sliding into the boxes between the trumpet lips.
Among the throng that day came a poor widow and cast her gift into the treasury. How humble her gift was! A mill is a tenth of a cent; a mite was a poor bit of a copper coin about equal in value to a mill. Two such mites the widow had. Two only. "Of which the widow might have kept one," says Bengel, with thoughtful sympathy. But she gave both freely.

And Jesus sitting over against the treasury, and accurately beholding and precisely understanding all!

And as Jesus, sitting over against the treasury, beholds the widow's gift, He calls unto Him His disciples, and this is what He tells them of her: "Verily, I say unto you that this poor widow hath cast more in than all they which have cast into the treasury."

This scene is significant of much.

That Jesus thus sits over against the treasury and thus beholds, is significant of the great practical truth, that all our lives are going on beneath the precise divine notice.

Not in any crass and general way, as one of us would look upon such a scene, saying "the people are very generous to-day," "a great offering is being made," did Jesus, sitting over against the treasury, behold, but rather in the way of a searching and exact analysis and understanding of each one of the people, and of each separate gift as a signal and test of character. He beheld the much of the rich people, recognizing precisely how much it was for them. He beheld the two mites of the poor widow, recognizing precisely how much they were for her.

Christ notices all life in its most hidden depths, and motives, and meanings. He cannot misapprehend and misjudge. He knows utterly.

There is a comfort and a terror here. The comfort that how ever men may misjudge, Jesus never will. The terror that from His sight we can hide nothing.

"Jesus sitting over against the treasury and beholding," furnishes the true test and measure of the moral quality of a action.

At first sight and on the surface merely, that is a most strange judgment. "Verily, I say unto you that this poor widow hath cast more in than all they which have cast into the treasury."

Judged of as men judge things, it is not true. Two mites is not more than, say, ten thousand dollars. It is almost infinitely less. If you are going to use them as men use money, build or repair temples with them, buy animals for sacrifice with them, pay priests with them, your two mites will not do anything appreciable, while the "much" given by the others than the widow will do much.

And this is the test which men too frequently apply to action—the test external.

But the real test as to the moral quality of action is something other altogether. The realm of the *intention* is the realm God looks at.

Intention—there you put your finger on that which flushes an act with moral quality. Now the *intention* of this poor widow was more costly and worthy. The others flung out of their superfluity. She gave out of her deficiency. She would withhold not even the little she had from a loving service. And God's scales are hung back here in the realm of the intention. What men call a service of the poorest and most meagre sort God often calls a service most opulent and achieving, because He sees that it springs out of pure intention. Verily, when God's judgment discloses things, often shall the first be last and the last first.

"Jesus sitting over against the treasury and thus beholding" is evidence of the fact that the Lord regards the unsuccessful as the world measures success.

"They only the victory win

Who have fought the good fight and have vanquished the demon that tempts us within;
Who have held to their faith, unswayed by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight—if need be, to die.

Speak, History, who are life's victors? Unroll thy long arrows and say—

Are they those whom the world called the victors, who won the success of a day?

The martyrs, or Nero? The Spartans who fell at Thermopye's tryet,

Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?"

Do You Believe It?

A pathetic little incident is related of a Hindu lady who heard for the first time the words: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," when she suddenly exclaimed—

"Do you believe it, Mem Sahib, do you believe it?"

"Yes, Mohini, of course I believe it. It is God own message to us all. I am reading it to you from His word."

"Ah, I know; but Mem Sahib, do you believe He gave His Son to die for us miserable Hind women, as well as for you English ladies—do you believe that, and do your people at home believe it?"

"Mohini, yes; we all believe it. It is God's glad tidings to us all to you and to us all alike. Yes, we believe it."

"Then why, oh! why did you not come sooner, and bring more with you, to tell all of us this good news?" sobbed poor Mohini.

The General Assembly.

Moderator's Sermon—Synopsis of Reports by Standing Committees.

St. John, N.B., June 13, 1894.

The General Assembly of the Presbyterian Church in Canada opened here this morning, when a large congregation assembled to hear the sermon preached by the retiring Moderator, Rev. Thomas Sedgwick, D.D.

The Sermon.

The moderator preached his sermon from Matthew vii., 20. He said that while the Lord in the text referred particularly to false teachers it seemed to him that the principle laid down admitted of a far wider application and might be applied to religious faiths as well.



REV. THOMAS SEDGWICK, D. D.

He said that while the Lord in the text referred particularly to false teachers it seemed to him that the principle laid down admitted of a far wider application and might be applied to religious faiths as well. That was the application which in two or three particulars he intended to make.

1. The words of the text might be applied to all new Christian systems of religion, as compared with Christianity. Of both it might be said, "By their fruits ye shall know them." One of the chief points of attack against the supernatural and unique character of the religion of Christ, was based on the fact—the certain and indisputable fact—that it was but one of the many religions which had existed, or which existed in the world. It was alleged that the presumption was thereby raised that Christianity was merely the natural product of the human mind, as all the rest admittedly were, and that that presumption was proved to be true, because when we examined and compared the different religions of mankind, not simply as they existed at present, or at any given period, but historically, we were led to this conclusion. All religions—so we are told—when investigated in the historical spirit and method of the present day, must be held—such being the similarity between them—to be but varied expressions of the religious spirit in man. All contained it might be, some, perhaps many, elements of truth, but none required to account for or to explain them, the introduction of a supernatural cause. The Christian religion, therefore, while probably the highest and most perfect development of the religious spirit, and containing more elements of truth than any other, was simply a natural religion like all the rest.

It should be carefully observed, however, that the historical spirit and method in which these investigations are conducted and which we are told leads to the conclusion of which I have just spoken, is only as a rule another name for the principle of evolution. I do not think this will be seriously questioned, and hence I may be permitted a word or two as to this principle before passing on. It cannot be questioned that at the present day it is the dominating principle in the intellectual world, but there are signs and tokens not a few that it is coming—if it is not already come—to be so regarded in the moral and spiritual world as well.

The allegation now commencing to be made is that such a use of it as I have just referred to is altogether illegitimate, and when rightly applied it will prove of the utmost service in the defence and elucidation of the Christian faith. Is such a view correct? There are many, you all know, who hold that it is, and they seem to share in the assurance which you cannot but have observed is a leading characteristic of the disciples of this school, that evolution, as it is the solution or the way to the solution of all difficulties in the things of earth, is in like manner the solution or the way to the solution of all difficulties of the things of heaven, and that by means of it we may come to the understanding of all mysteries and of all knowledge of whatever kind. This characteristic, indeed, which I have just mentioned, has often reminded me of the words of the woman of Samaria about the Messiah:—"When he is come he will tell us all things;" and this is precisely what, in effect, we are told evolution is to do. Hence the principle is fearlessly applied to the Christian faith as a whole, alike in its records, its evidence and its contents. It lies at the rear, I cannot doubt, of much that goes by the name of Higher Criticism. The record for instance, places an event, or a series of events, at a certain period, but the historical spirit—in other words, the principle of evolution—forbids us to place them, and if they happened at all, they must be transferred to a far later time—or to give another instance—we see the books of Scripture interpreted in the same spirit, and as confidently as if the interpreters, though living in this nineteenth century, had, so to speak, been eyewitnesses of what transpired two or three thousand years ago. The evidences, too, are treated after a similar method. Many of them are cheerfully cast overboard, but we are told that this will only lighten the ship and postpone

at all events the shipwreck. And in a word we hear of the "historical Christ," which, however, is far better than the "larger Christ" of the Galilean Gospel, and the like way the faith itself as a system of Divine truth is cast into the same crucible, and we are assured as the result of the process that it will come forth as gold tried in the fire and as silver thrice refined. Well, what is the result of this process? So far as it has gone, I will only say that the achievement seems to me to fall far short of the promise. Things remain very much as they were before, perhaps somewhat darker, and how further are we to regard the principle on which the process proceeds? I can only remind you this is all that time will allow of the use, which as we have already seen, is made of it, to overthrow the faith. Such, so it is insisted upon by those who thus apply it, is one of its legitimate applications, and may they not be right? They certainly stand in the true line of succession to its originators, and are therefore most likely to understand its true bearing and scope. It excludes, they tell us, and I am not sure that in so doing they are wrong, all that is now natural in the development of the evidence and of creed. But, if so, there may be room for creation, but it is hard to see where there is room for sin, and much more for redemption. I will not take upon me to say that such is the only true account of the principle. But those who are best entitled to speak in its behalf tell us that it is, and certainly there is not a little which leads us to conclude that their account of it is true. There does at first sight seem to be a thoroughly materialistic taint about it, and the more it is scrutinized, the stronger does this impression I think become. Doubtless all this may not be so, but it may, and just for this very reason should it not be seriously considered whether a principle so questionable is likely to fulfil a truly friendly office to the religion of Christ, or to avail much in defence and explanation of a faith which if it be anything at all is ideal, is supernatural, is Divine.

He had no doubt as to the ability of Christianity to repel that as it had repelled every other attack. It was not, and would not be difficult to show that comparing it, considered in itself with all other systems, the conclusion must follow that it differed from them in kind as well as in degree. It was not that they contained no truth. Why should they not? Man, though fallen, had not lost altogether the lineaments of the Divine image—reason and conscience still remained. He was placed too in a universe which witnessed for its Maker, and so constituted and placed the elements of religion were ready to his hand, of which he could not fail and had not failed to avail himself. Compared, however, with Christianity, how defective were their teachings in all the matters with which religion had to do, how fundamentally erroneous in most, and therefore how plainly was its origin not earthly but Divine. But with equal and perhaps greater ease could the same conclusion be reached if we compared the religion we professed with all rival faiths in the light of the principle of the text, in regard to the influences they respectively exerted and the results they produced. Regarded from that point of view Christianity might invite comparison with any form of heathenism whatever. What had those religions done, it might be confidently asked, in the past? What were they doing now—He did not say to interpret God to man and to reconcile man to God, though that in truth lay at the root of all the rest—but in any real and large sense uplifted and transformed him? Where was there in them, as there was in Christianity, a power for truth, for righteousness, for purity, for compassion, for progress, thereby witnessing for itself that was the power of God? How could there be, they being what they were? If, for example, as one taught all things were Divine, or if, according to another, existence itself was an evil and a misery, or if, according to yet another, the world was in the grasp of an inexorable fate, what impulse from them could there be toward anything that was really good? But effects so unlike could surely proceed from the same cause.

They were privileged at the Assembly to have with them honoured and beloved missionaries of the cross. They had gone forth with tears, bearing the precious seed, and had come again with rejoicing bringing their sheaves with them. They would not tell their brethren, knowing as they did what the fruits of heathenism were, that the tree was good that produced them, or that heathen religion was kindred to the Gospel, or in any true sense of the word a preparation for it. We were often told that in those and such like matters the attitude of the hard working minister and missionary to the theorist and specialist should be that of Mary to the Lord, who sat at His feet and heard His word. And he was far from wishing to depreciate the toil of the specialist, but as a rule his results were arrived at in the closet, his conclusions were drawn from documents and not from life. In the matter before them, looking at this religion or that as set forth in its sacred books, it might be so exhibited as to present a pleasing and not untruthful picture. But the question remained—was it the whole truth? How did the system work? And those were questions which the missionary could best answer, and to which he had given but one reply.—Yes, his Christianity proved itself to be Divine by its fruits as well as its teaching, and comparing it with all other religious systems, we might say in the words of the text,—by their fruits ye shall know them.

2. The words of the text may be applied to the different forms of Christianity itself. Now into the nature of these differences, much less into causes from which, or the manner in which they have arisen, I cannot enter at any length. Nor will I stay to lament them on the one hand, or extenuate or justify them on the other. That they do exist within her pale is as plain and indisputable a fact as is the existence of other religious systems outside of it.

What I would point out, however, is, that in a large and important department of Christian truth there is little difference of opinion among those who profess and call themselves Christians. Regarding Christianity in its true light as a redemption scheme, there is, I think, substantial agreement among all Christians as to the great truths—the Trinity, the Incarnation, the Atonement, for example, which bear upon what may be called the purchase, the impetration, the obtaining

of Redemption. It is, however, when we come to deal with the application of Redemption, with the answer to be given to the question, How are we made partakers of the Redemption purchased by Christ, or what is really the same thing, with the doctrine of the Church that fundamental differences disclose themselves.

Admitting, then, as all do, that our Saviour has founded a Church, that He has deposited in it His truth, that He has endowed it with ordinances and promises and made it the instrument of imparting to men the benefit of His redemption, the question arises,—What is its nature? Where are we to look for it? By what marks is it to be recognized? It is here that grave differences of opinion emerge. What are they? Without going into any minuteness of detail it may be said that these differences of view resolve themselves in the last resort into two doctrines, or theories as to the Church, essentially opposed to each other. There is, in the first place, what may be called the priestly, the hierarchical theory, which is held as you all know—by the Roman and Greek Churches, and by a large and increasing party in the Church of England,—no doubt with shades of difference which, however, are not of a vital kind. According to this doctrine the Church is to be regarded as an external corporation which Christ has made the only channel in which His grace is to flow. Having resolved—so it is held—to erect on earth a sacred society or Church, He made choice of the twelve apostles as its foundation. To them and to their successors He gave the promises, the grace of which was to be ministered sacramentally by them alone. Bishops, in the usual meaning of the word, are their successors, and so to them and to the priests whom they ordain and govern exclusive of all others, the treasury of Christ's gifts and grace for human salvation has been intrusted, to be by them opened and dispensed to men. The motto of this theory, then, is the old adage,—*Ubi Episcopus, ibi ecclesia*. Where the bishop is there is the Church, or which is only carrying it a step further to its legitimate and logical issue—*Ubi Petrus, ibi ecclesia*.—Where Peter is there is the Church, and thus according to it, Episcopacy or Episcopacy in subjection to the Pope, as Prince and head of the Church, in succession to Peter, by Christ's appointment Prince and head of the Apostles, is the true note or mark of the Church.

Very different on the other hand is the Protestant and Evangelical doctrine. This difference is based on what is held to be the true view of the relation of the Church to the truth. Divine truth in this view is the cause of the Church. It is the instrument by which the Spirit works, apart from it therefore, she could and would have had no existence. One chief reason, too, it is believed why she has been set up in the world is to hold it forth and to hold it fast, inasmuch as men being what they are, it is only by the knowledge and belief of it that they can be saved. It is in this relation, therefore, according to the Protestant view that the Church is to be mainly regarded. Not—let me say before passing on—that the Church is not conceived of as a visible society with ministers and ordinances, or that it is regarded as a matter of unimportance, what the nature of its outward framework may be, but all these things, it is held, derive their importance from the truth, which is the cause of her life and perfection. Hence the Church is held to be alike as a whole and in its particular parts, the society of those who profess the truth, and inasmuch as whatever the truth is, Christ himself may be said to be the Protestant idea summed up, and beautifully and fitly expressed in the saying *Ubi Christus, ibi ecclesia*.—where Christ is there is the Church. According to this theory, then, truth, Divine and Saving Truth, and not outward organization, is the great note and mark of the Church.

