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Toronto, June 13, 1895.

The General Assembly.

TO one familiar with the constitution of the Presbyterian Church, its simple and popular character will, in no small measure, account for the wide-spread and never-failing interest which the annual meetings of the General Assembly arouse. In no other Church is the same keen interest manifested in the details of its Supreme Court business, and the reason for that fact may be largely attributed to the democratic character of the system of Government which prevails in our Church. It might with truth be claimed that in this the Church has provided an object lesson to the world, which has proved of great advantage in civil affairs. Of course, there are pre-eminently the standards and doctrines of the Church which approve themselves to the membership at large, and which imprint their character on it as a whole, but the principles upon which the Church is constituted have not failed to touch the people in a most remarkable manner.

The Assembly which was opened yesterday at London, Ontario, is not an exception to the rule in having attracted popular attention. Not that there are burning questions in sight, nor great controversies expected but, we believe, the people look forward to the meeting of the Supreme body as to an event in which the welfare of the Church is bound up, and therefore the thoughts and prayers of the people are thus drawn to it.

In reviewing the past year the Assembly will find cause for thankfulness for many mercies. Coming

through a period of unwonted depression, the Church has, on the whole, held her own. There is no department of special effort in which there can be detected the signs of atrophy or retrogression. The funds of some of the Committees have suffered, but not out of proportion to the means of those whose liberality have been conspicuous in former years, and considering the financial strain in the country, a reasonable view will produce satisfaction with the general liberality of the membership, if a comparison with former years be the test. We do not believe that the Church is alive to its duty in the matter of systematic and liberal giving; and the Assembly can well give attention to the subject of "giving." It is to be feared that the general standard is not the Scriptural one, "As the Lord hath prospered you," but the worldly one, "As Fashion allows you."

Foreign Missions will occupy the time of the General Assembly in the usually interesting manner. The Board will present a valuable report which will furnish food for thought and for thankfulness.

Home Missions will naturally receive great attention. The needs of the field were never more pressing nor more evident than now, and the Committee will not look in vain to the Assembly for encouragement and help.

The question of Sabbath Observance has been prominently before the people during the past year, and extraordinary measures have been found necessary to counteract the designs of interested agitators who have made determined onsets on the Sabbath Day. The report of the Sabbath Observance Committee will, in the urgent circumstances which have arisen, be a subject of much interest.

The report on the vacant professorship in Knox College, and the resignation of the veteran professor, Rev. Dr. Gregg, will bring the well-being of the College to the front, and as a diversity of opinion of a somewhat pronounced character prevails, an interesting and animated debate may be expected. It is not improbable that the question of an appointment will be left over.

The Hymnal Committee will encounter keen criticism should the various views which have been ventilated in the press and at the Presbyteries, during the past year, find utterance on the floor of the Assembly. The work of this Committee has been most arduous and it has been conducted earnestly and with manifest ability. An element of importance in the settlement of the question will be that of securing a common hymn book for Great Britain and her colonies. A year or more could be well conceded, if time were to bring about uniformity. It is to be hoped there will be no haste, and that this great question will receive serious and deliberate consideration.

In meeting at London, the Assembly will be surrounded with mementoes of the important pioneer work

done by the Church in Western Ontario. There will be many present whose memories can carry them back to former years when the wooden structure did duty for the handsome stone edifice, and the struggling mission station for the now prosperous congregation. The advance of the Church has kept pace with the development and needs of the country and therein has proved the breadth of view and the strength of purpose which characterized the revered fathers of the Church in these parts, as in every country and colony in which Presbyterianism has planted her imperial foot.

Sabbath Observance.

No subject of direct church work is of more pressing importance at the present moment, nor deserves the attention of the General Assembly more, than that of Sabbath Observance. This is not a hackneyed subject, nor one the church can afford to relegate to the formality of bare resolutions. A comprehensive line of policy ought to be adopted and steps should be taken to arouse the interest of the whole church in the question as it has never been aroused before. Seldom, if ever, have the efforts put forth by the enemies of the Lord's Day been more daring, unscrupulous and persistent. And the attack is all along the line. No country seems to have escaped from the agitation which is carried on in favor of destroying the sacredness and the peace of the Sabbath Day. The following summarized extract from the report of the Committee of the Presbyterian Church in the United States shows how the question is regarded, there and the reports of the churches throughout Protestant Christendom afford similar examples: "The antagonistic forces which tend to undermine the American Sabbath, both as a civil and religious institution, are insidious and active. Vigorous and organized attempts are being made to destroy the legal and moral safeguards of this sacred day. A secularizing Sunday literature invades our homes; Sunday traffic, Sunday excursions, Sunday concerts, Sunday social entertainments and Sunday travelling for gain or pleasure in many places prevail. There is an alarming disposition to attack the sacred character of the day, and to regard its observance on religious grounds as an indication of a narrow and Pharisaic spirit. Even among professing Christians there are those who, while admitting that the physical, domestic and industrial interests of the people require the maintenance of the weekly rest day, do not seem to appreciate its religious obligations. The present situation is serious—demanding the immediate consideration of the patriot, the philanthropist and the Christian. This is not a time for depression or inaction. The Sabbath is a sacred trust committed to our hands. It is the foundation of national prosperity, the safeguard of social order as well as of religious blessings, the friend of the wage-earner, and the visible sign of a Christian civilization. We are commissioned to defend this institution against all its foes, and to exemplify its spiritual significance by a consistent life."

As indicating how this situation has been met during the past year the Committee report evidences of increased and growing interest in a due observance of the Sabbath: "Movements are in progress in many cities looking toward the enforcement of Sunday laws. Ministers are preaching on Sabbath Observance, and

attention is called to it in homes and Sabbath schools. Young People's Societies have taken a marked interest in the different aspects of the question; the religious press has been pronounced in advocating Sabbath sentiment; Sabbath associations have been exerting a wide influence for good, and the Christian pulpit—delivering messages of truth on the divine obligation of the Sabbath—has accomplished much in awaking the public conscience."

The Vacant Professorship.

The Presbyteries have sent up nominations and suggestions in the matter of the Knox College vacancy. The suggestions are more important than some of the nominations. The feeling is very pronounced that more time than has been available is requisite for the due disposal of the question. Should Dr. Gregg's resignation be accepted, as doubtless it will, the suggestion that the College work be re-arranged comes with peculiar force and ought to prevail. The letter published on behalf of the Alumni in our issue of the 6th inst., and because of the importance of which, and coming as it does from the Alumni of the College we republish in this issue, places the question in striking light, and leaves no argument for an immediate appointment. Delay would admit of the proposals for re-casting the duties of the professors, being carefully and patiently discussed and the best possible conclusion being arrived at. It cannot be said that the advantage of settling the matter at once would compensate for the obvious disadvantages of a wrong selection, the results of which might imperil the future of an institution which holds a most cherished place in the estimation of the Church.

Aged and Infirm Ministers' Fund.

If there is one scheme standing out as an evidence of the Benevolent character of the Church of Christ, it is this Fund for providing a comfortable ending to a life of toil in the Master's service, often in spirit among the least of the brethren it is to the aged minister a joy and comfort to know that *He* says "In as much as ye did it unto one of these ye did it unto me." Whether the Church can claim the honor yet of filling up the requirement of the Head of the Church, we are not quite ready to allow, for at best the annuity promised is too small, but we frankly admit, and rejoice in admitting, that great advance has been made during the last few years; the report of the year just closed shews that the annuitants have received more than was anticipated a few weeks ago. Not only has the drawback of last year been made up but the annuities for the year have been paid in full on the modified rule on which the Committee has been working for three years. It is, however, to be noted that while the Committee commenced the year with a good working balance, they report its close with a very much smaller amount to credit.

Besides the number of annuities is increasing: this means a decided necessity for increased congregational collections, what we find, however, is that these have been decreasing of late, and the increased ability of the Committee to pay is due to the result of the effort for the Endowment Fund. The Convener has given much valuable attention to the scheme, and the Secretary, Mr. Burns, has with Presbyterian perseverance, and

sometimes in the face of considerable discouragement, kept the work agoing, until the Endowment is now no longer a problem: time and patience will both be necessary to give the final touches of success, but success is sure to come.

The method of collections, the same as pursued in the case of the Endowment fund of Knox College; which was exceptionally successful, is applied to the Aged Ministers Fund, and experience has shown that it is better to pursue a plan which secures that which is promised, than rush through large subscription lists with no adequate means of collection.

The state of the Endowment Fund shews that the subscribed capital is \$140,819,61 with a paid up capital of \$122,384,91 and if you add what is now practically on hand from the Wright bequest, the subscribed capital will be over \$148,819 and a cash capital of over \$130,000—May this year be one of unwonted prosperity for the Aged Ministers Fund.

Foreign Missions.

In Foreign Missions, the year just closed, of which a report will be presented to the General Assembly, has had its sorrows and anxieties as well as encouragements. It is fresh in the memory of the Church that a few months ago a cablegram announced the death of Mrs. Malcolm and Miss Lucinda Graham M.D., which intelligence sent a thrill of pain to the hearts of thousands, especially of the smaller circle who personally knew the worth of these excellent missionaries.

The Honan Mission was further weakened by the affliction and return of Rev. J. Fraser Smith M.D., whose services in the past have been invaluable, and who will yet it is hoped be permitted to take his place in the ranks of that faithful and heroic band. The war cloud, has also had its depressing effect. In Honan, however no disturbances took place, and it was expected that peace would have been restored without any serious injury to either of our missions, but in the last days these expectations have been disappointed by the serious uprisings in Formosa. How far the property of the mission and the native church has been affected remains to be seen. Let us hope that the results will be less serious than our fears, and that in the end the Church in Formosa, will be the gainer, by an escape from the corruptions of Chinese officialism, into the more constitutional and progressive regime of the Japanese Empire. If the General Assembly should carry out the recommendation of the Foreign Mission Committee, our Jewish Mission in Haifa, Palestine, will be closed and Dr. Webster transferred to the Syrian Protestant College in Beirut. It will be a disappointment to many should we not have a Mission in Palestine, after so many years of advocacy, and yet it is all important that with so great a work to do, there should be the strictest economy in the expenditure of money and men, and that overlapping at every point should be avoided.

It will be to the Assembly a satisfaction to have such favorable financial statements, from the different Committees, and yet it is to be regretted that there is an annual appeal towards the close of the financial year in order to avoid a threatening deficit. Better organization—more systematic and conscientious giving on the part of our congregations, providing an ample and perennial supply, is the ideal, not yet reached

in the administration of any of our churches. That can only be reached by the development of a higher tide of spiritual life through the regular ministrations of the pulpit. The sooner that is attained the better for all concerned. It is a satisfaction to the whole Church that the Foreign Mission has appointed additional workers to both India and Honan. The growth of the work, and the applications of so many of our young men, are providential calls to which the Church must give heed. Not to do so would be a refusal to reap the harvest from our own labors and, what is more serious a refusal to listen to the call of the Holy Spirit's voice, as He speaks through the spiritual instincts of the young men in training in the Colleges of the land—Woe be to the Church should the still small voice be silenced.

We trust this Assembly will surpass all others in the successful transaction of business, and especially, in the impulse imparted to all the Church's work at home or abroad.

An Urgent Call.

The Church has long been praying for open doors among the heathen. But too often when God has opened doors, the Church has failed to supply the men and the means to enter them, and sometimes the doors thus widely opened have swung too again, and the opportunity has been lost. This seems like a mockery of God, and the Church should either cease asking for open doors, or bestir itself to enter them when the prayer is answered.

The last word from India is, in a letter from Mr. Russell, that a very wide door has been opened for work among the Bheels, the aboriginal people numbering from half a million upwards within our field, among whom we have so long been vainly wishing to plant a Missionary. The special urgency now is, that if we do not at once enter this widely opened door it is likely very soon to close so that we may never again have the opportunity.

The Foreign Mission Committee have just sanctioned the planting of a new station at Dhar, and the question now is, whether they will feel warranted with the funds at present in their hands to undertake the planting of an additional station. Nor is the abandonment of Dhar to be thought of. There also, the circumstances are such that if we do not now enter, we are likely long to regret it. The only other course is to put forth special effort to raise necessary funds for the planting of both stations.

Who, of the Lord's stewards will in this call recognize His voice? What is there in our personal expenditure that we can better do without, than the Bheels can do without the knowledge of Christ. They are a simple, densely ignorant people, as yet only partially Hinduised, and very much depends upon our beginning to work among them before they have more to unlearn. One gentleman has offered \$200 to help in meeting this emergency. Will others please communicate at once, either with Rev. J. Fraser Campbell, or with the Secretary of the Foreign Mission Committee while the General Assembly is in session in London.

Rev. Dr. Middle- In the last number of the PRESBY-
MISS' ARTICLES. TERIAN REVIEW was published an
article by Rev. Dr. Middlemiss on the subject "Follow-

ing on to know the Lord." The article should have appeared as a supplement to that by the same author which is published this week. The article taken in this amended order will preserve the proper sequence.

The Minister's Trap.

It is easily possible to entertain at the one time, principles utterly at variance with each other. One may believe in the truth of christianity and be an advocate of principals fundamentally opposed to christianity. Materialism is thoroughly inconsistent with religion of any and every kind. Yet there have been those who believed in the supernatural and at the same time were advocates of the principles of materialism. Priestly was avowedly a materialist. He nevertheless attained sufficient faith in the supernatural to continue, to the last a Unitarian. Hartley derived all knowledge from sensation and defined sensation to be the result of vibrations in the nervous system. Yet throughout his lifetime he accepted the fundamental truths of christianity. These and similar instances go to show that in the one mind there may lie, side by side, principles thoroughly opposed to each other.