Such then are the conflicting theories. How are we to decide between them? Two things I will say at the outset.—The first is that I have little sympathy with the manner in which the sacerdotal theory is not seldom dealt with. It is held by not a few that so little can be said in its behalf, that it is so unreasonable, nay so absurd, that argument is wasted upon it. I am far from believing anything of the kind. The theory is intelligible. It is consistent. It is reasonable, certain things being pre-supposed. Nay, I will go further and say that it possesses not a few elements of attraction, influence and power.

How then were we to decide between those opposing theories? There were many ways in which that might be done—which, time would not permit him even to mention. But it seemed to him that the principle of the text supplied a short and easy method—if not the shortest and easiest of dealing with that question—the method, namely, of bringing it to the test of facts. “By their fruits ye shall know them.”

They would observe the importance, the vital importance of the question. It being admitted that the ordinary ministrations of the grace of Christ proceeded by means of and in connection with the Church, if the priestly theory were true, if, in other words, the Church consisted of the Papal and Episcopal communions, and these alone, then it followed that all outside of those communions were by the very fact of their being so, outside of the sphere in which Christ's grace was bestowed. As they did not partake of the Spirit, therefore, they did not and could not bring forth His fruits.

But did facts correspond with that theory? In that case it would follow that on this continent, Mexico, for example, or the States of South America or in the Old World—Italy and Spain—whose inhabitants with scarcely an exception belong to the Roman Communion, were gardens of the Lord, where the fruits of righteousness flourished with perennial abundance and variety and beauty, were the highest and finest types of Christian civilization, while the United States and Canada, or Britain and Protestant Germany, were in all those respects arid wastes. But was it in point of fact so? Or to put the matter in another way, it would follow, the grace of Christ being confined to Episcopal Churches, that true religion in itself and in all its manifestations would be found only in them. The Baptist Communion, or the Methodist, or the Presbyterian would have none of it. Far was he from wishing to assert that in Episcopal Communions there was little or none of the fruits of the Spirit. They contained now, as always, many of the excellent of the earth. They might unchurch us, but we

would not unchurch them. That, however, was only saying what might be said of any Christian Communion worthy of the name. But if theory was true, in all the graces of the Christian character and in all the activities of the Christian life—in faith, and hope, and love, in peace, in non-conformity to the world, in liberality, in quenchless zeal, in untiring effort for the advancement of Christ's Kingdom at home and in the dark places of the earth there would be as great a difference between them and all professed Christians outside their pale as there was between light and darkness. In the moral and spiritual heaven their light would be like that of the sun in his meridian splendour, not only illumining, but extinguishing every other. The tokens of a peculiar and supernatural presence with them would be so many and significant as to exert upon all others a convincing and constraining power, and move them to say, “We will go with you for we see of a truth that God is with you.” But was it so, themselves being judges? Nay, as many of them could not but acknowledge, in not a few of these respects, “we put them to shame.”

Yes, there was no logic like the logic of facts. Facts proved incontrovertibly that Christ's saving work went on in non-papal communions as surely and evidently, to say the least, as in those which were framed after the so called apostolic model, and therefore the theory which excluded the former from the Church must be grossly and palpably untrue. Weighed in the balance of the text it was found wanting. “Therefore by their fruits ye shall know them.”

3. But thirdly and lastly, the words of the text might be applied to the Presbyterian Church. Was it or was it not a good tree—a plant our Heavenly Father had planted? Now, who could fail to see that there were signs and tokens, not so much perhaps among themselves as in other and kindred Churches, of dissatisfaction with the way in which we had hitherto received and exhibited Divine Truth. There were plain indications of a desire on the part of not a few for a freer, a broader, a wiser comprehension, a more humane and therefore a more satisfying theology than our own was supposed to be. Our system, it was said, required to be reconstructed, to be true alike to Scripture and to human nature, perhaps also to the imagined necessities and requirements of the times. Hence high praise was given to recent attempts to reconstruct Theology in such a spirit, and on a principle differing from that on which it was alleged our own was based, and it was held either that those attempts were successful or that they pointed out the way by which success might be reached. Now, he could say that he had no sympathy with that feeling so far as it proceeded from the legitimate desire that all due and fitting effort should be made to present Divine Truth, once and once for all delivered to us in the Word in such a way as would most effectually commend it to men. But it appeared to him that in very much that was felt and expressed in that matter, the true nature and intention of Christianity was mistaken.

Above all and beyond everything else Christianity was a redemption scheme, a remedy for the corruption and guilt of human nature. Here was its starting point. It was on that a vital, yet certain and indisputable fact that its truths were based. It was true that that was the old view, but it was not on that account to be despised, though it might be (and he feared it was largely) ignored and forgotten. Doubtless it dealt in a sense with the problem of the mystery of being, the problem of philosophy, the problem with which from the beginning it had wrestled in vain. It answered it by revealing to us One of Whom and to Whom, and through Whom were all things. But for good and sufficient reasons into which he could not enter, the answer so to speak was not worked out, the solution was not given, but it was promised in that other and better world to which it offered to conduct us. But if we took that view of Christianity as being in the main a remedy from human sin, and from that starting point proceeded to examine its records, to discover what they taught as to its nature,—believing them—as had ever been held, and was the case, to be essential to a Divine revelation, to be inspired and inspired in word as well as in thought, believing too that they were inspired in every part, that Paul, for example, far from being, as many thought, the chief corrupter of the faith, was true because Divinely guided interpreter. Coming, he said, to the record of revelation in this spirit, as our fathers did, it would not be difficult to show, now as in the past, that our Theology was in thorough agreement with it, and if so it must be a good tree.

In conclusion he said that it would be the part of wisdom to consider will before casting aside any of the characteristic principles of the church. Great things were promised as a result of the proposed changes.

But experience teaches that grave doubts may be entertained as to the fulfilment of promises like these. Promises of good indeed have been the bait with which from the beginning unstable souls have been beguiled. At the beginning of the present century this same heaven substantially, began to work in the Puritan Churches of Massachusetts—the parallel holds good in every important respect. But we know the issue. A lifeless Unitarianism now replaces, with hardly an exception, the ancient faith in the Christian Societies which the Puritan fathers founded, and has been able to impress on New England as a whole its characteristic, intellectual and spiritual tone. And to my mind there are ominous indications that the same process has begun now, where we should least expect it, and unless arrested, the same results will inevitably follow. Doubtless we are to keep an open mind. Truth is truth and must be embraced, be the consequences what they may and in the end it will. But we know the fruits which our system has produced. They are what they are because the tree is what it is. If the tree be different, the fruits will certainly be different. They cannot well be better but they may be worse. Weigh well, then, the reasons for change—for serious fundamental change, before you make it, before you cease to follow in the footsteps of the flock, and cease to abide where from the beginning Christ has made His people to rest. And may “the God of peace that brought again from the dead our Lord Jesus, that great Shepherd

of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever.—AMEN."

Foreign Mission Report.

To do full justice to the report prepared by the Foreign Mission Committee it would be necessary to devote a great deal more space than is here possible. When it is stated that only the more important points are touched upon in what follows, the scope of the work and the arduous duties of the energetic secretary, Rev. R. P. Mackay, will be to some extent understood by those already uninitiated. The report opens with the following tribute to Rev. Dr. G. L. Mackay.

FORMOSA.

Dr. G. L. Mackay, whose name is so intimately connected with this Mission, has been at home amongst us since last September, and has during the winter visited many of our congregations. Notwithstanding the twenty-two years of arduous labours and hardships in a tropical climate, amongst a hostile people, Dr. Mackay is still in the enjoyment of good health and characterized by his usual vigor and intensity. For this we give thanks to Almighty God, who has been to him a sun and shield during all these years. We cordially welcome Dr. Mackay and his family back to Canada and pray that they may find their visit both enjoyable and profitable. We also welcome Mr. Kow Kow, a Chinese student, who accompanies Dr. Mackay, who has already rendered valuable service to the Church in his own land and gives promise of yet greater usefulness. It is hoped that his visit to this country will give him such an enlarged view of the blessings of the Gospel of Christ that the Formosa Church will reap much benefit from his experiences.

It is with much satisfaction we report that Mr. Gauld has entered upon the work in Formosa, with such sympathy and judgment as encourages us to expect gratifying results. The Committee was somewhat alarmed, lest Dr. Mackay's return home so soon after Mr. Gauld's arrival would lay upon him a responsibility he might not be able to bear. These fears have been disappointed. Several difficulties have arisen, in which Mr. Gauld and the native preachers associated with him in the oversight of the Church, have acted with such wisdom as to assure us that the Mission is safe in their hands. Mr. and Mrs. Gauld and their child are in excellent health, and, as appears in their reports, are rejoicing in the affection and loyalty of these first preachers in whom God has so signally blessed the Church in Formosa. The statistics show a total membership of 2,719, and contributions amounting to \$2,377. In addition to this revenue wealthier stations have helped poor stations to repair chapels, etc. There are fifty-nine native preachers in charge of chapels and fifteen native students under probation; two assistant preachers and twenty-five Bible women. In 1893 the Mackay Hospital, at Tamsui, North Formosa, treated 2,355 new and 4,456 patients for which Dr. F. C. Augear reports. Rev. Wm. Gauld reports that since Rev. Dr. Mackay's departure in 1893 there has been comparatively little friction, or excitement, but steady though quiet prosperity. Mr. Gauld mentions also that when Dr. Mackay was about to take his departure the natives raised nearly two hundred dollars as an expression of their esteem, and with which to honour the occasion. One hundred dollars of this amount were presented in cash, which Dr. Mackay returned, with the request that it be used in establishing four new stations, at points where the people were very urgent in asking for a preacher of the Gospel of Jesus. This has been done. The four new stations are Sia-an, Ba-mh, Tek-cham, and Toa-o-Kian. There is another station in Tek-cham, but the city is large, and it was felt to be most important that a second should be opened.

HONAN.

With respect to Honan the committee says: In the report of last year the hope was expressed that soon the health of Mrs. MacVicar would be so completely restored as to enable them to return to their field of labour. That hope has not, so far, been realized, but is not abandoned. It is still expected that Mr. MacVicar will not be permanently excluded from a service to which his life has been consecrated and for which his special fitness has been proved by experience. There have been instances of sickness during the year, but it is cause for thankfulness to God that the health of the staff has been on the whole good, and that the afflicted have been restored. The one exception is that of Mr. Goforth's son, Paul. In order to avoid the risk of the next summer's heat, and upon the advice of all the medical members of the staff, Mrs. Goforth has returned to Canada with the child—Mr. Goforth being expected to return in the spring of 1894 for a short furlough. The continuous tension to which our missionaries have been subjected since the opening of the Honan Mission, by the unceasing and bitter hostility of the Honanese, makes it somewhat astonishing that the health of the staff has stood so well. It is in the interest of the work in the long run that that strain should not be too long continued, and that furloughs be more frequent than they possibly will need to be after the confidence of the people is won. The younger members of the staff, Dr. Lucinda Graham, Dr. Malcolm and Mr. Grant, have applied themselves successfully to the acquisition of the language and such other services as they have been able to render. Rev. Kenneth MacLennan and Mrs. MacLennan arrived in the spring and were cordially welcomed by their brethren. Mr. Jas. A. Slimmon, who is under appointment, has already had nine years of successful work in China in connection with the China Inland Mission. He has taken last session in Knox College, doing faithful work and winning for himself the entire confidence of professors and students. At his own request, the committee agreed that he should also take the summer session in the Winnipeg College, and thus be the better prepared for his life work. The Assembly will be asked to grant permission to some Presbytery to ordain Mr. Slimmon to the ministry, in order that he may be able to discharge all the functions of that office.

Our missionaries have been encouraged this year by four baptisms—two at each station—but more encouraged, as the reports indicate, by the numbers of enquirers at different centres of population. The details of the work at this station summarized from the returns by missionaries are of great interest and cover operations of all the agencies.

The members of the Ch'u-Wang station, Chang-to Fu Prefecture, Honan, China, are Dr. and Mrs. McClure (for six or seven months), Mr. and Mrs. Goforth, Dr. and Mrs. Malcolm, Mr. MacGillivray and Mr. Grant; and of the Hsin-chon station, prefecture of Wei-Huei Fu, Dr. and Mrs. Smith, Mr. and Mrs. Mackenzie, Mr. and Mrs. MacVicar (absent on furlough), Miss McIntosh, Dr. Lucinda Graham, and from May 3rd to October 16th, Dr. and Mrs. McClure. Mr. MacGillivray also assisted on several occasions, amounting in all to nearly three months.

CENTRAL INDIA.

A tone of disappointment sounds through the Committee's report on Central India, which is as follows: The great amount of sickness amongst our missionaries in India makes this year one of unusual discouragement. According to fears expressed last year, Miss McWilliams has been compelled to come home on account of the state of her health, and has now abandoned all hope of ever returning to India. This is a great sorrow to herself and her fellow-workers, by whom she was greatly esteemed as a successful missionary. That disappointment is followed by others. Mr. Wilkie, Mr. Jamieson and Miss Jamieson have all been ordered home by their medical advisers. It is our prayer that all these faithful workers may be sustained and enriched during their season of retirement, and that, in His good time, they may be permitted to resume the work to which their lives have been consecrated. The work in Indore has been so promising during the last year, and the labourers are so few, that we especially regret Mr. Wilkie's absence from it at this stage. May the Lord of the harvest thrust forth labourers into His harvest, and may He abundantly bless and care for these converts that have been so recently gathered out of the darkness of heathenism. It is very manifest that the health of Canadians is severely tried by the climate of India. For that reason the F.M.C. has taken special precautions in order to secure as far as possible that all who are sent are in such a state of health as to endure the strain. If, notwithstanding all precautions taken, these afflictions should still continue, as they have in many other missions, the duty of the Church is clear. We are to obey the Divine command, which is unconditional. The Church that is loyal to her Lord cannot waver or turn aside because of trials. It is through much tribulation that the bride is to be prepared for her Lord's appearing. The Rev. J. Fraser Campbell and Miss Oliver are home on furlough, Mr. Campbell having just arrived. His last visit to his native land, and his addresses to the churches, are well remembered. We trust the present visit will both be enjoyable and profitable to himself and the Church that welcomes him.

The reports from the missionaries are many and voluminous. First comes that of Rev. J. Wilkie, full of gratitude for kindnesses and successes, and containing the following reference to the college at Indore: "Work has gone on much as in former years. The number on the roll has greatly increased, and as the new rooms are available it will increase still further. Two hundred and sixty scholars are now on the roll. We are affiliated now up to the B.A. standard, but it is impossible with our present staff to attempt the higher classes. The College Building has gone on slowly throughout the year, and is now all roofed in. It will, when finished, give us room for all our needs and enable us to undertake work not before possible. Our thanks are due to the friends who have enabled us to carry it on so far. A Y.M.C.A. has been started that will, we hope, prove especially a blessing to our own young men, and a sort of Christian club for the young men of the city. Solomon, the first of our own trained men, has thrown himself very warmly into the work, and will, I hope, be our future secretary. Our special thanks are due to Miss McKellar for her timely and large donation, that enabled us to set apart the hall for this work, and to the other ladies for their generous help in the furnishing of the same."