It was this that a certain Reviewer had in mind when he described Benjamin Kidd's famous publication: "Social Evolution," as the ministers trap, the not very complementary title implied that the work, while of such a character as will commend it to the christian minister and to christian people generally, involves principles thoroughly antagonistic to christianity. This doubtless is a grave charge. The question how ever is, can the charge be sustained.

A cursory reading of the book will discover that the author does not write as an advocate of christianity. It will also discover that he does not write as an opponent. His purpose is purely scientific. He writes in the interest of social science. Consequently he limits his investigation to the varied social phenomena that present themselves.

In dealing with social phenomena, however, the author discovers, as every observer will discover, that in every age religion is of the most prominent constituents of social phenomena. He also discovers that in western civilization, christianity is one of the most prominent constituents. This makes it necessary to examine in their social bearings religion in general and christianity in particular. It is while conducting this examination that the author gives his estimate of christianity.

What the author thinks of christianity may be summed up in three statements. It may be said first of all that he regards christianity as the life of Western Civilization, the evolving force that in the course of the centuries developed western civilization out of primitive barbarism. He admits that other forces have done something to produce modern civilization. He claims however that christianity is by far the most effective of these forces and without which western civilization could not have been produced.

Another position that he holds is that christianity has produced this result in virtue of its ethical system. The ethics of christianity are, as he says, altruistic. Christianity is, therefore, a strong altruistic force. At the beginning of our era it introduced into history a mighty altruistic force. By virtue of this force christianity has in the course of the ages transformed primitive barbarism into modern civilization. It abolished slavery. It has secured political equality. It will secure "equality of opportunity." All this it has done and will do because of the distinctively altruistic character of its ethics.

The third position that he may be said to hold is that the altruistic ethics of christianity are such a mighty elevating force because they are sanctioned by

a supernatural religion. Christian ethics he holds have their root in a supernatural religion. It is because of this, he contends, they have been able to produce so great and so happy a result. There are those who say that christian ethics would have produced western society without the sanction of a supernatural religion. The author examines this view coming to the conclusion that it is altogether false, that christian ethics would be largely powerless to produce such a result were it not that christianity is a supernatural religion.

These three positions sum up what the author positively teaches in regard to christianity. With each of these the orthodox believer will cordially agree. Indeed these are some of the positions which the church persistently claims for christianity. And the devout christian can hardly fail after reading the book, to be abundantly thankful that such a powerful and persuasive advocate has been found to plead these claims in its behalf, and the fact that the author pursues the course of his argument in a spirit thoroughly independent without prejudice or prepossession will only go to intensify this feeling.

There are other views evidently held by the author which the devout believer can hardly accept; some indeed which he must decidedly reject. For instance it would seem that while the author makes so much of the supernatural character of christianity it is with him a matter of indifference whether the supernatural be objectively valid or not. It is true that as a scientist dealing with social development, what he has to consider is the evolving power of the idea of the supernatural lodged in mind and heart. As he says himself: "The question is not whether any section of persons however learned is of opinion that these beliefs are without foundation in reason, but, whether religious systems have a function to discharge in society." It is also true however, that unless the idea of the supernatural were objectively valid it would cease to be an elevating and evolving force. The author should therefore have made it sufficiently distinct to subdue all suspicion that with him supernatural religion was not only subjectively but also objectively valid. If he had said distinctly that it was not objectively valid every orthodox believer would immediately part company with him. The complaint made is that he seems to regard the subjective validity as the only important matter and consequently that he does not inform the reader what his view is, in reference to the objective validity. He would almost make the reader suppose that he maintained the objective validity of the religions of Greece and Rome as much as he did that of Christianity.

The book certainly contains very defective views in regard to the relation of religion and reason. He definitely holds that reason cannot justify belief in the supernatural. He believes that the idea of the supernatural will always exercise a large elevating influence over the race. Somehow the idea has taken possession of our human nature and it will always hold possession. He denies however that it can be shown that there is a real supernatural corresponding to the idea. In other words christianity doubtless is what it is said to be. This however cannot be proved. In this view no orthodox believer can follow the author. Such a view is altogether antagonistic to christianity. The intelligent christian will unhesitatingly admit that the truth of christianity cannot be established with mathematical certainty. He will however most emphatically claim that its truth can be established with moral certainty, in other words, that the evidence advanced is of such a character that reason will justify faith in christianity as a supernatural religion. The church has always made this claim and must continue to make it. To admit that reason cannot justify belief in the supernatural is to admit what, if true, would ultimately overthrow christianity.

It would thus seem as if there was truth in the charge implied in the phrase: "Minister's Trap."

THE GENERAL ASSEMBLY.

The Meeting at London, Ont.—St. Andrew's Church and its Pastors—Sermon by the Moderator—Synopsis of Reports by Standing Committees.

LONDON, ONT., June 11th, 1895.

Fathers and brethren have been arriving to-day for the meeting of the Assembly which will open in St. Andrew's Church to-morrow. They are being accorded a kindly welcome as was to have been expected in this centre of loyal Presbyterianism. The friends are doing everything possible to meet the comfort of the Commissioners and when the sederunts are in full swing and the pressure of business felt, the provisions made for the convenience of committees, and others will be realized.

A word about the place of meeting and the pastors of St. Andrew's Church may not be out of place here.

ST. ANDREW'S CHURCH, LONDON.

The congregation of St. Andrew's London, was organized as a Mission Station in the year 1841, under the care of Rev. Donald McKenzie of Zora.

The present site was selected, and the corner stone was laid with Masonic honors on Oct. 12th, 1842, for a frame edifice 60x45. The building was completed and opened for public worship in Sept., 1843. The first Communion was dispensed to the congregation by Rev. D. McKenzie of Zora, assisted by Rev. Duncan McMillan of Williams, on the first Sabbath of November, 1843.

The congregation continued as a Mission Station under the care of Rev. D. McKenzie of Zora, until the year 1850, when they called their first pastor, Rev. John Scott, who was ordained and inducted by the Presbytery of Hamilton on the 10th day of Oct. 1850.

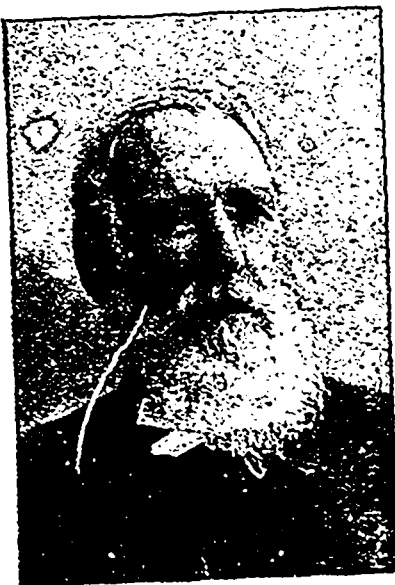
Under Mr. Scott's ministration (25 years) the congregation advanced steadily, and in 1867-8 it was found necessary to build the present handsome and commodious brick edifice, with a seating capacity of 1500. A handsome manse was also erected at this time on the church property. The church property is one of the finest in Canada; both the church and manse are surrounded by extensive grounds situated on the corner of Queen's Ave and Waterloo St., the grounds of the church, indeed, form a small park in one of the most pleasant parts of the city.

In April, 1875, the Rev. John Scott resigned his position as pastor of St. Andrew's, and in December of the same year a call was extended to Rev. J. Allister Murray, of Lindsay. This call was accepted, and Rev. Mr. Murray was inducted on 29th Dec. 1875. The congregation continued to grow under Mr. Murray's pastorate until at the time of his death—last October—the membership had reached over 700, and the church property, being one of the finest in Canada, almost free from debt.

After the Rev. Mr. Murray's death in October, the congregation unanimously extended a call to the Rev. Robert Johnston of Lindsay, which was accepted, and Mr Johnston was inducted into the pastorate on the 12th day of April, 1895. The congregation is very enthusiastic over their present talented pastor, and large results are looked for from his labors.

REV. JOHN SCOTT, D.D.

The first pastor of St. Andrew's church, London, was Rev. John Scott, now the venerable Dr. Scott of Hamilton.



REV. JOHN SCOTT, D.D.

named had not up to this time ever had a settled pastor. St. John's, Quebec, had been rendered vacant by the removal of Rev. Mr. Lumsden to Scotland, and Knox church, Hamilton, had been made vacant by the death of Rev. Mr. Robb.

His services to the church have been many and valuable, and his connection with London will ever be held in grateful remembrance. Dr. Scott is a graduate of Knox College, where he completed his studies in the spring of 1849. He had served as a student missionary for eighteen months, a portion of which time he labored at Port Dover and the adjoining stations of Simcoe, Victoria and Jarvis, all of which for many years have been separate pastoral charges. He, also, as student missionary supplied the pulpits of St. John's (now Chalmers) church, Quebec, Knox Church, Hamilton and St. Andrew's, London. The last

In October of 1850 Mr. Scott was ordained and inducted as minister of St. Andrew's church, London, in which position he continued for twenty-four and a half years, during which period the congregation became one of the most important, in many respects, in Western Ontario. In 1876 he removed to North Bruce, where for two years he ministered to that congregation alone, but on the resignation of Rev. D. Fraser, of St. Andrew's church, Saugeen, the two charges were united and Dr. Scott became minister of the united charge. Since his retirement from the active ministry he has resided in Hamilton, Ont., enjoying the quiet which crowns a well spent and honored life, and the affection of a circle of devoted friends.

REV. JAMES ALLISTER MURRAY.

Rev. James Allister Murray, pastor of St. Andrew's church, London, was born at Big Meadows, Roger Hill, Pictou Co., N.S.



REV. JAMES ALLISTER MURRAY.

His father was a Scottish Highlander from Sutherlandshire, and his mother a native of the parish of Hunbie. His parents emigrated from Edinburgh to Nova Scotia early in the present century. Mr. M. had the claims of the Christian ministry early impressed upon his mind by his parents and his early education was directed accordingly. He studied for some three years at the Grammar School in Tatamagouche under the able superintendence of the late John Currie, famous as an expert of teaching. Afterwards he studied at the Pictou Academy and after teaching at Salt Springs Pictou Co. for three years, entered the

Presbyterian College at West River, Pictou, where he took a full course and after an extra session at the Free Church College, Halifax, was licensed to preach in 1857 by the Presbytery of P.E.I. Before entering on the ministry he taught with success for three years the Grammar School in Up. Musquodoboit. After laboring for a short time in the Home Mission field he received almost simultaneously four calls to important charges, viz., Newport, Matland, Economy and Annapolis. In 1857 he was ordained pastor of the Presbyterian Church in Annapolis Royal and after three years successful labor there he accepted a call to St. Luke's church, Bathurst, N.B., in connection with the Church in Scotland. He subsequently removed to Ontario and accepted a call to St. Andrew's church, Mt. Forest.

REV. ROBERT MCL. JOHNSTON, B.A., B.D.

The pulpit of St. Andrew's Church in which the General Assembly is being held, is ably tilled by Rev. Robert McL. Johnston, B.A., B.D.



REV. ROBERT MCL. JOHNSTON, B.A., B.D.

Although young in the ministry few names in the Canadian Church are more widely or favorably known than that of Mr. Johnston. It is but twelve years since in 1883 he matriculated as a freshman into McGill University. His career as a student both in this seat of learning and afterwards in the Montreal Theological College was a specially brilliant one. The winning of prizes was to him a familiar experience and a distinction not difficult of attainment.

From both of these institutions he holds gold medals for highest excellency in the departments to which he gave special attention, but unlike many who have attempted similar eminence he came forth from college halls not only with a well-stored mind, but with a sound body for the mind to dwell in.

Mr. Johnston's first pastorate was Lindsay, where for six years he labored with a success and a degree of acceptance which it is given few men to enjoy. The weekly prayer meeting under his charge was one of the most largely attended in Canada, and another evidence of his efficiency in developing spiritual life in the congregation was the very marked and constantly increasing liberality of the people in contributing to the schemes of the Church. Besides his deep devotion and consecrated character Mr. Johnston presents a commanding and magnetic personality, and during his stay at Lindsay many and tempting offers came to him from the best vacancies throughout the Church. - Ecclesiastically speaking he has been a much coveted man. His attachment to his first charge, however, and his conviction that he had still a work to do there led him to decline pressing overtures from Stratford, Toronto, Ottawa and other places, but a unanimous and enthusiastic call having been tendered him by St. Andrew's congregation of London a few months ago, he saw it his duty to accept, and is now their much loved and much admired pastor.

Mr. Johnston was honored by last year's Assembly, held at St. John, N.B., in being chosen as Assembly Preacher, and to say that he occupies a front rank among Canadian pulpit orators is a claim readily conceded by all who have heard him, and especially by those who have sat under his ministry. In him are combined many elements of power. For one thing he is an ardent and confirmed lover of the old Gospel, and while conversant with all the different phrases of so called advanced thought he pleads earnestly and continuously for the "Faith once delivered to the Saints." His grasp of evangelical truth is strong and clear and his devotion to it unbending.

When he stands up to preach all his intensity of conviction is at once recognized, and it gives him a hold upon his hearers that is decidedly unique. In delivery he is powerful and impressive. The whole man preaches, eyes and face and features, and arms and body, and at times both preacher and hearers are carried away by the passion of eloquence. His style of presenting truth is graphic, - one might also say pictorial. He deals little in vague generalization or dreamy abstraction, but brings his utterances down to relations which are concrete and practical. While by no means an anecdotal preacher he is apt at illustration making you see what he sees, and giving to his thought a body and visible outline which marks the man of gifted imagination. In short Mr. Johnston is a man of rare endowments for the work of the ministry. Physically, intellectually, emotionally and spiritually he has a first class outfit for his sacred calling, and thus far he has proved himself a "workman that needeth not to be ashamed." By his attractive personality and strong pulpit power he has already gained a hold upon the people of London that only an exceptional man can do, and in the event of life and health being spared, one may confidently predict for him a ministry of rich blessing.

The Moderator's Sermon.

OUR MARCHING ORDER.

TEXT. - "Go Forward." - Exodus iv. 15. I. The circumstances under which these words were uttered are known to all. The children of Israel were on the beach with the sea in front, the foe behind and the lofty hills on either hand. It was there and then they were ordered to go forward and face obstacles and difficulties insurmountable by mere human effort. There must be divine interposition or all perish.

It is not my purpose to draw a parallel between them and the Israel of the present, but reverently to lift up the command of the Lord, who never changes, and apply it to our own lives. God most emphatically commands Christians, as individuals and as united bodies, to go forward in the Christian life.

When we endeavor to obey his command, obstacles great and numerous, confront us, not only at the outset, but all along the journey. It is a waste of time and energy to be combating those of the past. We must look the world in the face and recognize our present perils, foes, fears, difficulties, dangers and delays. In doing this we see, -

(1) *That the Present is a Researchful Age* - Mountains were scaled, continents traversed, oceans sailed and depths explored to unravel nature's hidden stores. Books are ransacked with lancet ready for use at every page, and the book of books is on the dissecting table under the microscopic gaze of critics both higher and highest. But alas! The scurrilous and venomous attacks of some manifest their incapacity to execute with justice the self-imposed task. Time, space, mind, matter, and life are all, all absorbing the eager attention of hard wrought students of nature and ethics. Nothing is left unturned, untouched and unexplored. Side by side with the struggle for life, there is a greater struggle to know life. We hear the sound of earth delving, water dredging, stone-breaking and microbe examining; yet that wonderful potency, life, which surely crept into this earth in ages past, remains, without the Bible, as inscrutable and as inexplicable as the unknown and unknowable.

These researches give a sort of expectancy to human minds as if dimly foreseeing a something new to replace the old revelation and all that pertains to it.

In the midst of all, humility, and not pride, should have possession of the workers who shout aloud that a law has been discovered to account for all forms and changes in nature. Evolution is that law. We, fathers and brethren, are commanded by the Law-giver to go forward as Christians proclaiming with unwavering, unswerving and unflinching fidelity the great Law-maker at the back of life, of man, of the universe.

(2) *It is a Speculative Age* - Whilst researches are being made, there seems no great trouble in accounting for the mysteries whereby we are surrounded. Speculation is rife and theory rampant. They are thrown upon mankind with a coolness quite astounding, seeing that the ground is an over-shifting one, that true workers begin to-morrow morning where they leave off to-night. We are told that there were great tides and rapid rotation of the earth during early geological eras; that sun spots are connected with magnetic disturbances; that various causes can be assigned for the glacial period; that there is a substance or medium called ether pervading the universe, that the Aryans belong to Asia, and with equal confidence that they are indigenous to Europe. We are presented with half a dozen theories regarding the movements of glaciers, we are given a theory of hunger, we are assured that there can be, and that there cannot be, thought without language, we are supplied with theories respecting the origin of meteors, and we are furnished with speculations as to the cause of light emitted by animals in the oceans; and then speculations are thrust upon us touching the body, the soul, the Creator, the Redeemer. Thus in the midst of the speculations of men, the Church of God is to advance, meeting these hindrances at every step.

(3) *This is a Doubting Age* - It naturally follows from the last mentioned attitude of men's minds. There is doubt spread abroad whereby men become indifferent to everything invisible and eternal. Doubt is cast on the existence of heaven and Almighty God. Men doubt Moses, doubt David, doubt Isaiah, doubt Malachi, doubt Matthew, doubt John, doubt Jesus of Nazareth, doubt their own souls; and doubt the creative and administrative power of the eternal God. Thus its cold and withering blasts blow over the young in the Church and chill them; over the aged and stun them, over the weak and destroy them. Still the Church marches on, holding up, high as Heaven's heights, before a doubting world, the banner inscribed, "Thus saith the Lord."

(4) *This is a Rushing Age* - By day and by night steamers whistle, trains rumble and electric wheels roll through our streets. There is a rush in business, shops, factories, and ever in domestic circles. There is a sharp, keen, even bitter, competition in every business department throughout the land. The telephone calls up in the twinkling of an eye, some one miles distant; replies must be sent with equal haste, and thus the mind is kept in an excitable expectant state. The nervous system of man is strained in this pre-eminently fast, rushing and hurrying age. Insane asylums are alarmingly full of inmates who are more or less deranged by this soul and body trying rush of humanity. What is the result? That little time is left, or, at all events, given to Christ's kingdom upon earth.

(5) *It is a Worldly Age* - As one meditates upon the all-absorbing tendencies of the people after pleasure, wealth and money, without any care or thought for their never-dying souls, he is awed at the weakness of our race. To attain an object, crimes are planned and perpetrated in this very Christian Canada, that are a disgrace to a nation, and show morbid minds under the tremendous grasp of this world and its perishing wealth. Name, honor, relatives, friends, and eternal life are all sacrificed in the acquisition of mammon: whilst even in villages and country districts, many indulged in questionable amusements, which dampen Christian ardor, Christian zeal and Christian love. What do people mean by playing progressive euchre in this land of Churches and Gospel privileges? Social life, as it exists in far too many quarters, is deadening, demoralizing, damning, and most assuredly stands as a barrier to the onward march of the Christian Church.

We have no sympathy, however, with those would-be holy and select few who segregate themselves from Christ's army, and who endeavor to keep out this worldly spirit by artificial defences, for these tendencies are in our homes, churches and everywhere; and no standing aloof from the rest in the cause of Christ can either remove or eradicate these evils, whilst such an attitude grows into spiritual pride and pharisaical hypocrisy. We want men and women who stand on Christian principles, sensible and helpful, vigorous and hopeful, rather than the little carping of "Do not this," "Do not that."

All these obstructions must be encountered; some suggest that aid be secured from other religions, such as Confucianism, Buddhism and Taoism. It does not manifest good judgment of human nature to regard these as devoid of all truth and morality, for man was made in God's image, and wherever found he still retains clear marks of his Creator. Canadian students are this day studying the classics of Grecian and Roman idolaters, and Chinese literati never cease instilling into youthful minds the moral sayings of their great sage. But I listened to dissertations by aborigines in Formosa, though not so beautifully expressed, that actually embodied the substance of the fifth, sixth, seventh, eighth, ninth and tenth commandments. To know these human emanations, and frankly acknowledge the good in them, is manly, noble and Christian, but when we are asked to stoop down and borrow, as if in need of additions, we calmly, coolly, yet indignantly, refuse to compromise one chapter, one verse, one line, or one word of Holy Writ - refuse to place divinity on a level with humanity. To demand this of us reminds me of the Chinaman who brought three rusty tooth-pincers to sell. "One," said he, "is for the front, the second for the middle and the third for the back teeth." But I answered, "these three are for the lower, have you any for the upper teeth?" He stared. I showed him bright, shining steel forceps for upper and lower, right and left, front and back, sound and decayed - one perfect set, nothing wanting, complete in every particular. He disappeared. Thus I regard the three religions of China as the three old pincers, and the full set of American

make as the Christian's Bible, which "complete, complete," "complete perfection," as Milton would say; complete, perfect, to guide the eternal destinies of man. To that armory we resort for weapons, offensive and defensive.

If Notwithstanding all the obstacles in the way, we must go forward.

(1) Possessing the highest power in the universe. In my study room, I was examining vegetable mould with a lens, then with a student's microscope but the examination was unsatisfactory. I had to use the highest power in the compound microscope. Then were brought into view things unseen, unknown, unrecognized before. Now the Holy Ghost is referred to from Genesis to Revelation, and that as a person, equal to the Father and Son in power and glory. He is represented as living, quickening, teaching, reproving, helping and sanctifying. He revealed the Bible, and He alone can manifest its truths. "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come" (John 16:13). He alone can bestow the needed strength for Christians to hold on their way. "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). And, wonderful glorious truth! He dwells *within* His people. *Within, within!* "And I will put my spirit within you" (Ezek 36:27). "Know ye not that your body is the temple of the Holy Ghost which is in you" (1 Cor. 6:19). "And they were all filled with the Holy Ghost" (Acts 2:4); "Be filled with the Spirit" (Ephes. 5:18); "Even the Spirit of truth; Whom the world cannot receive because it seeth Him not, neither knoweth Him but ye know Him, for He dwelleth with you and shall be in you" (John 14:17); "Tarry ye in the City of Jerusalem, until ye be endued with power from on high" (Luke 24:49); "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14); "Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation and uphold me with Thy free Spirit" (Ps. 51:11 and 12).

This was the Almighty power that rolled back the dark clouds of chaotic worlds, and brought order, beauty and life upon our globe—the power that upheld the saints of old from the first that scaled heavens heights, to the last one ere Jesus of Nazareth suffered on Calvary for sinners—the power that gave the Christian Church, from Pentecost till the present moment martyrs and confessors, stalwart and vigorous men, ready to suffer, bleed and die for the faith. And it is the power that will sustain Zion's children down the ages to come, until the bursting of flames and crashing of world's announces new heavens and new earth; and there, too, He will be the Almighty power executing all these changes. Yes! Mark it well. As the Buddhist priest bears marks on his head, let us burn down deep in our hearts; and announce it in every laboratory, ring it in every scientific ear, tell it around the globe, that, whatever forces of nature may yet be discovered, whatever strides may yet be made, as in the last fifty years wherein there have been unfolded and utilized steam, electric currents, compressed air and now acetylene whatever triumphs await laborious researches, the highest power, the highest power in the world and universe will continue to be, as millions of ages roll along, the power of the Holy Ghost. Let every one who speculates divest himself forever of the thought that this power can ever be dispensed with or superseded.

When Christ was on earth, He displayed His almighty power over the realms of nature and regions of death. We should never forget, however, that there is as omnipotent and divine power in the Christian Church this day in this place. To be thoroughly Biblical, and thoroughly symmetrical as Christians, we are bound to appropriate in faith and practice, the work of God the Father, God the Son, and God the Holy Ghost, in the salvation of sinners. There should be great vigilance lest, through *habit* we allow the work of the first and second to overshadow and eclipse that of the third person. Several heresies, of which "sinless perfection" might be taken as an instance, have sprung up through failure to recognize the significance of the work of the three Persons, respectively, in the glorious Trinity.

Strange perversion that men should lean on powers that cannot support, succor and save them, that grasp ripples and miss the life-boat. The true position of the Holy Ghost is indeed recognized in creeds and addresses; still, there is cause for anxiety that, in daily and practical life, His great work in the scheme of redemption is more or less ignored and relegated to ethereal realms; as notice, in the Hymnal of the Presbyterian Church in Canada there are three hundred and forty-nine hymns, and, out of these, only 19 bearing upon the word and work of the Holy Spirit.

It must be acknowledged that this Biblical and glorious doctrine of the indwelling of the Holy Ghost is not sufficiently meditated and acted upon. No one can ponder over the Apostolic Church without being deeply impressed with the prominence and importance of this power in Christian progress. Do we long for an awakening of the Church? Do we pray for a shaking of the dry bones? Do we thirst for times of refreshing in our land? Then let us wait on God for the Holy Ghost. Let the attitude of the Psalmist be ours—

"I wait for God, my soul doth wait,
My hope is in his word;
More than they that for morning watch,
My soul waits for the Lord."

(Psalm 130:5)

Christ commanded his disciples that "they should not depart from Jerusalem, but wait for the promise of the Father, which,

saith He, ye have heard of Me." (Acts 1:4).

Would we know his personal work? Let each individual believer have faith in the indwelling of the Holy Ghost; realize that He is a temple of the Divine Person, and surrender himself to His holy influence. Nothing has such a power in producing a holy life, as the thought that this Divine Spirit of God is within one. The person then says, "I dare not be indifferent, dare not revel in sin, dare not forget the eternal God and will not grieve this Divine person who is illuminating and sanctifying my soul." If men would only rise to this level, piles of machinery would be stored away in the back yard. Ministers full of the Holy Ghost! Elders full of the Holy Ghost! Deacons full of the Holy Ghost! Members full of the Holy Ghost! And note this, *choirs* full of the Holy Ghost! What congregations! Why, if hearts would melt, scolding lips relent, and prodigals return to join the sacramental host in the march forward. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:10).

(2) Thus, aided by the highest power, we should go forward developing the Christian graces. The Holy Ghost begins the work by starting a new life, and he continues it to the end the same, during quiet and soul stirring hours. This is the divine, but we must take full account of the human side. Man must reverently co-operate with the divine and be a co-worker with God. Great care is needed, lest we distort this heavenly doctrine to our disadvantage. To us, as human beings, God gave these commands, "work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure," (Phil 2:12-13). "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord," (1 Cor. 15:58); "and let us not be weary in well doing, for in due season we shall reap if we faint not," (Gal 6:9), "but grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ," (2 Peter, 3:18); "and beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that you shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ," (2 Peter 1:5-9). "Brethren, give diligence to make your calling and election sure, for if you do these things ye shall never fall." (2 Peter 1:10).