Rev. Norman H. Russell, reporting from Mhow, says: "This has been a year of many vicissitudes with our work in Mhow. In the early part of the year the Roman Catholics, jealous probably of our schemes for advancement, approached and bought over two of the weaker among our native Christians to work in the same lines as they had been working, only in opposition to us. The Roman Catholics are now a large corporation in Mhow, with five priests and fourteen nuns, supporting a large girls' school, boys' school and female dispensary. We find their loose teaching, their low standard of baptism, and their often public denunciations of us, together with the miserable lives of some of their followers, anything but helpful to our work. Early in the rains also your missionary fell ill, and was laid aside from work for four months. During this time the work was superintended by the other missionaries, assisted by Mr. Drew, an earnest Christian gentleman of Mhow, who has since been retained in the services of the Mission, and under whose supervision the work was not allowed in any way to lapse. The advent of my brother, Rev. F. H. Russell, was a very happy event in this year's history, and it has relieved me of the burden of the chaplaincy, enabling me to throw my whole strength into the native work. In conclusion, permit me to say that prospects never were better. The enormity of the work seems to grow, however. I am very much impressed with the immediate necessity of taking up Dhar, but for this we must have a new man. It won't be an expansive station, but it will need a whole man. May this report find its way to the heart of some volunteer."

Mr. Grant has, M. D. reports: "We have to report again at the close of another prosperous year. The work is increasing on every side, and the general prospects are good. I have now a more fully organized band of Bible women, whose duty it is to follow up the daily

instruction which is given in the dispensary, in the districts and homes where the patients reside. It is my experience that the work cannot be thoroughly done without the aid of some such organization, and it is my intention to employ such a band of workers while I am in this work."

Miss Ross concludes her report thus: "I have paid many visits to the Hindu houses during the year, here pleading with the people to turn to the true Saviour, there trying to persuade parents to send their children to school, where they will be both spiritually and mentally benefited. We are often encouraged and often disappointed, but we know that God's word will not return to Him void."

Rev. J. Fraser Campbell sums up his work with the following reflections: "Though no advance has not been according to my wishes, and there is much to look back upon with regret, yet when I contrast our present position with that of eight years ago, I thank God and take courage—the more in view of the fact that this progress has been made although so much of my time had to be spent elsewhere, and, all the more that now, when we go on furlough, the work is left in such hands that, by God's blessing, we may reasonably hope for steady advance. For the last two months Mr. Wilson has, while getting accustomed to so much of the work as was new to him, been kindly carrying part of the burden, and doing work and making work possible to be done, which but for him would not have been done."

From Neenah Miss Jameson writes: "I have been greatly cheered during the year by the promise of two new schools for the city, which are to be built as soon as possible, with two suitable buildings. The outlook of school work is more hopeful;" . . . and M. McKellar, M.D., also writes as follows: "What I long for most I see least of. In looking back over the year that has just passed for evidence of conversion I have to say, 'I have laboured in vain, I have spent my strength for naught,' yet I know that all that has been done will influence the people for Jesus and help to bring India to the foot of the cross. The leavening power of the Gospel is working silently but most surely. During the year I was away for a few weeks' change and rest, and had the pleasure of visiting a number of missions which count their Christian converts by the thousands. The sight greatly encouraged me, and I came back to my work saying in my heart, what God has done through the instrumentality of the missionaries of Southern India and Ceylon, He is able and willing to do for Central India, if we but work on in faith. What we as missionaries need most of all is the Power from on high. Droppings there may be here and there, 'but for the shower we plead.'"

CHINESE MISSION, ETC.

The pages devoted to work among the Chinese in British Columbia contain information of value and peculiar interest. This portion ought to be printed separately and distributed among the congregations. Rev. H. B. Winchester opens his tale of facts and figures with these words: "We spend our years as a tale that is told." The time has again arrived to tell of another year's effort in the service of the great King and His Bride. Are the only result of the year's labour, with its hopes and fears, its prayers and patience, its successes and failures, merely a tale to be told? To many it may appear that the work of this Mission for the ecclesiastical year now closing, is represented by little more than the record of what has been attempted. Others, however, who are interested in and have had the opportunity of examining the work, will not fail to find visible results. To us immediately engaged in the work more is seen, and we hope there is much that, though by mortal eye unseen, is viewed with satisfaction by Him who "poured out his soul unto death" not less for the poor Chinaman than for the Anglo-Saxon. . . . Victoria, Vancouver, Westminster, Union, Wellington and Nelson are the fields of effort which Mr. Winchester specially mentions.

The station at Alberni is reported upon by Mr. M. Swartout, the Indian Industrial School by Miss Bella L. Johnston, and the Indian School by M. Mines.

NEW HEBRIDES AND TRINIDAD.

The reports from New Hebrides and Trinidad are, on the whole, very satisfactory. Dealing with the finances in these fields the report, however, concludes: "Last year our debt was \$9,466.31. An effort was made to wipe it out, but succeeded only to the extent of \$8,261.50, leaving \$1,204.81 still to be carried on as a debt. This, however, is not all; the total expenditure for the year amounted to \$25,313.22, and the total income for current account only \$23,033.53, leaving a deficit on the year of \$2,279.69. When this is added to the balance of the old debt, it makes our present indebtedness \$3,481.53. Our jubilee must, to be true to its name, be a year of release from all financial obligations. We trust this will be the case, and that, without repudiation or curtailment of mission effort, our people will give, even though it should need to be out of the 'abundance of their poverty,' to release the cause from the shackles of this debt, and henceforth keep the work from suffering through want of means to carry it forward.

Home Missions (Western Section).

THE Home Mission report is a handbook of the work the church performs in Canada. It would be impossible to present anything like an adequate summary of its contents in the limits of this notice; but, from time to time its pages will furnish material of interest to our readers. It goes without saying that Rev. Dr. Cochran, the devoted convener, has done his part, the lion's share, of the work in a way which everyone who knows of his energy and business methods would expect. The report is introduced by the following explanatory paragraphs:

The Home Mission Committee, with gratitude to the great King and Head of the Church, for the work accomplished during the past year, present their Annual Report to the General Assembly. The health of the ministers and missionaries under their care has been good

—their labours most abundant, and the results cheering. The commercial depression which has prevailed, has not only very materially affected the revenue in many of the older Presbyteries, but has been severely felt in the North-West. In addition to the failure of crops, on the point of being harvested, from sudden and unexpected causes, and the small returns received by the farmers for their grain, the Presbyterian settlers in many districts have been wholly unable to give the support they otherwise would to Gospel ordinances. The Committee have to express their deep regret, that in the Augmentation Fund the deficit in contributions has been so large, as to necessitate a heavy reduction in the grants for the year. But for special bequests made for Home Missions, that fund would also have had a large deficit. A more extended reference to this will be found towards the close of the Report, in connection with the financial statement submitted for the year.

The Report contains particulars more or less copious of the progress of Home Missions and Augmentation in the different Provinces and Presbyteries, reports of the Students' Missionary Society, the Lumbermen's Mission, the reports of Presbyteries regarding Young People's Societies, the Financial Statements of the two branches of our work, Home Missions and Augmentation, and other matters of interest that have engaged the attention of the Committee during the year. The appendix presents complete and carefully prepared statistics of all the Mission Stations and augmented congregations under the care of the Committee, with the names of the missionaries, probationers and student catechists now employed.

The Synods of Manitoba and the North-West and British Columbia have sent a most interesting report, summarized as follows: "The statistical and financial returns are incomplete, and in some cases defective and inaccurate, owing in part to a number of missions being vacant during the winter, to the failure on the part of many to appreciate the importance of accuracy and completeness, and to peculiarities on the part of some in compiling them. The following summary, although only approximately correct, will show the position of our Church in the West at present. In the two Synods, with their nine Presbyteries, are 51 self-sustaining congregations, 23 augmented congregations and 163 missions among the whites, and connected with these congregations and missions are 765 preaching stations, 12,059 families, 2,412 single persons and 15,941 communicants. The number of ministers, professors, students, and catechists is 250, of whom 143 are ordained and 107 not ordained. The gains as compared with 1893 are: families 975, single persons 165, and communicants 853. The revenue for all purposes was \$231,300, a falling off as compared with the previous year of \$2,307. These figures are well within the actual state of our Church. In addition to these there are 14 Indian missions and a mission to the Chinese. These are supplied with 8 ordained missionaries, who are assisted by 26 teachers, interpreters and matrons in industrial schools. The communicants in the Indian mission number about 210.

A comparison of the returns for 1881 and those of 1894, shows that the work of the Church made a gratifying advance. The progress, it is true, is not so rapid as some looked for, but that is true of all pertaining to the settlement of the country. The settlement of the country has been slow, partly from causes which man could control and partly from causes beyond his control. The growth of the Church has kept pace with—in fact it has been more rapid than—the growth of settlement, and the interests of morals and religion have been gainers. In 1881 there were about three communicants to four families, and in 1894 about five communicants to four families. The contributions of the people keep pace, too, with the increase in their numbers. According to the returns of 1881 to the General Assembly, Western Canada gave about the ninety-eighth part of the revenue of the whole Church, and in 1893 about the ninth part of the contribution. The contributions per communicant and per family, as compared with the rest of the church, reflect much credit on the liberality of these people.

Much work yet remains to be done. There are about 25,000 Presbyterians west of Lake Superior not connected with the congregations or missions of the Church. The most of these no doubt are in districts where population is sparse, but they should not be entirely neglected. Men and means in larger measure are needed to overtake this work more adequately. The indications are that these are to be forthcoming, and hence with confidence lengthen our cords.

Y. P. SOCIETIES.

From the reports sent the Convener regarding the formation of Young People's Societies in the several Presbyteries the following extracts are given:

QUEBEC.—One Society formed and contributing.
GLENGARRY.—One Young People's Society in the Presbytery raised \$29.00 for Home Missions during the year.

PETERBOROUGH.—Seven Societies formed, and \$285.00 given during the year to Home Missions and Augmentation.

LINDSAY.—One Society in connection with the Christian Endeavor Society. Gave \$7.50 to Home Missions during the year.

WHITBY.—The Christian Endeavor Societies have engaged to assist in the support of a Missionary in the Rock Lake Presbytery.

TORONTO.—Some congregations have organized Societies, but a very large number have Christian Endeavor Societies, which are making Home Missions a real and permanent part of their work.

BARRIE.—Allandale Endeavor Society gave \$25.00 to Home Missions during the year, and other Young People's Societies \$316.07.

SAGINAW.—More than two-thirds of the congregations have Societies, either separate or in connection with the Christian Endeavor ones. Most of them have contributed either to French work, Augmentation or Home and Foreign Missions.

GUELPH.—Four congregations have Young People's Societies.

PARIS.—About twelve congregations have Societies, either separately or in connection with Christian Endeavor ones.



REV. ALEXANDER OLIVER, D.D.
Moderator United Presbyterian Church of Scotland



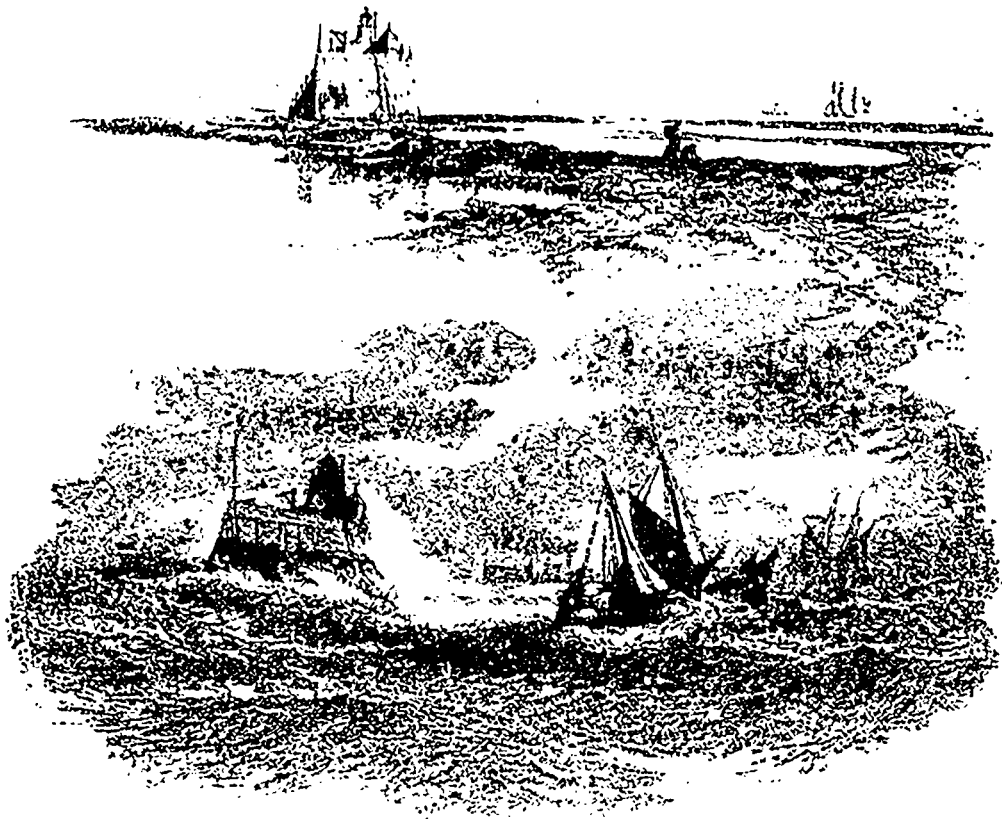
REV. PROFESSOR B. H. STORY, D.D.
Moderator Church of Scotland



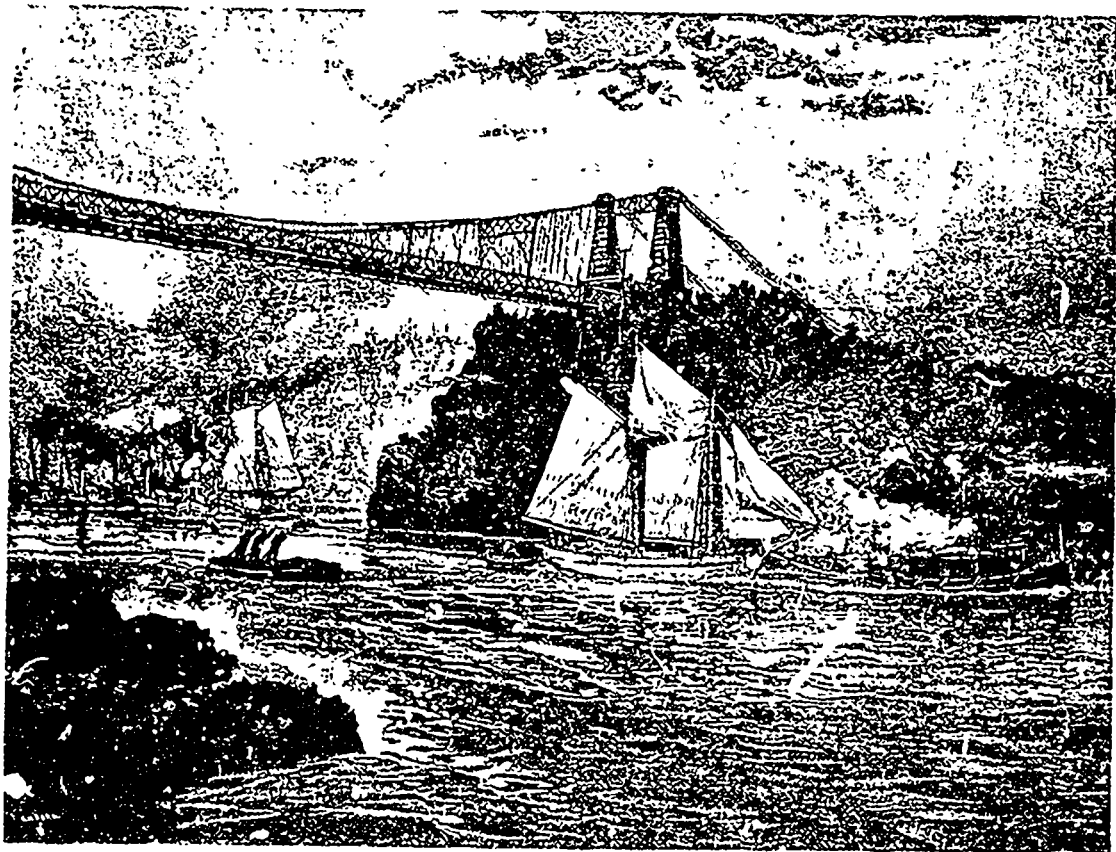
PRINCIPAL GEORGE CUNNINGHAM MESTATH DOUGLAN, D.D.
Moderator Free Church Scotland