It is certain that man has his part to perform, and that, as indispensable as it is that the farmer should plow, harrow and sow, for the production of a crop, as it is that the sailor should unfurl the sails that he may steer into port; as it is that the mason should place one stone upon another in the construction of a building. Yes, and the disciple of our Lord must, with steady purpose, build up his own Christian character; must go out of self, beyond self and above self, like the climbing perch, which in order to procure food, leaves its home in the water and makes excursions on land—an element very distinct from its native one. Let a man relax his purposes or energies and his condition will become that of the neglected field—full of noxious weeds which overshadow and kill the useful cereals. We sometimes meet old acquaintances after the lapse of a dozen years. With solemn sadness we converse with one; his desires, hopes and feelings are all carnal. The mind is darkened, mildewed and debased, and can be seen through his bleared eyes and death-like cheeks. Another is so full of prickles that we are pierced at every approach, he is undeveloped, like the spines on thorn trees, which are really undeveloped branches and which would disappear under proper conditions and cultivation. A third has grown into a crank. The principles of the Bible are to him secondary, for his own prejudices, narrow and bigoted, are paramount. A few sticklers made up his daily pabulum. Of course he is a pessimist, and everything in Church and State is wrong, but wrong simply because not fitting in with his contracted views. God save ministers from members of that stamp. There is enough of the devil in such to send a pastor prematurely to his grave, and the congregation to the verge of peril and ruin. Now such individuals are like fishes when out of water. They are in the air and are still dying for want of it. These men have developed but in the wrong way, developed down grade, as lower and lower they sank, beneath the high level of bright, joyful Christians. With what joy we grasp the hand of a fourth, who has been expanding, broadening, deepening and developing the Christian graces that raise humanity near divinity. For is not the likeness of Jesus Christ, our great Model to be copied, however imperfectly?

We would again call attention to the danger of increasing machinery. Plants will not develop properly if continually transplanted, animals will not develop if incessantly on the move, nor can Christians grow without rest and meditation. Now, meditation is the great lack in our Christianity this day. Think of the strong hold, sturdy Christians of the days gone by when they meditated all the day! Think of the Christiana characters of our fathers who wandered through glens and over mountains, meditating! All else is worthless to digest the soul's proper food. There must be meditation upon God's law! "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success." (Joshua 1:8). That is the nutriment to develop the Christian graces. Cereals contain food for the development of the body; creation affords

supplies for the development of the intellectual man, but revelation is the heaven-provided nourishment for the development of faith, love, joy and patience.

Follow-followers of the Lord Jesus Christ, look not then at the chaff spread pages abounding in the chaff-colored covers at railway depots and on trains, for these will distort, deceive and destroy your moral capabilities. In this vast and fair Dominion overflowing with wonders in lakes, rivers, mountains, forests, earth and sky—wonders of interest and value that have never been conceived by the world's writers of fiction, do you then want to cultivate your intellectual parts? Do you want to develop the intellectual man? Then side by side with the development of the moral nature, study these wonders, dive deep down into these creations of God, and, instead of a depraved, shrivelled, weakened mind, an appetite will be whetted for these marvels, spread so profusely at our feet by the Divine Architect of the universe.

There is most assuredly room for great improvement in the tendencies of men's minds in the matter of selecting reading for growth and stability. What could be more charming or interesting than to pursue the study of the homes and habits of Canadian birds, fishes and reptiles? What more elevating or refining than the study of Canadian flowers in forests, fields and gardens? Surely a man would rise from meditation on these things more truly developed than he would after skimming over pages of sensational literature!

Many excuse themselves for their choice of reading matter by saying that they read the flippant, the frothy, to pass time. They should remember, however, that time is very sternly and really passing them, and that there is not a moment of it to be wasted. The period of probation allotted to each one on earth is brief enough, so that with the revealed Word to develop Christian character and with the best literature at hand to strengthen intellectual powers and capacities, the Christian should be developed very symmetrically.

As a church let us arise. Let every member within its fold strive to utilize the vast resources at his command for grappling with powers of evil, for gaining victory after victory over sin, and for advancing from glory to glory, even as by the Spirit of the Lord. Ignatius, looking at his approaching suffering and death, exclaimed, "Now I begin to be a disciple, nor shall anything, visible or invisible, move me so that I may attain unto Jesus Christ. Let the grinding to pieces of the whole frame, and all the cruel torments of the devil, only let me enjoy Jesus Christ." Nothing but Divine growth in the soul could enable a frail mortal to stand so firmly, and sing so cheerfully, when confronted by the horrors of agonizing death.

(3) With overgrowing Christian principles, we are equipped to go forward crushing racial prejudices. Racial prejudice was the first barrier I had to encounter in North Formosa, and although much has been accomplished, it still lingers in the minds of the heathen Chinese. So much greater the reason that we Christians in western lands should free ourselves entirely from its trammels! Whatever we may hold theoretically, however much we may proclaim that God "hath made of one blood all nations of men for to dwell on all the face of the earth," unless this theory dominates our practical daily life, our pretensions become as sounding gongs or tinkling cymbals, and hinder rather than help the cause of Christ.

In this connection it may be well to notice that the sentence on page 41 of the second book of the Ontario readers—"long pig-tail hanging down his back"—referring to the Chinaman picking tea, should be eliminated; for, however insignificant that phrase may appear, it is unworthy of Christians to have it in a Public School Reader to be taught the youth. In the actual warfare of life, let us show that lakes, rivers, and mountains, languages, customs and flags do not divide the Church of God. Having gone around this globe once, and being now half-way round again, I declare that some of the best men I ever met were black-faced, thick-lipped, and woolly-headed negroes; others were Norwegians, Danes, Germans, French, English, Irish, Scotch, and still others, Americans, Canadians and Chinese. The Gospel of Jesus is for a field of world-wide magnitude, irrespective of dress, color and nationality. Eskimo, stretch out your hand from beneath the cold snows; Hottentot, reach out from the hot sands, and all ye dwellers on this one planet, stand forth that we may hail you as creatures of one creator! And all ye followers of Jesus on land or sea, we hail you as brethren under one blood-stained banner of Emmanuel. "In essentials unity; in non-essentials, liberty; and in all things charity."

The Moderator proceeded to urge the duty of grappling with living issues and of extending the church, and closed the sermon with an eloquent peroration.

Home Missions.

The Home mission report is a bulky and highly interesting document. The introduction is as follows: In presenting their Annual Report to the General Assembly, the Home Mission Committee desire to acknowledge the goodness of God, which has enabled them, during another year, to prosecute their work, in spite of many difficulties and discouragements. Severe sickness has temporarily laid aside some of the Missionaries, and death has also invaded our ranks, but taking into account the large number of laborers in the field, there is cause for devout gratitude that health and strength have been continued to so many, and that the results of their abundant services "in the regions beyond" have been so great.

The commercial depression referred to in last Report, instead of passing away, has prevailed during the present year to a greater extent than ever, and has doubtless very materially affected the funds. In the North-West, the depression has been severely felt, and unexpected failure of crops in many places, with small returns for those marketed in others, have lessened their contributions toward the support of the Missionaries and the funds of the Church. In British Columbia disastrous floods swept over large portions of the Province, and rendered it impossible for the settlers to do almost anything for missions, their homes and property being destroyed. In these circumstances, the Committee had no alternative but to make up the deficiency to the Missionaries, who suffered in common with the people and in several cases lost their all.

Those unexpected reverses, coupled with constantly increasing requests for additional Missionaries and grants to the North-West and British Columbia, demanding—instead of a decreasing revenue one far beyond that of former years—was the cause of great anxiety to the Committee at its meeting in March. At that date the prospect of closing the year without a very large deficit seemed well-nigh impossible. The funds at that date (including the handsome contributions from British Churches) were \$18,500 short of the claims, and even making allowance for congregational contributions expected during April, there was still a deficit of \$10,000. As the steps taken to meet this deficit are referred to in connection with the financial statement towards the close of the Report, it is sufficient to say that the entire indebtedness has been met, and the entire staff of Missionaries paid in full their just claims for the year.

In the Report now submitted, in addition to the regular congregational contributions to the funds, there are presented the amounts expended by Presbyteries, congregations and societies for mission work in cities, towns and country districts, not passing through the Treasurer's hands. The list is necessarily incomplete, but in so far as the Convener has been able to secure returns, they have been reported. The report also contains particulars of the progress of Home Mission work in the different Presbyteries and Provinces, reports of the Students' Missionary Societies, of the Lumberman's Mission, the names of congregations in Scotland and Ireland, as well as individuals, who have sent contributions for North-West Missions during the year, a statement as to Young People's and Women's Missionary Societies, and the usual financial statement, with other matters that have engaged the attention of the Committee during the year, which are submitted for the Assembly's approval. The Appendix presents complete and carefully prepared statistics of all the Mission Stations under its care, with the names of the missionaries, pro-pationers and student catechists now employed. A table of contents has also been prepared, to enable readers to refer at once to any special department of Home Mission work.

FINANCIAL STATEMENT.

HOME MISSION FUND, 1894-95.

	Dr.	Cr.
Presbytery of Quebec.....	\$2,317 00	\$ 780 43
" Montreal.....	2,184 25	2,517 63
" Ottawa.....	2,380 06	2,048 78
" Lanark and Renfrew.....	1,935 00	2,253 32
" Glougary.....	125 00	1,086 96
" Brockville.....	111 00	746 20
" Kingston.....	2,663 00	946 48
" Peterborough.....	725 00	1,352 67
" Whitby.....		591 89
" Lindsay.....	716 00	611 51
" Toronto.....	373 00	7,995 57
" Orangetown.....		632 05
" Barrie.....	4,455 52	1,333 66
" Owen Sound.....	1,155 00	687 06
" Saugeen.....	104 00	778 91
" Guelph.....		2,268 92
" Algoma.....	5,068 87	446 94
" Hamilton.....	268 00	3,277 62
" Paris.....		2,929 43
" London.....	81 00	3,216 65
" Chatham.....	309 00	570 89
" Sarnia.....	156 00	849 40
" Stratford.....		1,366 87
" Huron.....		1,215 66
" Maitland.....		751 99
" Bruce.....	106 00	734 00
" Superior.....	712 00	53 41
" Winnipeg.....	3,120 00	836 70
" Rock Lake.....	1,827 50	267 15
" Glenboro.....	463 50	91 60
" Portage la Prairie.....	1,604 00	354 50
" Brandon.....	749 00	104 75

Then follows the details after which the Committee proceeds:—The Home Mission Committee cannot adequately express their

gratitude to the Scottish and Irish Churches for the generous and timely aid rendered at this crisis in our great North-West Mission work. The appeal made to them by Mr. Gordon has resulted not only in an addition to the funds of nearly \$9,000.00, but has created a deep heartfelt interest in our great work, never before manifested. Your Convener, in his constant correspondence with the Conveners and treasurers of the Church of Scotland, Free Church of Scotland, United Presbyterian Church and Presbyterian Church of Ireland, and in meeting last year with many friends of the Canadian Church in the old world, can testify to their high appreciation of the efforts we are making to evangelize their countrymen and ours.

The contributions from the British Churches, as received, have all been acknowledged by the Convener, in correspondence with the secretaries, or parties sending them, and, in addition, Mr. Gordon has sent them the names of the stations allocated to the several congregations whose missionaries are supported in whole or part by their contributions, along with any other particulars of interest connected with the fields.

The Rev. A. G. Morrison, B.D., for some time our missionary in Victoria, B.C., having left on a visit to the Old World, has been authorized to present the claims of our mission field before the churches in Britain, as opportunity offers. The Rev. P. M. MacLeod, who appears before the Synod of the Presbyterian Church in England, will doubtless do the same.

Very special thanks are also due the congregations of our own Church and generous individuals, who, in addition to their regular contributions for Home Missions, helped to make up the large deficit of nearly \$10,000 that faced the Committee in March. They have their reward in making glad the hearts and homes of our hard-wrought missionaries, whose salaries, even when paid in full, are all too little in comparison with the services rendered.

The Eastern Section of our Church continues to aid us in our work in the North-West and British Columbia. This year their contributions amounted to \$1,789.28. The congregation of Fort Massey Church, Halifax, also contributed the handsome sum of \$500 towards the deficit. The continued kindness of the Maritime Provinces, the Western Committee desires gratefully to acknowledge.

Foreign Missions.

The Foreign Mission Report is a voluminous document. The whole field is already large and the information placed before General Assembly is full and comprehensive as to the importance of the work demands. The report is divided into nine main chapters, each of which deals with a separate territory or place of work, e. g., the New Hebrides, Trinidad, Indians in the Northwest, China, Central India, Chinese in British Columbia, Alberni, B. C., Jews in Palestine, Chinese in Montreal. It will be impossible to give more than a few of the more notable facts regarding these missions in these columns; the report as a whole will be accessible shortly, and ought to be read carefully and prayerfully in every congregation.