MODERATORS OF THE GENERAL ASSEMBLIES OF THE PRESBYTERIAN CHURCH IN CANADA. 1. The Rev. John Cook, D.D., 1875. 2. The Rev. Alexander Topp, D.D., 1876. 3. The Rev. Hugh McLeod, D.D., 1877. 4. The Rev. John Jenkins, D.D., 1878. 5. The Rev. William Reid, D.D., 1879. 6. The Rev. Donald Macrae, D.D., 1880. 7. The Rev. D.H. MacVicar, D.D., LL.D., 1881. 8. The Rev. Wm. Gibson, D.D., 1882. 9. The Rev. John W. King, D.D., 1883. 10. The Rev. William McLaren, D.D., 1884. 11. The Rev. Alex. McKnight, D.D., 1885. 12. The Rev. James K. Smith, D.D., 1886. 13. The Rev. Robt. Forrier Burns, D.D., 1887. 14. The Rev. W. F. McMullen, D.D., 1888. 15. The Rev. Geo. Munroe Grant, D.D., 1889. 16. The Rev. John Laing, D.D., 1890. 17. The Rev. Thomas Wardrop, D.D., 1891. 18. The Rev. William Caven, D.D., 1892. 19. The Rev. Thomas Selgwick, D.D., 1893.



BEACON LIGHT, ST. JOHN, AT LOW AND HIGH TIDE



Assembly, number 190 SIXTY-EIGHTH YEAR

SUSPENSION BRIDGE, ST. JOHN, N. B.

the Rev. Hugh McLeod, D.D., the Rev. D. B. Blair, D.D., and the Rev. Alex. MacKnight, D.D., all of them contributors to the fund since its inception in 1865. The last has left a widow but the first two have not. But it may be mentioned to the credit of Dr. Blair that such was his interest in the fund that he continued to pay his regular rates for several years after the death of his wife, and up to the last year of his life. One widow upon the fund has died, Mrs. William Millen, but her three orphan children still receive annuity. Four orphans on the fund have reached the age of eighteen, so that the number of widows now upon the fund is eight and of orphans the same number. \$3,412.19 has been expended on annuities.

The report of the Board for the management of the Ministers' Widows' and Orphans' Fund of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, shows that the names of two annuitants have been removed from the roll, three have been added: Mrs. Joseph Eakin, Mrs. Duncan Morrison, of Owen Sound, and Mrs. James Carmichael, of Norwood. The number at present on the roll is forty two. The amount expended on annuities to widows and orphans during the past financial year was \$7,526.65.

French Evangelization.

The Board presents this report to the General Assembly, and is sincerely grateful for the encouragement and success which God has been pleased to give to those engaged in the work of French Evangelization. The situation in the Province of Quebec, as affecting and affected by the work of the Board, has been fairly well presented during the year by the Roman Catholic press. A few selections from some of its pronounced representatives, opposed to or in sympathy with current movements, will serve to show the attitude of the hierarchy towards the growing demands of the people for their rights and privileges:—

"The Roman Catholic Church, founded by our Lord Jesus Christ, is a perfect society, self-governing, distinct, independent of and superior to the State. Note carefully that we do not admit the jurisdiction of civil tribunals over an episcopal act, even when that act has for its object temporal matters."—Teaching of *La Semaine Religieuse*, Organ of the Archbishop.

"The doctrine of the church on the school question is definitely fixed. The schools which Catholic children attend must be freely and truly Catholic. It is not enough, in order to be a Catholic school, that nothing be taught in it contrary to religion or that a little catechism be taught after school hours. The study of religion must be supreme and take first place in education, so that other knowledge which the young may receive shall be only accessory."—*La Verite*, Ultramontane Organ of Quebec.

"The way to meet this class of reformers is to grant nothing. A first concession, however unimportant, will bring on a second, and soon a third, and so on. The bishops will be obliged to take one side in order to protect the religious communities. We do not think the present cabinet will yield, but it is not eternal."—*La Verite*

"The most detestable principles are current in the public press. The teachings of the church are despised. The pastors are given over to the censorship of public opinion. Immoral literature is at a premium, and comes in on every side. Journals publish works placed on the Index. Two bishops are at this moment dragged by Catholics before civil tribunals. Here the sacraments, there the religious orders are attacked. One rages against our colleges, another pours on our priests torrents of uncleanness. The abominable doctrines of French and Belgian Freemasons are put forward. To please European free-thinkers, the word *Catholic* is effaced from the statutes of our National Association (St. Jean Baptiste Society), and in consequence of all these aberrations, of all these sacrifices, the spirit of apostasy makes lamentable progress. Can it be denied that the *Canada Review*, condemned by the bishops, continues to be supported by too large a number of Catholics? Can it be denied that the clergy has been made a laughing-stock by their friend Frechette, amid the applause of a crowd of free-thinking imbeciles? Can it be denied that the bishops of St. Hyacinthe and Montreal are dragged before civil tribunals? Can it be denied that Mr. Papineau has caused a scandal by a great apostasy, and that there are Catholics who excuse and defend him? For two years a blighting breeze has swept over Canadian society. Respect is gone. Old traditions are despised. The old alliance of clergy and people is menaced by a school of reformers, conscienceless or criminal. An unscrupulous press, a shameless literature, sow on every hand, doubt, insubordination, and immorality and mislead the minds and corrupt the heart." "The suppression of the word Catholic is a deplorable concession, a sad defeat, a shameful weakness, a cowardly surrender of old national tradition. French-Canadian and Catholic . . . and the great ideas which they represent have been for nearly three hundred years the two immortal and invincible elements of Canadian patriotism. A French-Canadian who is not Catholic is an anomaly! A French-Canadian who is no longer Catholic and who was once a phenomenal monstrosity in point of view of our ancient traditions. . . . To express our whole thought, the deplorable resolution is a premium on apostasy, an unhappy encouragement given to those wretches who, for a trifling difficulty or vile temporal interest, sell to *heresy* their own souls and those of their children."—*Courier du Canada*.

These extracts make plain at least the claims of Ultramontanism, the widening breach between ecclesiastical absolutism on one hand and popular demands for necessary reforms in church and school on the other, and the positive influence of evangelical truth as held by "heretic" and "apostate." And there can be no question that the circulation of God's word, read or spoken, has been the mightiest force at work in bringing about the changes taking place in the Province of Quebec. The colporteur, the school-teacher, the evangelist and missionary who have not only sold the Book but taught the people to read and instructed them in it, loving them for Christ's sake, have not labored in vain.

Then follows reports on the work in the field, and as a winding up the following summary: There were employed for all or part of the year, twenty-five pastors, ordained missionaries and licentiates; twelve student missionaries; eleven colporteurs; twenty-two mission day-school teachers. Twenty-six mission fields, with twenty stations were occupied, connected with which are seven hundred and five Protestant families. One hundred and sixty were added to the church, making a membership of nine hundred and fifty-eight. Three new fields were occupied. There were eight hundred and eighty-four scholars in the Sabbath-schools. Seventeen hundred and ten copies or portions of Scripture, and about twenty-three thousand five hundred tracts and religious publications were distributed. Eight hundred and thirty pupils, of whom four hundred and nineteen were from Roman Catholic homes attended the twenty-four mission day-schools, and four night schools, the average attendance being five hundred and fifteen. One hundred and eighty-four pupils were in the Pointe-Aux-Trembles schools, of whom one hundred and four were the children of Roman Catholic parents, and fourteen French students (four of whom graduated), from the Montreal Presbyterian College, in which there is one French Professor. Contributions from fields and people were upwards of six thousand dollars. Total number of laborers during the year seventy-three. Total receipts were thirty-eight thousand three hundred dollars.

The Board believes that the outlook and opportunity for French Evangelization are most favorable; at the same time it does not ignore the many difficulties and dangers in the way. To some of these it would call attention. There is a radical element in the Church of Rome in the Province of Quebec, determined in its efforts for reform, but with little, if any, sympathy with evangelical truth; it is anti-clerical and destructive, and may become anti-religious. Another element whose sympathy is on the whole with the cause of truth and liberty cherishes the hope that in some way all needed reforms may yet be effected from within their church; it sympathizes with the radical element in its struggle for the emancipation of the people from ecclesiastical despotism. Many are losing faith in the dogmas of their church who have been educated in the belief that the Church of Rome is the true representative of the religion of Jesus Christ, and consequently prejudiced against every other form of it, yet with little or no knowledge of Scripture and no religious conviction born of individual responsibility. Unless in some way the principles of the Gospel are brought to bear on the hearts and consciences of the people, history must repeat itself, and our fellow countrymen sink into religious indifference and infidelity. The work of demolition is going on. Our work is to build up and restore by presenting in the spirit of its Author the Gospel. What has been done in this way,—little compared to what must be done,—is the assurance of the favor of the Great Head of the church and the pledge that the Gospel will yet win its way against misrepresentation and established error and give light and liberty and peace to the people.

All of which is respectfully submitted.—D. H. MACVICAR, D.D., LL.D., Chairman; S. J. TAYLOR, Secretary.

Finance Report (Western Section.)

The Finance Report notes the decrease in the receipts on account of the hard times. The largest decrease has been in the Foreign Mission Fund. That fund would have been in a much worse position than it is had it not been for the generous contributions of the Woman's Foreign Missionary Society. The Report deals specially with the increased expense connected with the printing and distribution of the Minutes and Reports of the Assembly. The figures given show that systematic means for raising the Assembly Fund have not been yet adopted by many Presbyteries. The accounts of the Church (Western Section) summarized give the following figures: Knox College, ordinary fund, receipts \$19,521.01; Scholarship and Bursary Fund of Knox College, \$2,345.67; Scholarships paid \$1,414, invested \$931.67; Library Fund, Knox College, receipts \$954.72; for books purchased, \$868.36; Knox College, Endowment Fund, receipts \$55,931.98; balance over payments and investments, \$9,542.03; Manitoba College, receipts \$9,588.62; balance on hand, \$129.95; Home Missions, receipts, \$71,561.27; Stipend Augmentation Fund receipts \$23,376.76; Widows' and Orphans' Fund, receipts \$24,343.37; Aged and Infirm Ministers' Fund, receipts \$18,603.39; capital account (same), \$21,347.42; Foreign Mission Fund, receipts \$105,881.85; Jewish Mission, receipts \$9,136.65; Assembly Fund, receipts \$5,931.55.

Dr.	GENERAL BALANCE, 1893-94.	Cr.
\$ 2,303 61	Knox College—Ordinary Fund	
229 69	" " Scholarship and Bursary Fund	\$ 85 36
	" " Library Fund	9,542 03
	" " Endowment Fund	129 95
	Manitoba College	3,898 11
	Home Mission Fund	25 55
	Stipend Augmentation Fund	1,600 41
	Widows' and Orphans' Fund	2,715 20
	Aged and Infirm Ministers' Fund	5,985 37
	Capital	
312 06	Assembly Fund	
	Foreign Missions	2,261 15
	Jewish Missions	6,179 49
	Choyno Fund	2,248 00
	Prince Albert Academy	3,646 92
154 09	Book of Forms	
	Prohibition Commission	338 33
6,200 00	Special Deposit	
32,426 42	In Bank and Cash	
\$41,625 87		\$41,625 87

Mission Field.

"To know the facts of modern missions is the necessary condition of intelligent interest."

The revolution of the true God to all nations was a part of the mission of the Hebrew nation.

THE Presbyterian Church in Manchuria (Scottish and Irish) has gathered in 20 years upwards of 2,000 converts.

During the year 1893, says Mr. Hudson Taylor, 63 new missionaries of the China Inland Mission reached Shanghai.

A Mohammedan conspiracy to overthrow Dutch rule in the Island of Java was recently discovered and foiled, says the Literary Digest.

The battle of the future in the East, says a missionary, will not be between Christianity and Buddhism, but Christianity and infidelity.

Faku, a Zulu chieftain, when he saw the operation of a plow, leaped in excitement exclaiming: "It is worth six wives."

A railway is now completed, 180 miles in length, from Tiensin, the seaport of Peking, to Shan-hai-kuan, at the eastern end of the Great Wall of China.

A lady of means, prior to going to China, has given her household furniture to furnish a missionary home in London for the China Inland Mission.

British and other foreign residents in India, says the Missionary Review, give more than \$300,000 a year towards the evangelization of that country.

Sending out new missionaries is the life of the work. Each missionary by his constituency brings in more money than he takes out.—Dr. Dubois.

THE sorest trial of missionary life, says Rev. F. G. Coan of Persia, is the necessity of refusing help to the needy and suffering because the Church at home is not doing her part.

The leaders of Hebrew opinion are resolved to establish order and discipline among the Jews in Palestine before seeking to attract others to settle in the Holy Land.

ACCORDING to the London Rock, the official representatives of England in Persia are urging the missionaries of the C. M. S. to give up aggressive evangelistic work among the Moslems.

IN the new Scotch Mission Church soon to be erected in Asten, Arabia, there will be a memorial stone commemorating the labours of that noble and gifted young missionary, Ion Keith Falconer.

SAID a business man recently in a devotional meeting: "I am thoroughly devoted to business. I love it. And I love it, not because of what I may accumulate, but that I may use what I acquire for the service of Christ."

DR. DUFF once told an Edinburgh audience that if the ladies of that city would give him the cost of that portion of their silk dresses which swept the streets as they walked, he would support all his mission schools in India.

IN July, 1893, at Dillon's Bay, Erromanga, Marie Tangkou, the eldest son of the murderer of John Williams, was baptized in the presence of 700 people, and took his place at the communion table.

ENGLAND'S mission in Africa is to develop commerce and promote civilization. With proper measures, we may find in Africa what we have established in India—a vast independent and beneficial empire.—Sir John Pope Hennessey.

"I HAVE lived like a beggar that beggars might learn to live like men," said a dying philanthropist. The words are a striking presentation of Christ's sacrifice for humanity. He lived like a man, that men might learn to live like God.

A CHRISTIAN baker in Shangsan, China, placed on the baskets in which bread is carried to his customers, the words, "Jesus Christ appeared in the world 1894 years ago." This leads people to question him, and gives him an opportunity to preach the Gospel.

OF all the races in South Africa the Zulus possess the strongest characteristics. They are of fine physique and remarkable mental endowments. Their language is characterized by extreme refinement, and in its precision of

grammatical forms and facility for making compound words it is scarcely inferior to the Greek.

THE politeness of the people of Japan, says Dr. George W. Knox, is something astonishing. In Tokio while riding on my bicycle on one occasion, I knocked a man down, and he jumped up and begged my pardon for at least five minutes.

THE Calcutta Bible Society, at its 81st annual gathering in March, 1894, reported an increase in issues and sales over the previous year. The burden of distribution has been transferred from specially employed colporteurs to the Missionary Societies.

A change of missionary methods in Burma is absolutely necessary, writes Rev. A. Bunker. We must emphasize the training of a native instrumentality. Hereafter the missionary will not be merely an evangelist, but a trainer of evangelists.

OUT of 40,000,000 people in Japan probably 35,000,000 have never even heard the Gospel at all; and of the remaining 5,000,000 who, perchance, have heard something about it, fully one-half have heard it in a second-hand, round about sort of way.

DR. PIERSON mentions a missionary who, when asked what led her to go to China, replied: "I had known Jesus as Saviour and Redeemer and Friend, but as soon as I knew Him as Master and Lord, He said to me, 'Am I thy Master? then go to China!'"

WHEN the missionaries in Constantinople were told by Boutinell, the Russian ambassador, that "the emperor of all the Russias would never allow Protestantism to set its foot in Turkey," Dr. Schauflier replied: "Your excellency, the kingdom of Christ will never ask the emperor of all the Russias where it may set its foot."

MR. W. G. SHELLBEANE was serving a few years ago, as a captain of the Royal Engineers at Singapore. Yielding to a conviction that he ought to devote his life to missionary work among the Malays, he resigned his commission, went to London, and labored in the West London Mission, while picking up a practical knowledge of printing. In due time he returned to the Straits, and has recently been ordained.

From Indore.

THE following interesting letter is from Miss Jean Sinclair:—

The train that left Indore at 6.45 a. m. on the morning of April 10th carried me on my way to Darjeeling, via Calcutta. By noon, the heat was great, and my two-inch thick pith hat was a good protection when changing cars at Khandwa. It was a hot run from there to Itarsi, but I was congratulating myself on the prospect of a good night's rest, when, at Jubbulpore, for no apparent reason, another change had to be made at midnight. The next morning at 10 a. m. Allahabad was reached, and while waiting for the train I fortified myself with breakfast at the station refreshment rooms. The second day was not so hot as the first, but that night there were nine of us in one compartment,—enough to make any one lose all sympathy with the complaint, "Oh, solitude, where are the charms, etc." In the early morning of the second day Calcutta was reached, and five days were spent with a friend there. Among other work seen was the native Christian girls' boarding school of the Free Church Mission, which is under the superintendence of Mrs. K. S. McDonald, and of which some of the readers of the Review may have heard.

In the Botanical Gardens is what is claimed to be the largest banyan tree in the world. The measurements in 1886 were as follows:—main trunk, thirty-four feet; aerial branches, 232; and the whole circumference 850 feet!

Calcutta is full of monuments—Lord this and Lord that—not to speak of native gentlemen in mortalized in bronze or marble. In the cathedral there is a beautiful white marble statue of Bishop Heber. When I visited Trichinopoly where he died, I had thought to stand by his grave and sing, "From Greenland's Icy Mountains," but the spirit of devotion fled in the presence of stained glass, marble mosaics and crosses. His monument of pure marble is more inspiring. In general

appearance, Calcutta has less to boast of than either of the other two Presidency cities, and will not compare at all favourably with Bombay as regards public buildings. It was interesting to see the site of the house where Warren Hastings lived when he swayed the sceptre of power in India; to drive along the street where Thackeray must have played in childhood; and to see the house where MacAulay lived.

It was hot and steamy when I left Calcutta by train on Tuesday afternoon. The Ganges was reached about 9 p. m. and a steamer carried me and my belongings to the opposite shore, and a waiting train hurried me on to Silliguri, the terminus of the North Bengal Railway. This place was reached about 9 a. m. The country through which we had passed is very level, miles and miles of rice fields, and the bungalows were not built on the ground, but perched on posts about eight or ten feet from the ground. Silliguri is the starting point of the Darjeeling Himalayan Railway. The trains are like toy cars. The track is a two foot gauge, and the wheels of the carriages come up through the floor, the box projecting on either side. As we climbed the hill, down came whiffs of cool air, and the scenery as we wound in and out and around, was very lovely. The bright sunshine shone on the neat tea gardens in the valley, while above on the hill tops rested the clouds. The brave little engine, with a deal of ado about it, puffed and tugged us on, taking seven hours to make fifty miles. The railway is truly a wonderful piece of engineering skill. In three places the engine shunts back and forth as the road winds its zig zag way up the hillside. At three other points the road forms a loop. At 6000 feet it was cool and cloudy, deep, deep, down the valley was flooded with sunshine, while between me and the sunshine floated the clouds. I began to be glad that I had acted on the advice of friends and was warmly clad. At 7300 feet the hail was pelting down. It lay piled inches deep in the corners of the road. Rain and hail! Hail and rain! From Ghoom, the road comes down a little into Darjeeling. I soon got my luggage on women's heads and myself into a dandy—a sort of box-seat supported on poles, and carried on men's shoulders. How the men groaned when they lifted me! They always do this in the hope of impressing me and securing extra pay.

I ought to describe the snows to you, but cannot do them justice. The snowy range lies to the north of us, and the highest peak to be seen from here is Kinchinjunga, 28,000 feet high. Opinions differ as to the distance in a straight line, but it is said to be forty miles. Its top scrapes the sky. It does not stand out boldly alone, but is flanked on either side by smaller mountains, gradually lessening in size, till the "snowy range" verges into the green mountains around us. The second night I was here, after two days of hail and rain, the clouds lifted, the mists cleared away, and the great mountain of snow and ice shone out in the light of a full moon. The longer one looked the greater and grander this white mass appeared, till, at last, great thick clouds rolled up out of the valley and gradually hid it from view. The next evening, after a cloudy day, just at sunset they burst into sight again. As the sun sank, a deep, cold, greyish purple light lay on the hills, and when one expected nothing more, suddenly the after glow of most delicate pink just tipped the highest peaks—then night settled down. But grander, perhaps, than any other, is the early morning view. It repaid one for rising at 5.30 a. m. The whole range was standing out distinctly, the tops of Kinchinjunga and the mountains on either side of it, just bathed in rosy light, while to the east and west the snow-white showed through the purple light resting on the hills. As the sun rose, the lower mountains received their baptism of roseate hue, and I thought of the rising of the Sun of Righteousness, and the glory of that rising. Now and again a light cloud floated up and passed away, and the snows remained in sight till about 8.30, when thick clouds came as a wall between, and shut out the beauty of the everlasting hills. "In a hundred ages of the gods," writes one of the old Sanscrit poets, "I could not tell you of the glories of Himachal;" but I was glad that the Word says: "The mountains shall depart and the hills be removed, but my kindness shall not

depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

There are three distinct classes of natives about here, each class professing distinct religious beliefs. The Lepchas have a religion of their own, called the Lepcha religion; the Nepalese are Hindus, and the Bhutias are Buddhists. This morning I visited a Bhutia temple, and found the priest in charge, a very happy looking old man, who, for a little "bakshish," opened the doors and let us see the image of Buddha, who now bears the title of "the chief god of all the gods." Sir Monier Williams says that the Buddhism of later times is in reality, a recoil, rather than a development of the doctrines taught by Buddha, who was undoubtedly a great man, but his religious system has proved a gigantic failure. Piled up on either side of the image were the sacred books, and along the wall were rows of "prayer wheels," while at the entrance was a large wheel, 5½ feet in height and 7½ feet in circumference. While I measured it, the old priest explained that inside the cylinder are sacred writings and prayers, which prayers ascend to Heaven when the cylinder is made to revolve, and "merit" accumulates for the devotee. The Buddhists, no less than the Hindus, are a very religious people, and have a most superstitious regard, not only for prayer, but for the very letters with which the prayer is written. I have been helping myself to the paper prayers which are tied to the trees by the roadside, and by means of which the people believe that they gain merit. The wind blows the strips of paper about, and this the Buddhist considers equal to twirling the prayer-wheel.

All the Christian world has heard of Miss Annie Taylor and her journey into Tibet. The story may not be known to readers in far away Canada. In 1884 Miss Taylor first went to China in connection with the China Inland Mission, but her aim was Tibet, and a year or two later she was found at work on its eastern border. On account of a serious illness she was forced to leave China, and after visiting Australia, the Lord directed her to Darjeeling. Brought thus in November, 1885, to another border of Tibet, she recognized the Lord's leading and surrendered herself to Him for work in that land. She spent some five or six months in the study of Tibetan, and then proceeded into Sikkim, where she lived part of the time in a Buddhist temple, and for ten months did not see a white face. Then, after proceeding to China and spending over a year among Tibetans on the Eastern border, Miss Taylor commenced that hazardous journey of which the whole world has since heard.

When she first went to live on the border, her every movement was watched, and, as she herself says, "Every time the little Englishwoman went outside her house she was attended by an imposing escort." But she lived quietly among them, practicing medicine a little, extracting teeth, and winning the confidence of the people, so that after a time she was allowed to go out unattended. One morning, with four servants and ten horses laden with supplies, she stole out of the gate of the city and commenced her perilous journey. Twice she was attacked by brigands, with whom the country swarms. Once when the bullets were flying around her head, and the Mongolians of a caravan to which she had joined herself were falling dead around her, she says, "My heart was kept in perfect peace." My heart thrilled as she told of crossing swollen rivers and rushing mountain streams; of living in caves, and sleeping on ice at such an altitude that the heat of the body did not melt the ice; of touching a knife and leaving the skin of her hand on it. One of her servants died of exposure, and it was with the greatest difficulty that her party could be persuaded to wait till death came to the man. One morning one of her horses was found frozen dead, and she herself was almost frozen twice. But worse than all this was the treachery of a servant—a Chinese Mussulman, who had agreed to conduct her safely across the country. After stealing her supplies and trying to starve her, he then feared her return to civilization, and several times tried to take her life. One morning he was missing and she felt sure that he meant to appear suddenly and attack and kill her, but the Lord mercifully caused her to

lose her way, and when she and her now little party (two servants and three horses) again reached the highway they saw the fresh tracks of the feet of the little horse that the treacherous woman refused to answer them till they provided a mat for her to sit on, and spoke in the polite language of the country to her. They refused to allow her to proceed, but provided provisions and an escort, and after an absence of seven months and ten days she found herself again on the Chinese border of Tibet. The practical outcome of the journey was the deepest conviction in Miss Taylor's mind that the time had come when the Lord would have His people go forward and possess the land for Him. Laying hold by faith on the promise, "Every place that the sole of your foot shall tread upon, that have I given unto you," she has taken the greater part of Tibet in the name of the King of Kings. Miss Taylor then proceeded to England and after arousing interest there has returned recently to Darjeeling with twelve young men, and the wife of one of them, whom she believes the Lord has called for the work among the Tibetans. They will remain here a year studying Tibetan, and then proceed as the Lord shall guide. The government has forbidden her going into Sikkim, much less into Tibet, but Miss Taylor's trust is in a higher power than the government. All who love the Lord Jesus in sincerity, and long for the time when He shall reign, will pray that He may make "darkness light before them, and crooked things straight."

What Do we Owe the Jews for the Psalms?

THE Psalms have rolled through the din of every great European battlefield. They have pealed through the scream of the storm in every ocean highway of the earth. Drake's sailors sang them when they clove the virgin waves of the Pacific; Froisher's, when they dashed against the barriers of the Arctic ice and night. They floated over the water on that day of glad days when England held her Protestant freedom against Pope and Spaniard, and won the naval supremacy of the world. They crossed the ocean with the Mayflower pilgrims; they were sung round Cromwell's camp-fires, and his Ironsides charged to their music; while they have filled the peaceful homes of our land, and of Christendom, with the voice of supplication and the breath of praise. In palace halls, by happy hearths, in squalid rooms, in pauper wards, in prison cells, in crowded sanctuaries, lonely wildernesses—everywhere, these Jews have uttered our moan of contrition, and our song of triumph, our tearful complaints, and our wrestling, conquering prayer.—J. BALDWIN BROWN.

Toronto McAll Auxiliary.

THE meeting Toronto Auxiliary Canadian McAll Association was held on Thursday, 7th inst., in library Y. M. C. A. Mrs. Howitt, the president, occupied the chair. The treasurer reported a balance of \$48.10 on hand.

Miss Caven read two letters—one from Mons. W. Soltau, acknowledging the receipt of the draft for \$1085, telling of legacies received that will enable them to pay off all debts and start without any burden, and that Mr. Grig's visit to America had been productive of much good. The other from Mons. D. Robert, Toulouse, describing a meeting, held on Sunday, 13th May, "In Memoriam," the late Dr. McAll. To speak of the work they had to speak of the workman, but they dwelt most on the fact that Dr. McAll went to France in answer to the call he had received; not for wealth or honor, but to do God's will and lead men to Christ. Mrs. Ball then gave a short address, in which she said among other things, "Seeking to do good for Christ's sake is one of the things that will never disappoint us." "How are we to get people interested? It must begin in our own nearness to Christ. When we realize we are God's we will desire the salvation of others, when we feel we have

something the world has not, we long to give it to others." Miss Walke then read from the New York Evangelist, extracts from an address delivered at the eleventh annual meeting American McAll Association by the Rev. A. T. Pierson, D.D., who spoke of Dr. McAll's work in three respects: First, as pre-eminently adapted to the precise wants of the people; second, as having been purposed in God's eternal plan; and third, as being the only remedy for the perils of modern times. It was just when Gambetti had declared that elevatism was the foe of France, that Mr. McAll went to Paris and commenced holding a simple service—a short Bible reading, hymns, usually two short addresses; no collection, no demand on their purses. The common people were taken by storm. Speaking of the number of anarchist societies in the United States, Dr. Pierson said that the elevation of the masses was the only remedy, and the only way to elevate them was to give them the Gospel of Christ. Dr. McAll was decorated with the Cross of the Legion of Honor. Why? Because the French Government saw that where there was a McAll station fewer police were required.

There is nothing since the time of Paul to compare with the whole-souled consecration of Robert Whittaker McAll and his slender fortune, with absolute unreserve, to this mission. Said Dr. Pierson: "Let the church of Christ expend her strength in diffusing the Gospel of Christ through the masses of the people." He appealed not for the McAll Mission, but for Christ's work, not in papal lands, but in all lands.

Church News.

In Canada.

REV. J. A. McLean, of Carberry, has resigned his charge and the resignation has been accepted.