Following is a summary of the total receipts for home missions, for the year 1894-95: Home Mission Fund, \$75,826.56; Lumberman's Mission, \$350; COLLEGE SOCIETIES;—Morris College, \$200; Montreal College, \$1,300; Queen's College, \$1,798.47; Knox College, \$2,691.66; Manitoba College, \$680; Expended by Presbyteries in Home Mission work, in addition to the ordinary contributions of congregations, \$32,737.77; Received from British Churches and individuals to provide libraries for mission stations in the North-West, \$150.—\$115,714.46

In closing this sketch of the Home Mission operations for the year, the Committee would earnestly call the attention of the Assembly to the fact that the regular congregational contributions are not keeping pace with the extension of the work. But for the assistance rendered by the British churches, and the special efforts made in April, the financial statement, instead of showing a balance in hand, would have shown a deficit of \$20,000. It is quite evident, therefore, that either the Church at large is not seized with the importance of the work, or is unable, or unwilling, to give for its maintenance and expansion; and that nothing remains but retrenchment—the discharge of missionaries and the abandonment of fields. To have repeated deficits in Home Mission Funds has been a rare exception—the idea ought not to be entertained. The congregations, as a rule, that make up the deficits are the most generous givers to the regular funds and cannot be expected to respond to special calls when so many others fail to do their part. The Committee, in accordance with former instructions of the Assembly, cannot—ought not to—enter new fields without, at least, a reasonable expectation that the churches will furnish the means to support them; they can only disburse what they receive.

NEW HEBRIDES.

Rev. H. A. Robertson, of Erromanga, spent several months of the hot season in New South Wales. He was there engaged in putting translations of the Scriptures through the press. His health required the change. He returned to his field in March, accompanied by Mrs. Robertson, who is much improved in health by her residence of two years in Australia. Reporting on his work, Mr. Robertson says: "This completes my two and twenty years here. During all these twenty-two years I have been the only missionary on this island. But I am quite in error, for my dear wife has also been a missionary here during all those years; and if I have worked hard and suffered a good deal and have been exposed to danger often, she has worked harder, suffered more and has been exposed to quite as many dangers as I have been. Somehow churches, societies, etc., fall into the same groivous error of speaking of what this or that missionary has done, and what he has suffered and what his victories, while his wife, who left home and parents and all, to aid her husband in the work of the church, and for the present and eternal well-being of the poor ignorant heathen, and has, it may be, had her once splendid constitution completely shattered by the constant strain and suffering, and toil, and danger of years in a trying climate, where she has had no society except that of her husband, and has had to give up her children for years, and yet one seldom hears one word about it. The missionary's wife has the suffering and he gets the glory."

Writing from Efate Mr. Mackenzie says:

Where the teacher is located there may be only two or three of the natives really friendly. Together these two or three and the teacher build a small school house, which serves for church as well. Gradually the leavening influence of the Gospel begins to operate, and in due time the whole village is gathered in. I shall take Kaltong, the teacher settled at Pila, one of our out stations, as a specimen. He conducts service regularly every Sabbath at 9 o'clock at the close of which he has a class for candidates for baptism. At 2 p.m. he has Sabbath school for the children and at 3.30 for the adults. One week days (Saturday excepted) he has early morning school for the adults, who are taught reading, writing and a little arithmetic. A little later he has school for children. On Wednesday evenings at 4 o'clock he conducts a weekly prayer meeting. He visits the sick in his district, conducts a short service at funerals; arranges for marriages; endeavours to make peace when any of his people are quarrelling; speaks to any whose conduct is unbecoming; informs me, previous to the communion, of any whose conduct is inconsistent with their profession; sees that the mission premises in his district, the church and our cottage in which we stay when we visit the village, are kept in repair; and superintends the preparation of arrowroot contributed for mission purposes, such as defraying the expense of printing books in their language. Several other things might be mentioned, but as the above will give you some idea of a teacher's work. The results of his labors are very satisfactory. All the older children read and write nicely and the majority of the adults do so fairly well. At last communion five from his village were admitted to the church. Indeed every time the Lord's Supper is dispensed at our station, some are received from his candidates' class.

From Santo, Dr. Annand reports:—This is the twenty-second anniversary of our first leaving home for New Hebrides. How many changes there have been since then! Many of our loved ones have long since gone home and some of them more recently. Twenty-two years of service for the Master in circumstances not always agreeable, but still He has never left us. Friend after friend with whom we once corresponded has dropped us from their list, and probably some of them have almost forgotten that we are still in the flesh, but the Lord has never cast us off. "I will never leave thee and never forsake thee." Could we have secured teachers, I should have had many out-stations before this time. But without native helpers we cannot extend our work much beyond our nearer villages. The mere preaching of the word on occasional visits does not seem to make much impression. Line upon line, precept upon precept, reiterated day by day, week after week, and over year after year, are needed before the hard savage heart responds to the truth. At our communion on 30th September, we received three more of our young people to church fellowship. They may become teachers to others after some years more training. We hope and pray that they may be used of God in bringing others to Him. The "Santo Fund" has come in very opportunely for the institution which our Mission Synod has decided to establish here. We are deeply indebted to the ladies for so promptly responding to my request for the balance of the Fund. We are very glad to see that there is a missionary now on his way to fill the station on North West Santo. It is a trying place, but there are many people there. It is situated on the west side of a mountain range that cuts off the trade winds. The sun beats down upon the place with great power. We hope that th



THE FIRST GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH.

Held in Knox Church, Toronto, June, 1870.

couple now coming (Mr. and Mrs. McKenzie) may stand the strain for many years.

There is more here than the climate to wear missionaries down. Twice this season Mr. Landels (the missionary on the neighboring Island of Malo) has come for me in the night to help him attend to gunshot wounds in natives. The first case was a woman shot through the wrist. She is now well. Last week he had a more serious case, a young man had two rifle bullets through his left arm, both at the elbow, one of which smashed the bone. Another man at the same time had a bullet through his face.

The white men continue to supply the natives with rifles and ammunition, while the missionaries have to be at the expense and worry of attending to the wounded.

Our people are coming into the fold one by one. We had the joy of having three more of our young people sit down with us at the Lord's table. The wonder is that, in so short a time, any should be found so changed. It is proof of the unflinching power of the Gospel to regenerate mankind. The minds of others are gradually opening to receive the truth, among whom there is a growing higher ideal of life. Many are very sickle—at one time friendly, and shortly afterwards bitterly opposed to Christianity. But there are instances of great encouragement.

I have just come from visiting one of our old chiefs at the village. Coming out of church this morning a young man told me that the chief, who has been ill for more than a year, wished to see me. I went over and found him really wishing to see me and hear about the way of salvation. He, to whom I had spoken so often, and from whom I had got so little ground for hope, had apparently at last been constrained to yield so far at least as to wish to hear more about life eternal and the way whereby it can be obtained. With joyful heart I pointed out the way to him. When I prayed he repeated my words with energy. This may seem a small thing, but it is worth coming all the way to the New Hebrides for, even to see one poor sinner crying to God for mercy.

For some days past I had been feeling depressed and sad at the hardness of heart manifested all around us, and to-day God has lifted us up, and filled our mouths with praise. We shall yet see greater cause to praise Him, for doubtless His spirit is working. Prayers ascending to heaven from His own people must bring down the blessings even here.

Remarking on the work carried on in the New Hebrides the Board says: At present the Australian New Hebrides Company run a steamer about every month from Melbourne and Sydney direct to Fila Harbor, Efate. A small steamer, working among the islands, meets her at Fila and relieves her of her cargo for the mission, and supplies her with a return cargo to Australia. These vessels at the same time afford facilities for the missionaries to go, at regular times, from place to place, and accommodate the demands of a rapidly developing trade. Bananas in large quantities, and other fruits in smaller amounts, are regularly shipped from the islands to Australia. The natives are thus stimulated to cultivate the soil, and become a self-respecting and self-sustaining community. We may reasonably hope that the mission, under such influences, will grow into a native church, supporting the Gospel among themselves, in the course of time. Our share of contributions to the subsidy given by the churches supporting the mission, to the Australian New Hebrides Company, for the services they thus render the mission, is £20 sterling. We ask the children of our Sabbath schools to contribute this amount annually.

The New Hebrides Mission Synod met in April, 1891, at Aneityam. Our three missionaries were present, with eleven others. This is a most important annual gathering of the brethren from many different Presbyterian churches working in the group. They are enabled in these conferences to do much, by concerted action, for the furtherance of the cause of Christ within their sphere of labor. Among other important measures decided on at this meeting, was the establishment of an institution for the training of native teachers and pastors—in short, a college.

It was decided to locate it on Tangoa, and to appoint the Rev. Joseph Annand, A.M., one of our missionaries (whom the Presbyterian College, Halifax, lately recognized as worthy of the title of Doctor of Divinity), as its principal. The institution is to be entirely under his management, but he is to report annually to the Mission Synod, and receive instructions from the Synod. He will employ such assistants as are necessary, and dismiss them if not efficient. The instruction is to be given in English, and the course of study, in the meantime, is to extend over four years, the students, of course, being able to pass an entrance examination before being received. The committee cordially approve of this undertaking. They believe that by means of it, not only will a better class of teachers be provided, but that it will tend to the diffusion of the English language, and thus facilitate missionary work, and open up the way for immigration, commerce, a more settled form of government and the general prosperity and progress of this beautiful group of islands.

As directed by last Assembly, the committee addressed a communication to all the churches and their Foreign Mission

Committees, in Australasia, engaged in the evangelization of these islands, on the question of transferring to them our mission in the group. Replies have already been received from most of them, and the remainder will, no doubt, be heard from before the meeting of the Synod of the Maritime Provinces, to whom, in the first instance, according to the directions of last Assembly, they will be submitted. The action of said Synod, and the whole correspondence, it is hoped, can be placed before the next Assembly for a final deliverance.

TRINIDAD.

The work here has been successfully prosecuted, amidst trying circumstances. Yellow fever broke out on the island last summer, and proved fatal in many cases. Our missionaries escaped, but suffered much from common malarial fever, and, thus weakened, had to contend with the many trials incident to the prevalence of a serious epidemic among those under their care. The staff, which was last year reported broken by the resignations of Rev. F. J. Coffin and Miss A. Archibald, was renewed by the appointment of Rev. S. A. Fraser, who with his wife went out in November, and Miss Cecilia Sinclair who went in December to take the school at Princetown, vacated by Miss Archibald. All these additions have already given proof of their thorough fitness for the positions to which they have been called.

Dr. Morton returned to his work from his furlough in Britain in November, much refreshed and invigorated. Mrs. and Miss Morton remained in Britain during the winter, greatly to the benefit of the health of the former. After a summer spent in their native province they hope to rejoin Dr. Morton next November.

Dr. Grant visited Jamaica in January, where two of the young men trained in the Trinidad College are laboring, under the direction and with the support of the Presbyterian Church of Jamaica, among the East Indians on that island. Dr. Grant's visit was much appreciated by the Synod, which was then in session, and his address to that body, as well as his visit to the fields where his former students are laboring, gave a strong impetus to the work in Jamaica.

From Jamaica he came, with the concurrence of the committee to Nova Scotia, for a brief rest. He returned to his work greatly strengthened, and accompanied by Mrs. Grant and their two daughters, who had been for twenty months in Nova Scotia, near the end of April.

The detailed reports from Tarapoms, San Fernando, Princetown, Conra and St. Lucia are satisfactory, considering the difficulties with respect to ill-health which the missionaries have had to contend with.

The following statement regarding the finances of the New Hebrides and Trinidad is appended to the report. It was hoped that, during the jubilee year, the debt of \$3,481.50 would be removed. This hope was not fully realized. The total receipts for the year were \$27,455 08, and the total expenditure was \$24,872 75, leaving \$2,582 33 for the reduction of the debt, which is, therefore, still \$869 20. We trust our people will wipe this amount from the debit side of our account and also put to its credit enough for the wants of the coming year.

INDIAN MISSIONS.

The section of the report touching the Indian Missions in Manitoba and the North-West Territories is introduced thus. —When one compares each year with the year immediately preceding it, there seems to be but little progress, and now and then there appear to be years when there is no progress at all to report—only at best a new mission opened, or a schoolhouse built, or half a dozen or a dozen additions to the communion roll at this centre or that. It is only when we take a more extended review and compare our position with what it was five years ago, or ten years ago, that we see how far we are now in advance of what our position was then. Ten years ago we had four ordained missionaries in the field, now we have seven, besides several others, like Mr. W. J. Wright, Mr. Alex. Skene, Mr. N. Gilmour, Mr. Peter Hunter, and Mr. M. Swartout, who preach, and in many respects do an ordained minister's work. Ten years ago we had three day schools, and these were all the schools we had. Now, in addition to three day schools, we have eight industrial and boarding-schools, in which latter class it can easily be seen that the moral and religious training are greatly superior, because the missionary has control of the child all the time, and does not send him back every afternoon to the uncivilized and often filthy and pagan surroundings of the reserve. The superiority of boarding-schools to day-schools in educational and industrial features is seen in the fact that the Government has declined to establish any more day schools. Ten years ago our revenue was a little over \$1,000, now, thanks in a great measure to the Women's Foreign Mission Society, it is three times that amount. Ten years ago there was not a band which, to stave off starvation, did not receive two or three times as much food from the Government as it does now, the Indians, by the joint efforts of missionaries and Government agents, have learnt something of self-respect and manly independence. They have learned by hard experience that "if any man will not

work, neither shall he eat." Ten years ago Western Canada was plunged in the horrors of civil war through an Indian rebellion; now there is such a good understanding between whites and Indians that not only is another outbreak impossible, but even the hardest working agitator can hardly raise an "Indian scare" worth a head line in the daily papers. Ten years ago on Sabbath, hunting, fishing, and any other kind of work and diversion went on, on many reserves, as on any other day; now on these reserves there are churches well filled with devout worshippers, and in Sabbath-keeping they furnish a model of which their white neighbours often fall short. Ten years ago they refused to listen to the missionary; now they welcome him, and although they do not all follow his teachings, there are among them many devoted Christians, whose simple faith and child-like literal acceptance of Gospel truth is a rebuke to our sophistications and subtleties.

Then follows in detail, notices of the stations at Mistawasis, Prince Albert, Regina, Lakesand, File Hills, Round Lake, the Crowstand, Birtle, Bird Tail, Okanase, Rolling River, Portage la Prairie, Pipestone. Summing up the statement is made:—Not including the Albarni Mission, which is under separate management, mission work is carried on in Manitoba and the North-West Territories on twenty-one reserves from fourteen mission centres. Services are held regularly at thirty-one places by seven ordained missionaries and numerous lay missionaries. Of these lay helpers, only some of whom, however, conduct religious services, and others are school teachers, matrons of boarding schools, interpreters, etc., there are about twenty-four. There are seven boarding and industrial schools and three day schools. The former have an enrolment of 265 and an average attendance of 239. The latter have an enrolment of fifty-three, and an average attendance of thirty-eight. The number of communicants is 152, a less number than last year, due partly to the transfer of the Stoney Plain Mission to the Methodist Church, and partly to the smaller number reported at the Crowstand for the reason explained in that report. These Indians contributed for the benevolent and other work of the Church the sum of \$191.

The following notes are appended:

The mission on the Assiniboine Reserve, south of Indian Head, has been closed for some time to facilitate the transfer of the children to the Regina school, but it is now proposed to begin the work again and to place Mrs. Leckie, formerly of the Regina school, with suitable assistance, in charge of the small mission. Plans have been prepared for a building which will likely be erected by the carpenter apprentices of the Regina school under the care of their instructor in that trade.

As was reported last year the Stoney Plain Mission has been transferred to the care of the Methodist Church, and that Church is now using the premises and carrying on services among the Indians. There has been some delay in that part of the negotiations which has to do with the transfer of the buildings, although there never was any difference of opinion as to the proper course to pursue. Recently arbitrators have been appointed who are to value the buildings, and on the basis of their valuation they will be bought by the Missionary Society of the Methodist Church. The report of these arbitrators will likely be handed in within a few weeks.

The report of every missionary makes grateful acknowledgement of the assistance received from the Women's Foreign Missionary Society in the bales of clothing and other good and useful things which are sent out each year. As a means of reducing the expense of boarding schools by helping to clothe the children, as a means of securing the comfort of sick, infirm, and destitute Indians during the winter, and as a proof of the interest and good will of Christian women the gifts of clothing are alike valuable, and on all hands appreciated—indeed they are often appreciated and eagerly accepted where any ministrations of a purely spiritual character are looked upon with suspicion or aversion. With increasing experience the gifts are becoming each year more suitable, and the supplies of new material to be made up in the school into garments for the children are of the very highest value.

The Winnipeg Executive Committee has met as usual fortnightly and finds the meetings not at all too frequent for the satisfactory overtaking of business.

Of the convenors, Prof. Hart visited during the past summer the missions at Birtle, Okanase, the Crowstand and Portage la Prairie; and Professor Baird visited Regina, Prince Albert, Mistawasis and Stoney Plain. Both presented full reports on their return.

Mrs. Harvie and Mrs. Jeffrey, of Toronto, on behalf of the Women's Foreign Missionary Society, visited during the months of August and September, all the missions as far west as Prince Albert and Mistawasis. They had an interview in Winnipeg with the members of your Committee, at which an understanding was reached in respect to several matters of mutual interest and importance, and the report and the recommendations which they submitted after their

visit was over, have been of the highest value to the committee. Even of greater value than this, it is believed, is the encouragement and sympathy they gave to lonely missionary workers in the west, and the fund of information gathered at first hand which they have carried back to develop the intelligent interest of auxiliaries and mission bands in the east.

Aged and Infirm Ministers' Fund.

The report of the Committee on the Aged and Infirm Ministers' Fund (western) is a concise and business-like document. The amount expended on annuities was \$16,130 72, and a balance is reported at the credit of the ordinary fund amounting to \$915.48. Dealing with the endowment the Committee state:

The following statement will show what has been accomplished in carrying out the direction of the Assembly in the matter of the endowment of \$200,000 for this fund:—

Total amount subscribed.....	\$125,319 91
" " paid up to April 30, 1895..	106,884.91

Adding to these the capital in existence before the special effort was ordered, it will make the endowment as follows:—

Total subscribed.....	\$140,519 61
Total paid up.....	122,384.91

It will be seen that there is still much to be done before the \$200,000 is reached. Comparatively little progress has been made during the year in adding to the amount subscribed, while, in view of the prevailing depression and the great stringency in monetary affairs, fair progress has been made in collecting from subscribers to the fund. It may be explained that subscriptions have been hindered by the fact that the agent, Mr. Burns, during the summer and autumn of 1894, was called to give almost undivided attention to matters connected with Knox College; and also from the further fact that very few persons could see their way to pledge themselves for future payments to the fund, making it unwise to canvas congregations till things improve.

The Fund will receive a substantial addition under the bequest of the late David Maurice Wright. He left an estate amounting to about \$9,500 to the Fund. The bequest is subject to a life interest of a tenant for life in a house worth about \$800, and two legacies, of \$100 and \$200 respectively, and an annuity of \$200 for life to a lady named in the will. It will probably result in a proposal to take over the estate after payment of the two legacies of \$100 and \$200 and the Church to give a bond for the payment of the annuity of \$200.

In order that the Fund may have the benefit of this bequest, the Committee recommends that the Assembly authorize the Convener and Agent of the Church to execute on the Assembly's behalf a bond to the above effect.

A further handsome addition will be made to the Endowment by the action of the Synod of Hamilton and London, whereby the "Buxton Mission Fund," amounting to \$3,856 19 will be handed over, thus giving effect to the wish of the late Rev. Wm. King, of Buxton.

THE ORDINARY FUND. The committee is greatly pleased that the condition of this fund enabled it to pay for the past year annuities on the basis adopted in 1893. It is very desirable, however, that the Ordinary Fund be brought into such a condition as will permit of the payment of the full amount under the Rule. Till this is done the older ministers will suffer injustice.

It is a matter of deepest regret that contributions from congregations continue to decrease. Your committee does not think that it is the fault of the people, as a rule, but rather of the pastors. Too cold an advocacy on the part of many, even of those connected with the Fund, and the indifference of the many not connected with it, doubtless account for the smallness of congregational contributions. More than 250 congregations have contributed nothing, and of these more than 100 are presided over by ministers not connected with the Fund. No comment is needed.

Ministers' Rates have kept up much better than the Committee anticipated. There is also a slight increase in interest, but for these, a further modification in the reduction of the Annuities would most certainly require to have been made.

In connection with the collection of Ministers' Rates, the Committee decided, in order that justice might be done to all equally, to charge interest on all rates if not paid during the month of November, on the first of which month they become due, and the attention of ministers is asked to this rule, as it is not unfrequently neglected, necessitating correspondence. It is the intention to adhere strictly to the rule and it is to be hoped that Ministers will comply with it when remitting rates.

Then follow particulars as to applicants, etc., in routine order.

Christ Manifesting Himself to His Disciples.

THREE IMPORTANT LESSONS IN SPIRITUAL EXPERIENCE.

Luke xxiv. 13-36.

II. "Following on to know the Lord."

REV. JAMES MIDDLEMISS, D. D., ELORA.

For the Presbyterian Review.

In our former paper, we remarked upon the important subject of Divine manifestations. While, in respect of His essence, God is equally and wholly present everywhere, and while His agency is universal and increasing, neither His presence nor His agency can be directly discerned by any of our powers of observation. But He does manifest Himself. He gives, that is, such indications of His presence and agency, that those to whom He gives them are fully assured of His interest in them and His care of them. These manifestations, however, are not given to all indiscriminately; the general principle, according to which they are given, being that which is involved in the all pervading assurance of Scripture, that He is found of those who seek Him. In other words, they are given to those who prove their anxiety to obtain them.

We have already considered the case of the two perplexed and desponding disciples, as illustrative of the value of Christian intercourse as a means of securing the presence of Christ. We propose now to illustrate another lesson of very great importance—that, namely, suggested by the use which the two disciples made of the comfort that Christ's presence brought to them, before He gave them the joy of the actual recognition of Him. Having joined them for the purpose of relieving their minds and cheering their hearts He did so, it will be noted, by leading them rightly to understand and truly to believe His teachings of Scripture. The narrative indicates that, while yet they have not the least thought that Jesus Himself is the expounder, Scripture light is cast by His exposition upon the circumstances that have filled them with perplexing thoughts. Under the instructions of the unknown expounder, they begin to see in the light of Scripture, the things that are perplexing them; and before long, "their hearts burn within them." This language indicates no less than their experience of intense pleasure, in being made to apprehend the truth concerning Jesus, as taught in Scripture and fulfilled in all that has taken place. As yet, as we said, they have no thought that the stranger, whose words have so enlightened their minds and warmed their hearts, is Jesus Himself. But they have made a great advance towards the recognition of Him or towards His manifestation of Himself to them. They are actually experiencing the gracious influences which His presence brings, though they do not think of ascribing their experience to Him. Nor will they, till a test of their interest has been applied so as to prove it. For mark well what follows.

As they approached their destination, Jesus, it is said, "made as though He would have gone further." And, no doubt, He would have passed on and left them, had they not invited Him to continue with them. He was willing and ready to stay with them. He gave them opportunity to invite Him to remain, after having given them good reason why they should invite Him. But His remaining depended on their inviting Him. And thus, let it be noted, He puts their interest to the test. If their interest is such that they are anxious to continue their intercourse with Him, He will stay. But if it is not,—if they are willing that the subject of their converse with Him should be dropped, and their attention occupied with something else, then, He will leave them and pass on. Right well do they stand the test. For not merely do they invite Him, but they constrain Him to "abide with them." Like Jacob, they "will not let Him go." If they had had any suspicion that Jesus Himself was their companion, they would doubtless have invited Him to stay, even had their interest been but slight. But knowing their companion only as an intelligent and pious stranger, it is altogether likely (or should we not say quite certain?) that they would not have been very urgent, unless they had become very greatly interested in the subject of His discourse. Being thus interested, they could not consent to the termination of their intercourse, if it was possible to prolong it.

Thus their interest was fully proved; and their urgency was rewarded by His remaining with them till they recognized Him. Though He disappeared immediately on their recognition of Him, what a fullness of joy was experienced in the momentary glimpse

they had of Him! It sufficed to assure them that it was no other than their risen Lord, who had enlightened their minds and made "their hearts burn within them, while He talked with them by the way, and while He opened to them the Scriptures."

This experience of the two disciples is full of instruction in relation to the subject of these articles. A state of perplexity or of despondency, or both together, is not uncommon. The general providence of God, and our own condition in the world, are full of material for uneasy, anxious thought. The predominance of moral evil, and the want of correspondence between man's character and their outward condition; afflictions of various kinds, dreaded or experienced; the unpromising spiritual condition of others, in whose welfare our own happiness is bound up; unfavorable indications in the matter of our own relation to God:—in these things and the like, there is much that is fitted, at any time, to produce perplexity of mind. And, as a matter of fact, Christians are often greatly perplexed in reference to God's dealings with themselves and others, and greatly troubled in mind, about their own and others relation to God, and prospects for eternity. Such experience may be, indeed, no small part of a Christian believer's spiritual conflict, which is largely a conflict between *faith* and *sight*, and in which, but for our misapprehensions and mistakes, faith would ever be victorious. See Pa. lxxiii.

When, as often happens, the teaching of the Word of God, in relation to what occasions perplexity or despondency, is not rightly apprehended or not "mixed with faith," when perhaps there is an inward tumult of perplexity and anxiety, and yet the soul is clinging to God, though, it may be, all but despairingly, then our gracious and compassionate Lord, who "knoweth our frame," and who sees the sore trouble we are in, draws near, and puts forth an influence that allays the tumult. He opens the mind to the truth, so that what perplexes it is seen in the light of Scripture. In the sanctuary, in the retirement of the closet, or in our intercourse with others who are perhaps in our own perplexity, we begin to see in the light of Scripture, the things that disturb and perplex us, we begin to see that these things are no other than what the Word, if we had given heed to it, would have led us to expect. And seeing these things as we had not done before, our hearts begin to "burn within us."

It may not occur to us, at the time, that all this is the doing of Jesus by His Spirit. But in reality it is nothing less and nothing else. And in giving us such experience, He is preparing us for such manifestations of Himself to us, as shall leave us in no doubt that it is to Him that we owe our experience. But He will first put our interest to the test. Having drawn near to us and enlightened us, and made "our hearts burn within us," He gives us the alternative of *detaining* Him or allowing Him to *withdraw*. It is our wisdom to be careful to detain the heavenly visitant, or, in other words, to follow up our advantage, by not slackening in the use of the means by which we have obtained it. Let us remember that, "Then we shall know, if we follow on to know the Lord." Let us be like Him who, when hunted in the wilderness, composed the psalm we so often sing, in which he says, "My soul followeth hard after thee." Pa. lxxiii. If we "will not let Him go," He will, not go, but will remain and will give us, as it were, such a glimpse of Himself, as shall cast a flood of light on the experience through which we have been passing.