ROBERT BALLANTYNE, graduate of the Presbyterian College, Montreal, has been called to the charge of the Presbyterian churches of Camden and Tamworth.

A PROJECT is on foot to establish a new Presbyterian church in Ottawa with Rev. T. W. Winfield, chaplain to the Governor-General, as pastor.

THE anniversary of the Presbyterian Sabbath school, Greenbank, Ont., was recently celebrated with great success, notwithstanding the fact that the elements appeared to conspire to make it a failure. The proceeds amounted to \$90.

REV. Principal Caven addressed the Theological Society of Manitoba College on the subject of his visit to Palestine. Dr. Caven expressly disclaimed the title of lecturer, but his "talk" was enjoyed as a rare treat by the students and their friends.

AT a special meeting of the Kingston Presbytery, after a successful examination, four young men were licensed to preach the Gospel, viz.: John Millar, M.A.; D. O. McArthur; James Rollins and W. Wilkie. All are graduates of Queen's University.

REV. J. Fraser Campbell and Mrs. Campbell, on their way home from India, have been spending some days in Winnipeg. Mr. Campbell gave excellent missionary addresses to the congregations of Augustine and Knox churches. On the 27th inst. Mr. and Mrs. Campbell are to be at the general assembly at St. John.

THE corner stone of the new Presbyterian Church at Loehwinnoch was laid on Thursday, 7th inst., Mr. Thomas Lindsay performing the ceremony. Special addresses were delivered by leading ministers of Ottawa and Lanark and Renfrew Presbyteries. The choir of the Renfrew Presbyterian church furnished choice vocal selections.

THE repeated anniversary entertainment of the Presbyterian Sabbath school, Orillia, on the evening of the 24th ult., was well attended. Dr. Grant presided, and the children took their part with great credit to themselves and the teachers of the school who trained them—Mrs. Hunter, Miss Dennis, Miss Wesley, Mrs. Gilchrist, and the superintendent and officers of the school.

A MOST enjoyable social time was spent

recently at the residence of Mr. J. Harwood, Princess Avenue, the occasion being a meeting of the teachers and officers of the Waterloo Street South Sabbath school, London. During the evening Miss Minnie Law, who is about to leave, was agreeably surprised to receive a handsome leather writing case from Miss Simpson, on behalf of the teachers and officers.

DR. COCHRANE, of Brantford, will sail from New York on the Cunarder *Lucania* on June 30th for the old country. He will be accompanied by his daughter and Miss Annie Mackenzie, of Sarnia, niece of the late Hon. Alexander Mackenzie. They return the first week in September. No minister in the church is better deserving a prolonged holiday than Dr. Cochrane, and his many friends will wish him and his party a pleasant trip.

THE regular meeting of the Y. P. S. C. E. of Chalmers' church, Guolph, was held on 5th inst. The attendance was good, and a marked interest was shown in the affairs of the society. At the close of the meeting the following officers were elected for the ensuing term: Hon. pres., Rev. R. J. M. Glassford; pres., Robert Harcourt; vice-pres., W. A. Kirkwood; rec. sec., Miss McNaughton; cor. sec., Miss A. Hadden; treas., Miss M. McEwen.

THE congregations of Stayner and Sunnidale have been greatly blessed through the ministrations of Mr. Robert Pogue of Knox College. Sabbath of last week, which was communion day, twenty-three members were added to the roll in Stayner and sixteen in Sunnidale. Rev. Mr. Lischman, moderator of session, dispensed the sacrament. The interest and attendance at the prayer-meeting has also wonderfully increased, the attendance ranging from seventy-five to one hundred and twenty-five in each place.

THE anniversary services of Stewarton Presbyterian church were held on Sabbath, 3rd inst. At the morning service the pastor, Rev. R. E. Knowles, referred to the zeal and energy shown by the officers and members of the church during the few years of its existence, and hoped that greater earnestness would characterize the year just begun. In the evening Rev. W. T. Herridge preached and expressed his pleasure in meeting with a congregation in whose progress and welfare he was much interested.

AT St. Andrew's Church, Huntingdon, on Sabbath, 3rd inst., the pulpit was declared vacant, the function being performed by the Rev. James Patterson. The services in the Second Presbyterian church were (at the closing of the church after a period of nearly fifty years, during which it has been in existence), of a deeply impressive character. At the morning service Mr. Cleland, the student in charge, preached a most eloquent sermon, including in his discourse a most interesting sketch of the history of the church. The closing services in the evening included addresses by R. Sellar, of the Gleaner; W. Clyde, one of the oldest members of the congregation, and superintendent of the Sabbath school for over thirty years, and Dr. Clouston, one of the latest adherents. The church was organized on the thirteenth of January, 1846, by Dr. Taylor, and the closing removes one of the landmark of the village. The union of the two Presbyterian churches has been finally consummated and formally ratified at a meeting held on Thursday, 7th inst.

THE farewell social to the Rev. J. B. Muir, D.D., in Moir Hall, Huntingdon, was crowned with success. A most sumptuous repast had been provided by the ladies of St. Andrew's church, to which the congregation and invited guests, to the number of over two hundred and fifty, did ample justice. At the conclusion of the supper, the meeting was called to order by the chairman, Mr. Alex. McNaughton, who presided in the absence of Dr. Cameron, who was called away professionally. In a few well-chosen remarks the chairman briefly stated the object of the gathering, and called upon Miss Graham to read the address of farewell to Dr. Muir. The address was signed on behalf of the Ladies' Aid Society by Mrs.

Graham, president; Mrs. Thomas Cunningham, vice president, and Mrs. Dr. Cameron, secretary. Accompanying the address two purses were presented; the one to Mrs. Muir and the other to Dr. Muir, each containing fifty dollars in gold. Dr. Muir replied, thanking the ladies, and referring to his happy pastorate of twenty years. Many acts of kindness had been received during that period. He then thanked the elders of the church; he had found them a sympathetic class of men. He was proud of the church he had been connected with and proud of all its officers. Dr. Muir gave utterance to well-chosen words of admonition to old and young. He had in his hand the call to the ministry at St. Andrew's, signed by sixty-six members. Twenty five are dead, nine are gone elsewhere, leaving only thirty-two at the end of twenty years. Two elders alone remained—Alexander Gordon and Alexander Robb. He had baptized 455 infants, married 146 couples. He buried 258 persons; 440 had joined the membership, 300 of whom had gone elsewhere to reside or passed away. "It has been a great sacrifice at my time of life that I have made so that you may obtain union," he said, "and I trust it may be a harmonious union." The Rev. Dr. Barclay, of Montreal, and A. Rowan, of Atholstan, Messrs. A. Muir, jr., and James Smellie, said a few words and then the meeting closed by singing the doxology and the pronouncing of the benediction by Dr. Barclay.

Presbytery of Inverness.

THIS Presbytery met at Whyecomagh, May 22nd. All the ministers and two elders were present. Mr. McDougall presented a carefully prepared report on the state of religion within the bounds. The report was adopted and Mr. McDougall instructed to forward it to the Assembly's convener. The clerk reported that catechists had been appointed as follows for the summer: Mr. A. J. McNeill, to Middle River; Mr. A. L. Fraser, to Arichat, etc.; Mr. J. B. McKinnon, to Baudeck Forks; and Mr. W. A. McKay, B.A., to Macguire, etc. These appointments were confirmed. Report of Rev. D. McIntosh of labours within the bounds in February last was adopted; also that of Rev. D. McLean of labours up to May 4th. As to the best method to be followed in making appointments to the Theological chairs of the Colleges of the Church, it was moved, seconded, and agreed to "That in the appointment of any professor to any such chair, the Presbytery would recommend that nominations be made by Presbyteries and by the Board of Management of the college for which the professor is to be appointed, and that the appointment be made by the General Assembly." Prof. H. McD. Scott, Chicago, was nominated as successor to the late Rev. Dr. McKnight, of the Presbyterian College, Halifax. Other items of local interest were attended to and the Presbytery adjourned to meet at Orangedale, July 3rd, at 11 o'clock.—D. McDONALD, Clerk.

Presbytery of Barrie.

THIS Presbytery met at Barrie on 29th May, attended by seventeen ministers and four elders; Mr. Findlay, moderator, in the chair. A call from Cookstown, Town line and Ivy, with promise of \$900 stipend and use of a manse, was tabled by Mr. Hewitt, moderator of the session. The call was given to Mr. William Johnston, graduate in theology, Knox College, whose name was filled in the call under the impression that he had received license. The Presbytery was informed that Mr. Johnston was to be licensed by the Toronto Presbytery on the day of this meeting and agreed to sustain the call with a note of the irregularity. Provisional arrangements for Mr. Johnston's ordination and induction, should he accept, were made. A call from Allandale to Mr. W. R. McIntosh, B.A., with promise of \$900 stipend, was sustained. His induction was appointed for the 12th June, at 7.30 p.m., Mr. McLeod to preside, Mr. McCullough to preach, Dr. Grant to address the minister, and Mr. Campbell the congregation. Mr. G. J. Craw, graduate in theology, Knox College, was licensed to preach the Gospel, and

the day of his ordination as missionary at Victoria Harbour, Vasey and Moonstone, appointed on the 11th June in the church at Vasey. The stations of Airlie, Black Bank and Handa were erected into congregations and Mr. Henry, of Creemore, moderator of session, was authorized to send supply of the pulpit with the view of the congregations giving a call. Commissions to the General Assembly were resigned by several of those elected at former meeting. The Presbytery did not elect others in their stead. Dr. McCraw was appointed to consider and report on a plan to meet the expenses of Commissioners to the Assembly. An overture to the Assembly, desiring the formation of a church and manse building fund for the benefit of missions in Northern Ontario, was adopted in conjunction with the Presbytery of Algoma. Mr. Galloway resigned the charge of Hillsdale and Craighurst on account of his health, and presented a certificate from his physician that his life, in the opinion of the latter, would be endangered by his continuing the pastorate. The resignation was laid over to take the ordinary course, but Mr. Galloway is relieved from duty and the clerk of Presbytery was appointed interim moderator of session. The sympathy of the Presbytery with Dr. Gray on account of his brother's death was expressed, as also with Mr. William Ellison, elder, a member of the court, on account of the death of his daughter. A number of Presbytery circulars were received, intimating intention to apply to the General Assembly for leave to receive ministers of other churches to the ministry of this church. The ministers applying are ten in number. The congregation of Hillsdale was granted leave to sell the old manse with the view of purchasing a manse in the village. Next regular meeting at Barrie last Tuesday of July, at 10.30 a.m.—ROBERT MOONIE, Clerk.

Presbytery of Maitland.

THIS Presbytery met pursuant to adjournment at Belgrave, May 23rd; Rev. A. Y. Hartley, moderator *pro tem*. The resignation of Mr. Law was accepted. In accepting the resignation of Rev. George Law of the pastoral charge of Knox church, Belgrave, the Presbytery would express its appreciation of his diligent and efficient services in that congregation during the past ten years, and also of its high estimation of his personal worth. It earnestly commends him to the guidance of the great Head of the Church and prays that the blessing of God may rest upon him in whatever part of the vineyard he may be called upon to labour in in the future. It was agreed that the charge of Belgrave be declared vacant on the first Sabbath in July. It was resolved that the connection between Whitechurch and Calvin church, East Wawanosh, as a united charge be dissolved on the 2nd day of July next. That the congregation of Whitechurch be united to form one charge with that of Langside on the basis mutually agreed upon, to take effect July 2nd. That the congregation of Calvin church, East Wawanosh, be united to form one charge with that of Belgrave on the basis mutually agreed upon to take effect July 2nd. Mr. Anderson was appointed moderator of Calvin church, East Wawanosh and Belgrave, and Mr. MacNabb moderator of Whitechurch and Langside sessions.—JOHN MACNABB, Clerk.

Presbytery of Honan.

THE Presbytery of Honan met at Ch'u Wang, Honan, on Tuesday, March 27th, the moderator, Rev. M. Mackenzie in the chair. Communications were presented from the American Presbyterian Mission in Shantung, the neighbouring province on the east, inviting the Honan Presbyterian Mission to unite with them in the establishment of a College for the higher education of native Christians, the request was favourably entertained, and after careful consideration the matter was referred back to the members of the Shantung Mission for fuller information before taking any definite steps. It was reported that at our two stations, Hsin Chen and Ch'u Wang, work was going on quietly and prosperously. Two native women have been baptized and added to the church since the last Presbytery

meeting. Presbytery requested the F. M. C. to allow Rev. J. F. Smith, M. D., to return on furlough to Canada in 1895. It was resolved that since the local magistrates, acting under order from Viceroy Li Hung Chang, have publicly posted up proclamations very favourable to us, in setting forth the rights of foreigners to residence and protection in Interior China; and since property in a good location is now offered to us in Chang To Fu, that Presbytery take advantage of the opportunity and proceed at once to secure the property, if it be possible to do so on reasonable terms. Owing to Paul Goforth's continued and serious illness, making it necessary for Mrs. Goforth to return to Canada with him, Mr. Goforth was requested to go with them.—W. HARVEY GIANT, Clerk.

Correspondence.

Address of the Rev. G. MacInnes to the General Assembly, New South Wales.

Editor PRESBYTERIAN REVIEW.

SIR,—As prominence has been given to this address by its publication in successive issues of the REVIEW, and as some of the views advanced are of an unsettling and dangerous nature, permit me to point out the grounds on which protest and condemnation should be the response accorded to such sentiments. Christians of all shades of belief accept as true the fact of inspiration, but as to the mode of the fact differences of view have prevailed, and probably will prevail. That Christ changed the water into wine at the marriage of Cana, we accept as a fact, but the mode of the fact, or the question of how He did it, is a point on which there might be much and widely divergent theorizing. A similar line of remark will apply to every supernatural act. Theories of inspiration, dealing as they do with the question of mode, how inspiration worked, and whether it extended to and determined the words used, have consequently varied, as might be expected.

Mr. McInnes directed his address against what is known as the verbal theory of inspiration—at least he professes to do so, and thought he was demolishing it—but after carefully reading his address twice through, I confidently assert that he has not touched the theory at all, much less adduced one valid argument against it. Errors of copyists and variations of manuscripts have no bearing whatever against the verbal theory; neither has anything Mr. McInnes has said as to disputes on the Canon of Scripture. He is moreover transparently inconsistent with himself. He says the abandonment of the verbal theory is "a change the most profound and far-reaching, the most momentous and the most fraught with promise, that has ever taken place in the history of the Christian Church." And in a subsequent part of his address he says: "In spite of strong pressure the Westminster Assembly declined to countenance the theory of verbal inspiration. Therefore it does not appear in our Confession of Faith, and has never received the official sanction of the Church." If not, then where is the "profound and momentous change" to come in which he so loudly declares inevitable. And how is that change to be such a gain to the defence of Christianity? The worst feature in his address is that in professing to combat the verbal theory of inspiration he uses expressions and commits himself to positions antagonistic to the reliability of large portions of the Old Testament. He falls into blunders in interpretation, and then twist his mistaken sense of a passage into an argument against the inspiration of such passage. For example he asserts that Samuel was of the tribe of Ephraim, and yet represented as exercising priestly functions limited to the tribe of Levi. He ignores the rights of the divine call to Samuel, and asserts without proof, that Samuel was of the tribe of Ephraim! Samuel's name is recorded in the genealogical list of the sons of Levi, I Chron., vi. : 28. The Levites had forty-eight cities scattered through the several tribes, and consequently the place of Samuel's birth has no bearing on the question of his tribal relation.