Now it is just here that we are all so apt to miscarry, in the matter of our spirited experience. We fail to obtain those manifestations of the Saviour's gracious presence and operation, which would be, in the highest degree, satisfying to our minds, because, after a measure of enlightenment, accompanied perhaps with some degree of pleasure or comfort, we do not follow up our advantage. Christ has approached us, and has relieved and comforted us; but we make no serious effort to *detain* Him. What would have happened in the case of the two disciples, if they had allowed Jesus to pass on, often happens in the experience of Christian men. Jesus draws nigh to them. In their observance of ordinances, in the house of prayer, or in their solitary devotions, their interest is awakened, new light breaks in on their minds and their hearts are warmed. But they do not follow up their advantage. They do not constrain Christ to abide with them. Enlightened and gratified as they have been, they are not so interested as to make any serious endeavor to keep their minds directed in the way that has led to their being stirred, enlightened, and encouraged. And what follows? Alas! Alas! not only do they fail to obtain the full satisfaction which they are on the very verge of obtaining; but in all likelihood, they lose all the good of their past experience.

Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

In Canada.

REV. R. LEITCH has had to resign his charge at Delhi.

REV. A. W. MAHON, of P.E.I., has been inducted to the pastorate of Greenwich church, St. Andrew's.

THE Sabbath school anniversary at Greenbank, Ont., was a great success. The gross proceeds amounted to \$101.

THE Rev. A. B. Winchester is the moderator of the session for Central Presbyterian church, Victoria, during its vacancy.

REV. G. B. GREIG, formerly of Paisley, has been inducted as pastor of the Presbyterian congregation of Cookstown, Simcoe county.

THE death is announced of Mr. John Watson, of Kincardine, an old and esteemed member of the church there, and a much respected citizen.

THE following have been elected elders of Knox church, Kincardine: Messrs. F. E. Coombe, D. L. McKay, R. Donald, Wm. Millar, Donald McLennan and John Montilaws.

REV. R. E. KNOWLES, of Stewarton church, received a cordial welcome and a complimentary address from his congregation on his recent return from the south where he had spent some months recuperating.

REV. J. CAMPBELL, of Granton, met with a most unfortunate accident the other day. While driving near the Sauble river, north of Lucan, his horse took fright at a gypsy camp and shied. Mr. Campbell was thrown ten feet out of the buggy, falling heavily on his right side, and sustained serious injuries.

On the evening of Wednesday, the 29th ult., about fifty young people belonging to the Mandamin congregation, assembled at the manse, and during the course of the evening, a kindly worded address, and a handsome and costly secretary were presented to Miss Lochhead, as a token of the high esteem in which she is held by the young people of the congregation.

AN admirable little manual on temperance has been issued by the Assembly's Committee on Temperance, which ought to be widely circulated, especially among the young. It contains much interesting information regarding the Assembly's "plan of work," and a copy of the pledge is reproduced. The suggestions for beginning temperance work in a congregation will be found especially helpful.

VERY interesting services were held on May 25th, on the fifth anniversary of Mr. Fairlie's settlement over Lansdowne, etc. On Sabbath the services were conducted by Revs. Dr. Ross, of Queen's, and J. J. Wright, of Lyn. On the Monday a gathering social and musical was held. Appropriate addresses were given by Dr. Ross, J. J. Wright and Mr. Gracey, of Gananoque. Mr. Fairlie and his estimable wife are very greatly beloved by this people.

DR. SMITH, of Kingston, conducted the anniversary services in the St. Andrew's church, Peterboro, on June 2nd. The services were much appreciated by very large congregations. It being just four years since the induction of the Rev. A. MacWilliams, flattering reference was made to the exceptional growth of the congregation during these years. On Monday evening the Doctor delivered a most interesting lecture to a large audience on "The boys I knew at home."

REV. JOHN W. TANNER, B.A., late of Windsor Mills, Que., was inducted to the pastorate of Omemoce church, on the 25th ult. There were a large attendances at the various services. Rev. John Ewing, who resigned the pastorate of this congregation in December, 1893, after being their minister for forty-four years, was present. He gave a brief resume of his pastorate which was very interesting. During the forty-four years that he labored among this people there was nothing

but harmony and the most kindly feeling between him and the members of the congregation and also the ministers of other denominations.

MR. W. G. SMITH, recently appointed to Callender field by the Presbytery of Barrie, was ordained to the work of the ministry by the Presbytery on the evening of the 4th inst. Rev. A. Findlay, Superintendent of Missions, presided and gave the charge to the minister. Rev. J. J. Cochrane, M. A., of Sundridge, preached the ordination sermon, and the Rev. J. McMillan, of North Bay, addressed the people. Mr. Smith's appointment forms an important link in the chain of ordained missionaries in the northern part of this Presbytery, and as the appointment is by the request of the people, much good is expected to result from Mr. Smith's labors in this important field.

ABOUT two score of clergymen attended the meeting of the London Presbytery at Delaware, when Mr. Patterson, a student of Montreal College, and who supplied in St. Andrew's church last year, was inducted. At two o'clock the members of the Presbytery and a large representation of the congregation assembled in the church to witness the induction of Rev. M. Leitch, from Paris Presbytery. Rev. Alex. Millar, of Moss, presided. Rev. Dr. Johnston, of St. Andrew's, delivered an excellent sermon. Rev. J. A. McDonald, of St. Thomas, dwelt on the duties of the people, and Rev. Mr. Little, of Birr, confined his remarks to the new pastor. Rev. Dr. MacKay, the Formosan missionary and moderator of the General Assembly, made a brief address.

REV. A. F. TULLY, pastor of Knox church, Mitchell, for the past fourteen years, and who has just severed his connection with his congregation, was presented with a gold watch, accompanied by a kindly worded address at a congregational social. Mrs. Tully was also presented with a handsome photograph of the church by the Ladies' Aid Society. The address which accompanied the presentation referred to the zeal and earnestness displayed by Rev. Mr. Tully in the conduct of the affairs of the church, and also his good qualities as a citizen, always showing a fearlessness and courage in the discussion of matters affecting the moral welfare of the people. Mention was also made of the beautiful edifice, which stands as a memorial to his energy and labors. Rev. Mr. Tully on behalf of himself and wife responded feelingly to the address.

TUESDAY, May 25th, was a happy day in Athens. The occasion thereof was the induction of the Rev. J. J. Cameron, formerly of Woodlands. Owing to some difficulty between the two stations that form the congregation, viz., Toledo and Athens, they refused to call a minister. Mr. Cameron was then placed over them in the capacity of an ordained missionary. So satisfied were they of his ability, prudence and Christian deportment that he was called to be their pastor with the hearty approval of every one in the congregation. Mr. Wright presided and inducted. Mr. Kellock conducted divine service, and the minister and people were suitably counselled by Messrs. Mackenzie and Burns, respectively. The church was well filled with an intelligent congregation. The pulpit was adorned with the choicest plants and flowers. The church itself is a handsome stone structure once the property of the Methodists, and stands near the centre of the town. It is almost clear of debt. A new manse is already spoken of. Your correspondent is of opinion that the Gospel which Paul preached to the Athenians of old is bound to flourish among the Presbyterians of Athens and Toledo of the Presbytery of Brockville.

At the last meeting of the Port Elgin Auxiliary of the Woman's Foreign Missionary Society an address was read to the President, Mrs. Gourlay, and a presentation made of a life membership certificate on the General Society, which was regarded as a suitable expression of the feelings of the local members on the eve of her departure from the country on an extended visit. It is now twenty years since Mr. and Mrs. Gourlay have been doing the Master's work in the Port Elgin congregation with much consecrated

ability and earnestness. They leave in a few weeks to spend a year in Europe before taking another charge. Mrs. Gourlay's zeal and energy have been a constant source of life and strength to the cause of missions in the congregation, and she has been President of the Auxiliary since its organization eight years ago. The well attested success and harmony of Mr. Gourlay's long pastorate in Port Elgin has been greatly promoted by the wisdom and wide sympathies of his excellent partner. This the congregation has always recognized and the ladies expressed in their kind and flattering address. The place of Mr. and Mrs. Gourlay in the affections of the people will not soon be filled. We trust they may return to Canada in good time and be spared to give as faithful service to another church that they have given to Port Elgin.

THE Rev. Alex. MacKay, D.D., Toronto, officiated at the laying of the corner stone of the new Duff's church, Dunwich, on Queen's birthday. The weather was all that could be desired, and there was a very large attendance. After the laying of the corner stone, the people adjourned to a neighboring grove, where suitable and able addresses were delivered by the following clergymen: Rev. W. R. Sutherland, pioneer minister of that district; Rev. A. McDiarmid, first pastor; Rev. D. Kolso, Wallacestown; Rev. T. Wilson, Dutton; Rev. J. Milloy, Aldboro; and Rev. J. McNell, present pastor, all congratulating the congregation in the efforts that are being put forth in building a larger and more handsome church than the former. The brass band from Dutton conducted largely to the enjoyment of the day. The Crinan choir discoursed very choice music. After the speeches were ended, excellent tea was provided by the ladies of the congregation. The tables were loaded with the good things prepared for the occasion. The old church was built early in the fifties, and was at the time of its erection considered one of the largest and best frame churches in that district. The new church is built of white brick, with a stone foundation and a large basement in it. Dr. MacKay was pastor of this congregation some years ago.

Presbytery of Toronto.

At the regular meeting of the Presbytery of Toronto, held on Tuesday, the 4th inst, there was a very heavy docket, and the seditants were prolonged till about 11.30 p.m. The Rev. J. W. Bell, as moderator, at times tried to expedite matters, but the items were too important to admit of rushing through. The Rev. Robert Haddow tendered his resignation of the charge of Knox church, Milton, and that session and congregation are cited to appear in their interests at next meeting of Presbytery. The Presbytery of Toronto was notified to appear at the Assembly in respect to the reference re the complaint of Rev. D. C. Hossack and his session against a grant from the Augmentation Fund to Fern avenue congregation. St. Paul's congregation, Toronto, obtained an extension of the limits within which a site may be chosen at some future period. The Rev. J. A. Grant accepted the call from Richmond Hill and Thornhill, and it was agreed to release him from his present charge and to meet for his induction on Tuesday, the 25th day of June, instant, at 2 p.m., in the Presbyterian church, Richmond Hill. The moderator was appointed to preside, Rev. J. A. Morrison to preach, Dr. Carmichael to deliver the charge to the minister, and Principal Caven to address the people. The Presbytery is glad to retain Mr. Grant within its bounds still. The pulpit of Toronto Junction will be declared vacant on Sabbath, the 23rd inst., and Rev. John Mutch was appointed moderator in the interim. The Rev. John Young accepted the call addressed to him by St. John's congregation, and Presbytery agreed to release him from his present charge of St. Enoch's, Toronto, on and after Sabbath, the 23rd inst, on which day the pulpit of St. Enoch's will be declared vacant. Rev. John Neil was appointed moderator in the interim. The Rev. James Argo pressed his resignation of the charge of Norral and Union congregations, and Presbytery reluctantly agreed to accept the same, the resignation to take effect on and after the 7th day of

July next, on which day the pulpit will be declared vacant. The Rev. J. O. Tibb, of Streetville, was appointed moderator in the interim. The following appeared and were examined with a view to license, and the examinations being sustained were duly licensed to preach the Gospel, viz., Messrs. A. L. Budge, B.A., John Burnett, B.A., J. A. McKenzie, J. McNicoll, B.A., R. A. Mitchell, B.A., James Skene, T. D. McCullough, J. W. Borland, M.A., A. Mahaffy, B.A., and E. A. Henry, B.A. The attention of the Presbytery being directed to the reports given of proceedings by one of the evening papers it was agreed to appoint a committee who shall bring in a report to next meeting of Presbytery recommending what action it is deemed wisest to take in reference to reporting the meetings of Presbytery. It was reported that a congregation had been organized at Kew Beach and that a roll of membership to the number of eighteen had been formed, with nineteen adherents. The following overture to the General Assembly was adopted, and Messrs. R. P. MacKay and J. A. Turbull appointed to support it on the floor of Assembly. "Whereas too little time has been allowed to enable Presbyteries to consider and give a satisfactory expression of opinion as to professorial appointments in Knox College; Whereas only eight Presbyteries had made nominations previous to the time of the meeting of the Board, at which action was taken, and only sixteen Presbyteries have made nominations up to the present time; Whereas gentlemen have been nominated by this and other Presbyteries whose names cannot be considered intelligently by the General Assembly, inasmuch as little is known as to their views regarding such appointments; Whereas the resignation of Rev. Prof. Gregg is to be considered by the General Assembly, and should it be accepted, a re-arrangement of the Departments taught in the College may be considered desirable,—which fact would have an important bearing on the selection of a Professor or Professors as might be deemed advisable. Therefore the General Assembly is humbly overtured to remit the matter of an appointment to the Board, with instruction to reconsider all the circumstances of the case, to again ask Presbyteries for nominations, to make inquiries as to such men as Presbyteries may nominate, or others whose names may be presented, and to make a recommendation to the General Assembly at its next meeting."—R. C. TIMM, Clerk.

Correspondence.

Knox College Alumni.