Much that he says about exalting Christ and pointing the faith and hope of all mankind to Him as the truth and the life is very excellent, and will command the assent of all Christian people. But the pathway by which he would lead the church to such exaltation of Christ is marvellous in the extreme. He says nothing about the cross or the atonement. He extols the life and the sayings of Christ as any Unitarian might do, and he does it at the expense and to the disparagement of the Holy Scriptures of which Christ declared that not one jot or tittle should fail.

If that address by Mr. MacInnes be permitted to pass without any action on the part of the church in New South Wales, it will be an evil sign of the times.

W. T. McMULLEN.
Woodstock, June 5th, 1894.

Student Missionaries.

Editor PRESBYTERIAN REVIEW :

SIR.—If there is to be a discussion in the Assembly, *re* Home Mission Committee, I think it would be well for the Assembly to make some rule for the appointments of students to the mission fields for the summer months, *e.g.*, if the students were appointed according to academic seniority, I think it would be in the interest of the mission fields, and justice would be done to the students, which latter is not done at present. It is well known that the student who has the most friends among the powers that be is the one who gets the mission work, irrespective of academic standing or of experience in mission work.

Examine the list of appointments made from Knox College this year and this will be manifest. Men from the first and second year's theology, men who have spent four, five or six years in college and three or four seasons on the mission field, were passed by, while inexperienced recruits from the first and second year's preparatory course were appointed to some of the most important fields in Ontario. Is this in the interest of the mission fields? Is this just to the senior students?

The objection has been raised in certain quarters, that most of these senior students who were refused work are married men, and married men are not wanted on the mission fields, because of the difficulty of securing houses for them.

That this is a more excuse, is, I think, fully shown by the following considerations :

- (1) Two students entered Knox College in the same year, one married and one single. The married man got mission work every summer till he graduated, while the other got no work till he had completed his second year's theology.
- (2) This summer a single man from the first year preparatory course, was appointed to a field where there is a manse; while married men from second year theology were refused work by the Home Mission Committee.
- (3) I have never yet heard of a student's services being refused by the people of any mission field because he was a married man.
- (4) I have never heard of a married student asking the Home Mission Committee for a house.
- (5) Finally, if the Presbyterian Church does not want married students, let her say so at once, like the Methodists, and not permit students to get married nor accept married men as students.

Now, sir, it is to be hoped that the authorities of our Church will give this matter their serious consideration, and see if some means of doing justice, both to the mission fields and to the students, cannot be devised.

Yours, etc., STUDDEN.

SCRIBNER'S Magazine is particularly well-stocked with the product of many of the best American artists and writers. The first place is given to articles of intense interest on "Maximilian and Mexico," by John Heard, by Philip Gilbert Hamerton. Then comes an admirably written and illustrated article on "The Dog," by N. S. Shaler. The space devoted to fiction is well utilized. To holiday seekers the number ought to prove most attractive.

Literary Notes.

THE DREAM OF COLOMBUS: A Poem, by Walter Weight, B. D., 25 cents. Toronto: William Briggs.

A FAMILIAR story in verse, told with fair success. Will be found to be pleasant reading.

WITH THE WILD FLOWERS: E. M. Handlogg, New York: The Baker & Taylor Co.

AN admirable hand-book on wild flowers, giving the familiar names. The writer is an enthusiast, yet re-trained and concise in style. A capital companion on a country holiday.

THE PROBLEM OF JESUS: by George Dana Boardman, D.D. Revised edition, half cloth, 35 cents. Toronto: Fleming H. Revell Co.

IN this little book Dr. Boardman discusses "The Problem" from the philosophical and practical standpoints, producing a book suggestive and helpful to the thoughtful reader.

SIX MINUTE OBJECT SERMONS TO CHILDREN. Preached before the Sunday Morning Sermon. By SYLVANUS STAY, D.D., cloth bound, 25 pp., 61.00. New York, London, and Toronto: Funk & Wagnalls Company.

THESE forty-three brief sermons to children were preached by Doctor Stall, the author of the well-known "Methods of Church Work," while pastor of the Second English Lutheran Church at Baltimore. With some object of every-day life presented to the eye, the author, after the manner of the parables, presents the important truths of the Gospel to the easy comprehension of both old and young. There is need for just such a book. The absence of children from the services of the sanctuary is one of the alarming evils of our day. The non-church-going youth of this decade will be the Sabbath breakers and irreligious people of the next. In this little volume the author seeks to correct this evil by attracting the young through the presentation of the old truths of the Gospel in this new form which arrests the eye, secures the attention, impresses the mind, and wins the heart for Christ and the right. Entrance into the city of Child-soul is sought by assailing both eye-gate and ear-gate at one and the same time. The illustrations used are impressive, the truths taught are important, and the impressions made are likely to be lasting, and the book merits a wide circulation.

Mother Sleeps.

BY JOHN INNIUK, TORONTO, CAN.

MOTHER sleeps! tired hands are folded
O'er her breast so still and cold;
White as marble statue, cold and
Mother does not now look old.
Gone the wrinkles born of home-care,
Clos'd the lips that spoke but love,
Hush'd the last faint words of prayer,
Ere her soul took flight above.

Mother sleeps! no more the cooings
Of her infant's voice she hears,
Deaf her ears to all its wooings,
Clos'd her eyes to love or tears;
Children gaze around in sorrow,
Near the coffin father stands,
Thinking of the sad to-morrow,
Blighted hopes and parted hands!

Mother sleeps! how still the dwelling,
Once the scene of all her care,
Friends are weeping—hearts are swelling—
Grief almost too much to bear;
Home is sad with out mother,
Children miss her dear deeds of love,
Never can we find another
Such as she where'er we rove!

Mother sleeps! the years are passing,
Wedded souls hold converse sweet—
Father—free'd from cares harassing—
Walks with her the golden street;
One by one we, too, may follow,
Meet beneath Heaven's azure dome;—
Hark! in her voice sounds of old the hollow
"CHILDREN! ARE YOU COMING HOME?"

You should get a copy of the Third Edition of JOHN INNIUK'S POEMS containing about 400 pages, neatly bound in cloth and gold, and will be sent post free on receipt of one dollar. INNIUK, GRAMMAR & Co., 31 Church Street, Toronto, Canada.

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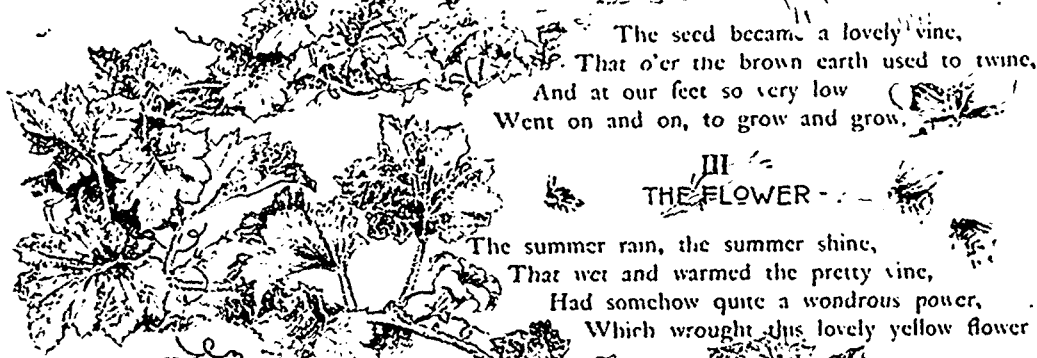
I THE SEED

Just a little seed,
 Very small indeed;
 Put it in the ground,
 In a little mound,
 And wait and see
 What it will be



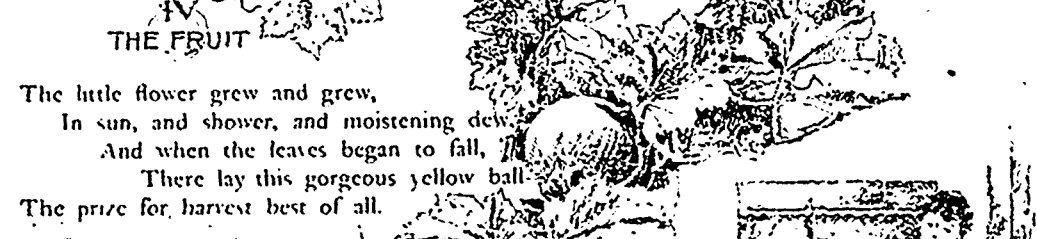
II THE VINE

The seed became a lovely vine,
 That o'er the brown earth used to twine,
 And at our feet so very low
 Went on and on, to grow and grow.



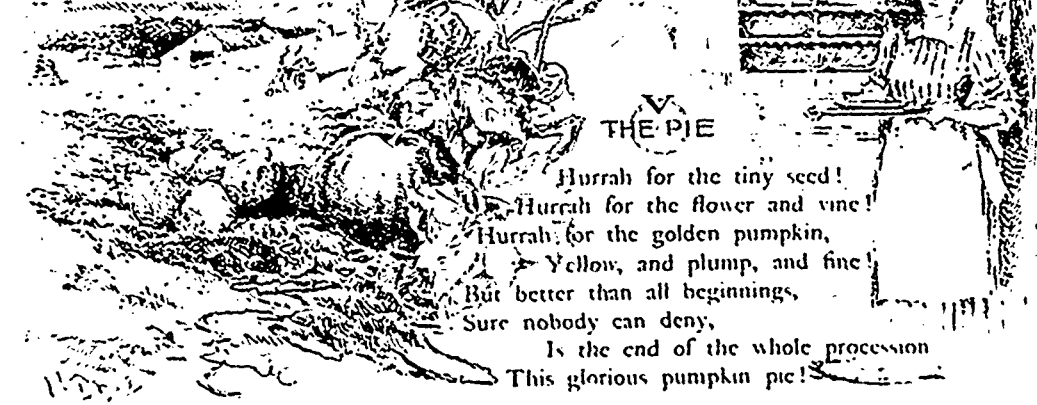
III THE FLOWER

The summer rain, the summer shine,
 That wet and warmed the pretty vine,
 Had somehow quite a wondrous power,
 Which wrought this lovely yellow flower



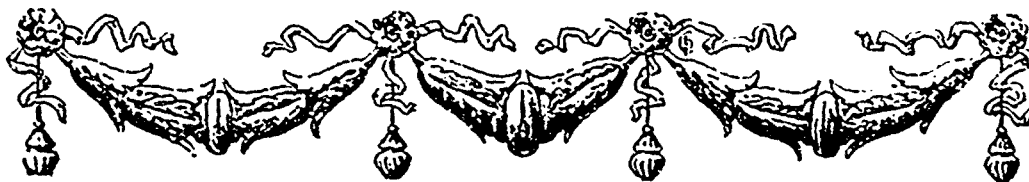
IV THE FRUIT

The little flower grew and grew,
 In sun, and shower, and moistening dew,
 And when the leaves began to fall,
 There lay this gorgeous yellow ball—
 The prize for harvest best of all.



V THE PIE

Hurrah for the tiny seed!
 Hurrah for the flower and vine!
 Hurrah for the golden pumpkin,
 Yellow, and plump, and fine!
 But better than all beginnings,
 Sure nobody can deny,
 Is the end of the whole procession
 This glorious pumpkin pie!



A Credit to Canada.

During the financial crisis which has existed in the financial world during the past two years, the United States institutions have suffered great loss, and many excellent securities have shown a marked depreciation in their market value. Unfortunately this same state of affairs has existed in a sister colony, viz., Australia, while even British institutions have also felt the severe strain. It is therefore cause for congratulation to notice that Canadian financial institutions have remained perfectly solvent, and some of them have, during the period of depression, shown marked progress. Among the latter may be mentioned the North American Life Assurance Company, of Toronto.

The following figures will give some idea of the substantial proportions which the business of the Company has assumed. They also indicate a popular confidence in the policy of the Company, which has been, from the commencement, one of strict economy in the matter of expenditure and equity as to its members: In 1893 the assets were \$1,703,153.39; insurance in force, \$13,220,192.00; surplus, \$297,062.26; cash income, \$133,514.08. In 1888 the assets were \$677,071.19; insurance in force, \$7,927,564.00; surplus, \$51,069.36; cash income, \$275,161.25. The increase during this period was, in assets, \$1,026,079.20 or 151 per cent; in insurance in force, \$5,292,628.00, or 67 per cent; in surplus, \$245,992.90, or 481 per cent; in cash income, \$207,352.83, or 75 per cent.

Mr. Baikie, the Company's president, from his extensive financial experience, extending over 35 years in this city, and as president of leading financial institutions, is well qualified to speak with authority on all matters pertaining to finance. In speaking of the North American Life he demonstrates beyond a doubt the marvelous progress the Company has made by comparing its position with that of the other leading companies, including the giant American institutions, and shows that it now ranks second to none. The new business last year was the largest in the history of the company, and what must be gratifying to its policy-holders is that this business was secured without any increase in the expenses of the company, thus fully demonstrating the claim made, that the company is managed with skill and in the interests of the policy-holders. This claim is further established by the large surplus accumulated for the policy holders, now aggregating the large sum of \$300,060—the ratio of such surplus to the liabilities being ahead of any of the other leading companies. This is a proud boast to be made for a Canadian company and fully confirms the statement of its president, that the North American can do as well for its policy holders as any other company, whether it be large or small. The vice-president, Hon. G. W. Allan, who, as president of leading financial institutions, can certainly speak with authority, fully endorsed all the president had said as to the progress and prosperity of the North American.

The North American is certainly a policy-holders' company and evidently managed to make it such. We therefore look forward confidently to 1894 showing a larger accession of membership than any previous year.

The strong financial position to which the North American Life has attained is in a large measure due to the skill and ability which have been displayed in the direction of its affairs, by its managing director, William McCabe, F.I.A., whose reputation stands high in the profession in Canada and elsewhere, also to the energy and enthusiasm of the company's secretary, L. Goldman, A.I.A.

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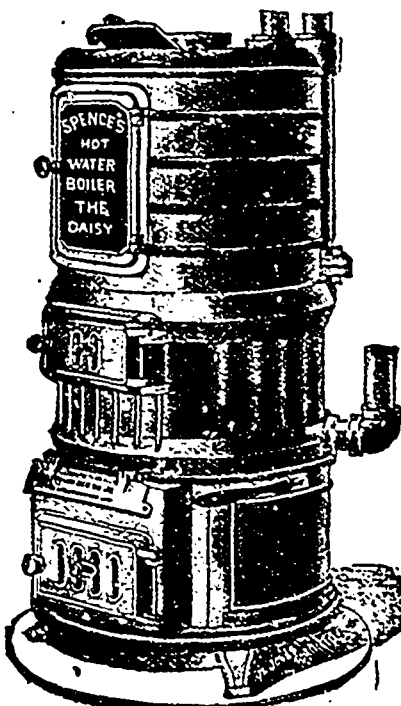


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Births, Marriages and Deaths.

Births.

DAVIDSON—At Collingwood, on May 25th, 1901, the wife of C. B. Davidson, of a son.

Marriages.

CAIRNS—HUMPHREYS—On Wednesday, June 6, at 208 Broadview avenue, by the Rev. J. M. Cameron, James Joseph Cairns, of the P.O. department, Toronto, Ont., to Letitia, youngest daughter of James Humphreys, Newmarket, county Wexford, Ireland.
JOHNSON—McLEOD—At the residence of Mr. Wm. Johnston, Spadina, on Wednesday, 6th June, by the Rev. Geo. G. B. A. Mr. John Johnston, of Thorah, to Miss Isabella McLeod, of Oro.
KATCHPOLY—LACHEUR—On Monday, June 4th, by Rev. E. F. Torrance, at the residence of the bride's father, 281 Reid St., Mr. James A. Katchpoly and Miss Emma Lacheur, all of Peterboro'.
OLIPHANT—ROCKALL—In Toronto, June 6th, by the Rev. Dr. D. McTavish, Norman Mackenzie Oliphant to Frances (Fanny), daughter of Mr. F. Rockall, all of Toronto.

FARNSON—SCOTT—On Thursday, May 31st, at the residence of the bride's mother, Maple Leaf Farm, by the Rev. Walter Amos, of Aurora, assisted by the Rev. J. McP. Scott, of Toronto, Miss Agnes Helen, second daughter of the late Walter Scott, to the Rev. Robert Paterson, of Nepean, Manitoba.

ROBERTSON—MCKENNA—At Stratford, on Wednesday, June 6th, by Rev. M. L. Leitch, W. A. Rutherford, of Toronto, to Margaret, eldest daughter of J. P. McDonald, of Stratford.

SCOTT—TAYLOR—At Poplar Grove Farm, Morris, on May 29th, by Rev. H. Henderson, Auburn, Mr. A. L. Scott of E. Wawanosh, to Miss Grace D. Taylor, Morris.

SPARRS—BALLINGAL—At the residence of the bride's uncle, 14 Russell street, the Rev. David Sparrs, of Innisfail, Alberta, to Margaret N. Ballingal, daughter of the late Thomas Ballingal, Esq., of Stratheden.

Deaths.

CUNNINGHAM—At Toronto, on May 20, 1901, after a long illness, borne with Christian fortitude, Mrs. Jane Ross, beloved wife of Robert W. Cunningham, and second daughter of the late Donald McLean, Esq., aged 75; a resident of Toronto for sixty years, formerly of Glasgow, Scotland.

HOUSTON—In Clinton, on May 25th, 11th Jessie, eldest daughter of Mr. John Houston, Principal of Collegiate Institute, aged 15 years.

Those sending notices for the above column may send with them a list of names of interested friends. Marked copies of the "Review" containing such notice will be sent free to any address in Canada, Toronto excepted.

B B BAD BLOOD CURES

This complaint often arises from Dyspepsia as well as from Constipation, Hereditary Taint, etc. Good blood cannot be made by the Dyspeptic, and Bad Blood is a most prolific source of suffering, causing BOILS, PIMPLES, BLOTCHES, Eruptions, Sores, Skin Diseases, Scrofula, etc. Bismack Blood Purifier really cures bad blood and drives out every vestige of impure matter from a common pimple to the worst scrofulous sore. H. M. Lockwood, of Liverpool, Ont., had 23 Boils in 8 months, but was entirely cured by 3 bottles of B.B.B., and is now strong as a bull. Write to him.

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and comfort in footwear, are invited to inspect our stock of

White Canvas Shoes,

the lightest and coolest for summer wear and the pick of the best factories in the land which we are offering at a reduction of

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53 to 55 KING ST. EAST, TORONTO.

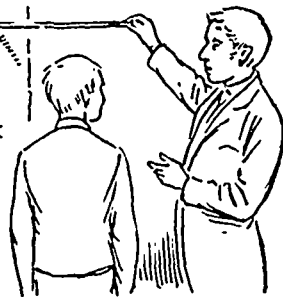
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You may think you can, but can you? Try it! The most interesting and amusing puzzle of the 19th century. Made of good leather and silk stitched. Puns and directions mailed on receipt of 2c.

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Not Up to the Mark—the imitations of Pearl



inc. Not surprising that so great a household help should be so largely imitated; not surprising that these imitations fail; and not surprising that they make still more popular the article on which the fraud is attempted. The merits of Pearl line alone make its sales increase, and the claims of peddlers and unscrupulous grocers that they have "the same as" or "as good as" Pearl line—have placed Pearl line on the top notch.

Beware of Imitations. 332 JAMES PYLE, N. Y.

SOME PERSONS THINK CANCERS

CANNOT BE CURED.

We can give the cures of hundreds who have used Dr. Mason's pleasant home treatment, and we are willing to let them tell for themselves what the remedy has done for them. Send 6 cts. for Dr. Mason's treatise on cancers and tumors.

STOTT & JURY
BOWMANVILLE.

Mention this paper

Spring and Summer

1894 . . .

We take the liberty of announcing the arrival of our Spring and Summer Importations, which upon inspection will be found

Elegant in Design and Extra Choice Quality of Material.

An early visit is respectfully solicited, and we will be pleased to serve you at the very lowest prices consistent with good workmanship.

JAMES ALLISON, MERCHANT TAILOR,
264 YONGE ST., TORONTO.

Dale's Bakery
Cor. Queen and Portland Sts.
BEST QUALITY OF BREAD
Brown Bread. Moderate Price.
White Bread. Delivered Daily.
Full Weight. Try It.

10 CENTS BOTTLE
SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

Meetings of Presbyteries.

- ALGOMA—Little Carleton, Sept. 18th, 7 p.m.
- BRUCE—Paisley, July 10th, at 11 a.m.
- BROCKVILLE—Cardinal, July 9, 1.30 p. m.
- CALGARY—MACLEOD, Alta, September 5th, 8 p.m.
- CHATHAM—St. Andrew's church, Chatham, July 10th, 10 a.m.
- GLENGARRY—Alexandria, July 10th.
- GUELPH—Guelph, St. Andrew's church, July 17th 10.30 a.m.
- HURON—Brucefield, July 10th, 10.30 a.m.
- LINDSAY—Glenora, June 26th
- KAMLOOPS—Enderby, Sept. 11th.
- LONDON—St. Thomas, Knox Church, July 10th.
- MATTLAND—Wingham, July 17th, 11.30 a.m.
- MIRAMICHI—Newcastle, June 25th, 10 a.m.
- MONTREAL—Presbyterian College Montreal, Tuesday, July 10th, 10 a.m.
- PARIS—Ingersoll, July 10th, 11 a.m.
- PETERBOROUGH—St. Andrew's Church, Peterborough, July 3rd, 9 a.m.
- QUEBEC—Sherbrook, August 28th.
- REGINA—Regina, July 11th.
- SAVOKEN—Harriston, July 10th, 10 a.m.
- TORONTO—Toronto, St. Andrew's Church, first Tuesday of every month.
- WHITBY—Bowmanville, St. Paul's July 24th, 10 a.m.
- WINNIPEG—Winnipeg, July 10th.

Coligny College.

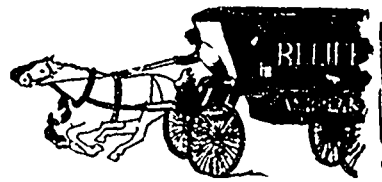
In the year 1889, Coligny College, Ottawa, was purchased, by instruction of the General Assembly, at a cost of \$20,000, the whole of which was borrowed on mortgage upon the property. The design of the Assembly was to establish, in the Capital of the Dominion, a first-class institution in which young women might receive a thorough education, based on decidedly religious principles, at a moderate cost.

The College was opened in September of that year under an able staff of experienced and accomplished teachers. The attendance both of boarders and day scholars has been encouraging and is likely steadily to increase as the real merit of the training and culture given becomes more widely known. In addition to the ordinary branches of an English education, modern languages are taught by resident native French and German teachers, and Music and Fine Arts by teachers from the Royal Academy London, the Leipzig Conservatory, Germany, and a Provincial (Ontario) Medalist in Art. The grounds surrounding the College are extensive. The class rooms are large lofty and well lighted. The bed rooms are carpeted and neatly furnished, and the building generally is believed to be second to none in Canada in point of comfort and general fitness for educational purposes. The home life of the College is that of a happy Christian family, so that parents can with confidence send their daughters there.

The main object of this article, however, is to call the attention of the Church to the fact that the College is seriously embarrassed because of a debt of \$24,000, and to solicit contributions towards the removal of this debt, the interest of which is a heavy annual charge, to meet which there are no funds available. The Church as a whole is responsible for this debt, the property having been purchased by order of the Assembly. Unless this debt is removed there is no reasonable prospect of making ends meet from year to year. The experience of the past has clearly shown this, and, in the name of the Executive, we earnestly appeal for prompt and generous contributions towards this object so that the embarrassment may be removed and the work of the College efficiently prosecuted. Copies of the Annual Circular of the College may be had on application to the Rev. Robt. H. Warden, D. D., Montreal, to whom all contributions should be forwarded.

(Signed) D. H. MACVICAR,
ROBT. H. WARDEN.

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.



PROMPT RELIEF

comes to the woman suffering from any of the painful disorders and derangements peculiar to her sex, if she accepts the help that's offered. Dr. Pierce's Favorite Prescription is the *only* medicine so certain in its effects that it can be *guaranteed*. In every case, if it doesn't benefit or cure, your money is returned.

Beautiful women know how much they owe to good health. If you wish to be beautiful, keep the natural functions of the body in proper state and you'll be healthy.

A train of disorders follows the derangement of the womanly functions. For nervous prostration, excitability, fainting spells, dizziness, spasms, convulsions, or "fits," this remedy relieves and cures.

Take it when you suffer from sleeplessness, backache and bearing-down sensations, for the *prompt relief* it imparts.

The stepping-stone to Consumption — is Catarrh. It don't pay to let it go, when the makers of Dr. Sage's Remedy will give \$500 if they can't effect a permanent cure of your Catarrh.

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THE COOK'S BEST FRIEND
LARGEST SALE IN CANADA.

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be in our city during the summer months when a call on us, we feel certain, would be to your advantage. We carry a full range of Tweeds for Summer Suits as well as a complete assortment of Gentlemen's Furnishings.

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Are you giving your baby cow's milk or any food requiring cow's milk in preparation? Any doctor will tell you that the worst forms of tubercular disease are conveyed through the medium of cow's milk. In this connection **Nestlé's Food** is invaluable, as with the addition of water only it is a safe and entire diet for infants.

A large sample and our book "The Baby" sent on application.

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Cook's Friend
BAKING POWDER

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Buy only McLaren's Genuine Cook's Friend.

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is the most convenient and useful of all modern furniture, indispensable in the sick-room, the tired worker's comfort, the student's "Eldorado"—new, cheap, durable. "Folds like the tents of the Arabs."

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Rates as Follows:

10 lbs per day	\$1.50 per month
15 " " "	2.25 " "
20 " " "	3.00 " "
30 " " "	4.50 " "
40 " " "	6.00 " "
50 " " "	7.50 " "

100 lbs per day \$5.00 per month or 20c per 100 lbs

The only company in the city that has nothing but Pure Ice for domestic purposes in stock.

Dr. S— says: I am of the opinion that the Ice from Grenadier Lake is from a bacteriological stand point of remarkably fine quality, and is fit for any purpose to which ice may be applied.

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" " 23.	Lake Nepegon	" " 15
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" " 17.	Lake Winnipeg	" " 30

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Rates of Passage.—Cabin, \$40, \$50 and \$60 single; \$80, \$90 and \$110 return. Second Cabin, \$30 single and \$65 return. Steerage, \$21.
\$40 single and \$80 return Cabin rates by Lake Nepegon and Lake Winnipeg only.
Special Rates to clergymen and their families. Passages and berths can be secured on application to the Montreal Office or any local Agent. For further information, plans of cabins, &c., apply to H. E. MURRAY, General Manager, 4 Custom House Square, Montreal.

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VIA THE
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OUR STEAMERS

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Ar. Cleveland 7.30 a.m.	Ar. Buffalo 8.30 a.m.

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Connecting with New York Central, Michigan Central Railways and Falls Electric Railway.

Tickets at principal offices. JOHN' FOY, Manager.

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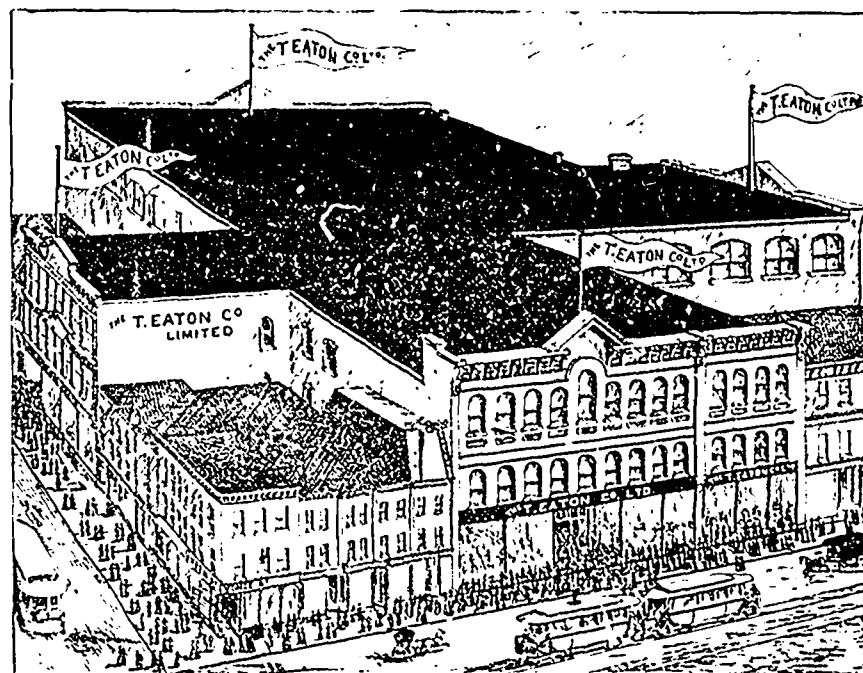
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THIS STORE appeals to shoppers of every circumstance. It deals in merchandise of all kinds that go well together, including **Dry Goods** and **Carpets, Shoes** and **Clothing, Furniture** and **House-furnishings, Books** and **Bicycles.** It represents nearly four acres of selling space, with employees ranging from 750 to 1200, according to the season. It is the most remarkable success in the history of Canadian commerce. Nothing to equal it anywhere in the Dominion.

Trade is growing all the time in this unpretentious building. Each season outstrip the past. The Store is big-facing on four streets—but every inch of room is needed and every dollar's worth of stock is bright and new. Success comes to us as a matter of course. Every condition warrants it.

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We did not make much money at first, but we made a name—got a reputation for fair dealing. People called us obliging. You found us looking to your interests as well as to our own, and we found we could afford it. It paid. We deprecated shop manners; snubbed the independent "take it or leave it" method, and tried to be most generous in liberal dealing. We did ourselves a permanent service by adding hundreds to the daily crowd and thousands to the yearly trade.

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ITS LOW RATE,
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