Editor PRESBYTERIAN REVIEW:

SIR,—The Alumni Association of Knox College has for its object "the advancement of the interests of the College." Perhaps there has never been a time in the history of the College when her welfare has been more concerned than the present. The lamented death of Prof. Thompson and the tendered resignation of the venerable professor of Church History, Dr. Gregg, leave the staff depleted; and though the professors who remain as men of ability and command the fullest confidence of the Church in Canada, and have a high position among the leaders of Presbyterianism throughout the world, yet we feel that the future welfare of Knox, both as to the character of her work and as to the support she may expect from the Church, depends to a large extent upon the appointment or appointments made to the vacant chairs. Owing to an error in the minutes of the Assembly, the notifying of Presbyteries of the Board's desire to nominate a professor was delayed until a very recent date, consequently there has been lack of time to forward the Board properly considered nominations, so much so, that only about one-fifth of the presbyteries reported to the Board within the specified time, and of those reporting one nominated to the chair of History, for which no nomination had been asked, and another suggested a rearrangement of the subjects and the appointment of two permanent lecturers. Subsequent to the meeting of the Board it has appeared from the public press that more than one Presbytery recommend a re-

arrangement of subjects. Such rearrangement, of course, cannot be made until the Assembly has taken action upon Professor Gregg's resignation. The executive of this association has therefore taken steps to ascertain the mind of the Alumni upon the question, as to whether in view of all the circumstances the welfare of the College will not be best conserved by a year's delay in appointments. So far, a considerable number have been heard from, and the prevailing opinion seems to favor delay. The information obtained from a fuller reply will be placed in the hands of the Chairman of the College Board as soon as received.

In taking this action the executive has been actuated by the single desire to secure the best interests of the College, and not to either oppose or further the appointment of any particular nominee.

W. A. J. MARTIN,

Toronto, May 31, 1895. Sec. Exec. Com.

Students and Mission Work.

Editor PRESBYTERIAN REVIEW:

SIR,—The question of making it compulsory for each graduating student of theology, or for each minister coming into our Church from other religious bodies to spend a year in the mission field before being eligible for a call, has lately arisen, and we believe likely to be acted upon, or at least considered at next meeting of the General Assembly. We believe this agitation has not sprung up in the Church without some adequate cause or combination of causes. We have faith in those who make the laws of our Church, and believe them to be doing what they consider is best for the welfare of that Church as a whole. There are many difficulties connected with the proper distribution of men that have, no doubt, helped to bring about the recommendation submitted to the Churches last General Assembly, and in view of the fact that it was considered a worthy and a right thing to do under the circumstances, we feel like commending the committee, if not for their good judgment, at least, for their desire to do the best possible for the advancement of the cause of the Gospel of Christ.

We have, further, no less faith in the sincerity and devoted lives of those who have committed themselves to the care of the Church, as students of theology; and hold that only those who are not only willing, but anxious to advance the cause of our Lord, are, in any sense, worthy to be called servants of the Church, or rather of the Head of the Church of Christ. Only such are likely to be in any sense, useful in advancing the cause of our Lord, and, therefore, in so far as it is possible to know, only such should be employed by the Church. And, speaking generally, we believe that such are the men whom our Church employs to day, and who offer themselves as students and candidates for the ministry of the Presbyterian branch of the Christian Church.

But if this be true, then we are told that those men are worthy the confidence of the Church to which they have devoted themselves, and have a right to expect, to some extent, that confidence before it is possible to perform the most efficient work in the service in which they are engaged. If they are worth the confidence of the Church they should get it; if not they have no right to be engaged by her to serve in the sacred work of winning souls to the Master of all, and building up men in that most high and noble calling.

One of the aims of the Christian Church is to develop men, and if so, in speaking of men generally, it is surely of first importance that they who are to be the representatives of that church should, themselves be strong, well developed men. Now, true men are not slaves in any sense of the word, unless it be voluntary slaves in the service of the one great Master of all. They are men who do right because they recognize it as right, not because compelled to do so by any form of legislation, be it civil or ecclesiastical. We hold, then, that any attempt to legislate, on the part of the Church, at least in the direction proposed, as we understand it, would not be elevating in its effect upon the men it is intended to control by it, but, on the other hand, at the outset bespeaks a lack of confidence in the men employed, by the Church who employs them,

and thus tends to lower the standard of free and independent manhood by causing men to feel that they do not possess the confidence of the Church in whose interests they labor.

Then, as to the advantage, or otherwise, to the Church herself, what is likely to be the result? This is the question of most importance. Is such legislation as that proposed, likely to prove a real benefit to the Church? We think not. In the first place, men with a few exceptions, who are likely to submit to the proposed new regulations would do so, to some extent at least, only because they feel bound to do so and to that extent their work would tend to be wanting in that zeal and freedom, that independent, individual work, which, while not necessarily out of harmony with any of the higher and essential principles of church government, must attach to the successful worker in the Church of Christ. It is, no doubt, true, as we have allowed above in supposing a few exceptions, that some men might rise completely above any such considerations, and would submit to the ruling of the Church's Assembly without feeling themselves affected by it. But such would not be the rule. We must remember that men are all human, and also that the best way by which to be able to continue to put dependence in a man, is to let him know that he is trusted. But this being true, would the result of the proposed regulation of the Church be an advantage to her in the matter of more efficient work? We can see room for but one answer, No, it could not be.

There is, further, a view of the matter of extreme importance to the Church, and one which we cannot afford to overlook, viz., the question of retaining our men for work in the Canadian Church, at home and abroad.

There is a class of men, and not usually that class who do the least efficient work, who are not willing to work under any feeling of compulsion at any time, and who are likely, in event of any such being imposed upon them, to break the ties that bind them to the Canadian Church and find congenial work and plenty of it, in other fields. While recognizing, so far as it goes, our obligation to the home Church, at the same time we are bound to feel that in the Kingdom of God there are no national lines, and no race distinctions, and that it may, under certain circumstances be even possible to serve the Church more efficiently upon the whole, by deserting the home field entirely and embracing the work where more real freedom is offered and yet when the Sun of Righteousness shines no less brightly to warm men's hearts and give them strength to perform His work. The result, this being the case, would be fewer men in the home field, and hence, not a gain, but a real loss to the home Church in the end. This would, therefore, be only to defeat the object for which we must suppose said legislation to be made.

There is lastly the question, what would likely be the result of such legislation as to the glory of God? All effective preaching has been done by individuals and not by the Church as a body. We believe that men are called to a particular sphere in the vineyard of Christ, by the Spirit of God, and that that spirit speaks through a body of Christian people. Hence, we hold that as soon as men are fully equipped for the preaching of the Word, as agreed upon by the Church herself, they are fitted to do better work in that particular place, to which they are called than in any other, in which case, for the Church as an organization to undertake, for a year, to stand between a minister and the people to whom he is called to preach, for the sake of reserving his services for what she may consider some more needy field, would not, in the end, advance, but hinder the work of that laborer in the advancement of Christ's kingdom.

If our Presbyterian Church is to remain Protestant, and an advocate of perfect freedom to those who are in Christ, let her stop and think what the movement means to herself as well as to those whom it more directly concerns, before passing any legislation that is likely to hinder the development of free and independent manhood in her servants, or to lessen the amount, and efficiency of the work done by them in her service.

Yours, etc.,

A. R. CAMP

Manitoba College, Winnipeg,
May 24th, 1895.

THE DOMINION BANK.

ANNUAL GENERAL MEETING OF THE INSTITUTION.

Report of the Directors and Financial Statements - Death of the Late General Manager Feelingly Referred to - Election of Officers.

The general meeting of the Dominion Bank was held at the Banking-house of the institution on Wednesday, May 29th, 1895. Among those present were noticed: Mr. James Austin, Sir Frank Smith, Col. Mason, Messrs. William Luce, John Scott, William Ramsay, C. Cockshutt, W. G. Cassels, William Roy, James Scott, E. Leadlay, M. Boulton, Aaron Ross, E. B. Osler, William Hendrie, Dr. Smith, John Stewart, David McGee, G. W. Lewis, Gardiner Boyd, G. Robinson, Walter S. Leo, J. J. Foy, Samuel Alcorn, Anson Jones, R. D. Gamble and others.

It was moved by Mr. Edward Leadlay, seconded by Mr. A. Ross, that Mr. James Austin do take the chair.

Mr. Anson Jones moved, seconded by Col. Mason, and resolved, that Mr. R. D. Gamble do act as secretary.

Messrs. W. G. Cassels and Walter S. Leo were appointed scrutineers.

The Secretary read the report of the Directors to the Shareholders, and submitted the annual statement of the affairs of the Bank, which is as follows:—

To the Shareholders:

The Directors beg to present the following statement of the result of the business of the Bank for the year ending April 30th, 1895:—
 Balance of Profit and Loss Account, 30th April, 1894... \$ 6,323 78
 Profit for the year ending 30th April, 1895, after deducting charges of management, etc., and making full provision for all bad and doubtful debts. 159,561 53
 \$195,890 31

Dividend, 3 per cent., paid August 1st, 1894.....\$ 45,000 00
 Dividend, 3 per cent., paid November 1st, 1894.... 45,000 00
 Dividend, 3 per cent., paid February 1st, 1895 45,000 00
 Dividend, 3 per cent., payable 1st May, 1895 45,000 60
 \$ 180,000 00

Balance of Profit and Loss, carried forward.....\$ 15,890 31

It is with deep regret your Directors have to record the loss the Bank has sustained by the death of the late General Manager, Mr. Robert H. Bethune, who has been the Chief Executive Officer of the Institution since its inception, twenty-four years ago, and mainly to those energy and ability the Bank owes its present position.

Mr. R. D. Gamble, who has been in the service of the Bank since 1871, and who has until lately been the manager of the Toronto branch, has been appointed General Manager.

JAMES AUSTIN,
 President.

Toronto, May 29th, 1895.

GENERAL STATEMENT.

LIABILITIES.

Capital stock paid up..... \$ 1,500,000 00
 Reserve fund...\$ 1,500,000 00
 Balance of profits carried forward 15,890 31

Dividend No. 50, payable 1st May.... 45,000 00
 Reserved for Interest and Exchange .. 91,721 46
 Rebate on bills discounted.. 32,456 98
 1,685,067 85
 3,185,067 85

Notes in circulation 957,264 00
 Deposits not bearing interest ... 1,413,605 48
 Deposits bearing interest 3,793,227 67
 11,104,097 15
 \$14,289,165 00

ASSETS.

Specie..... \$ 413,204 69
 Dominion Government demand notes.. 772,240 00
 Deposit with Dominion Government for security of note circulation..... 75,000 00
 Notes & cheques of other banks 203,915 85
 Balance due from other banks in Canada 187,682 25
 Balance due from other banks in United States .. 707,778 65
 Balance due from other banks in Great Britain 19,782 36
 Provincial Government securities 389,195 25
 Municipal and other debentures 1,586,952 71
 \$4,454,751 76
 Bills discounted and current (including advances on call) 9,417,660 68
 Overdue debts (estimated loss provided for) 125,754 33
 Real estate.... 13,361 98
 Bank premises 270,664 90
 Other assets not included under foregoing heads 6,971 35
 9,834,413 24
 \$14,289,165 00

R. D. GAMBLE,
 General Manager.

Dominion Bank,

Toronto, April 30th, 1895.

Mr. James Austin moved, seconded by Sir Frank Smith, and resolved, that the report be adopted.

Moved by Mr. Aaron Ross, seconded by Mr. William Hendrie, that we, the Shareholders of the Dominion Bank, take this opportunity at our annual meeting to express our deep sorrow and regret at the loss we feel the Bank has sustained by the death of the late General Manager, Mr. Robert H. Bethune, who has been the chief Executive officer of the Bank since its inception twenty-four years ago, a man who was held in the highest esteem by the bankers of the Dominion, and by the business community generally, and to whose ability, energy, and careful management the bank is largely indebted for its present position. Carried.

It was moved by Dr. Smith, seconded by Mr. John Stewart, and

Resolved, that the thanks of this meeting be given to the President, Vice-President and Directors, for their services during the past year.

It was moved by Mr. Charles Cockshutt, seconded by Mr. Boulton, and

Resolved, that the thanks of this meeting be given to the General Manager, Managers, and Agents, Inspectors, and other officers of the Bank, for the efficient performance of their respective duties.

It was moved by Mr. George W. Lewis, seconded by Mr. James Scott, and

Resolved, that the poll be now opened for the election of seven Directors, and that the same be closed at two o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

Mr. William Ramsay moved, seconded by Mr. G. Boyd, and resolved: That the thanks of this meeting be given to Mr. James Austin for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected Directors for the ensuing year:—Messrs. James Austin, William Ince, E. Leadlay, Wilmot D. Mathews, E. B. Osler, James Scott, and Sir Frank Smith.

Economy Without Meanness

At a large meeting held in the city of Boston to consider the condition of the working class, the late Bishop Brooks said, "The greatest need of America to-day is economy," and undoubtedly the same could be said with a large degree of truth in regard to Canada. This, perhaps, applies with greater force to the wage-earners of our country. If it be a fact then, whence its cause and wherein lies the remedy? The cause is chiefly the result of the feeling of hopelessness, which fills the heart of the ordinary wage-earner when year by year he toils with little hope of bettering his condition, food, raiment and rent being the constant drain upon his scanty income until, at last, he acquires the habit of spending his surplus cash as he goes. If once we can show such people that there is a possibility of there some day being a change in their condition and that when age together with inability to work comes upon them they will have assured to them the comforts of a home, the surplus earning are quickly divested from other channels of expenditure into a system of saving. This is a matter that is occupying the mind of thoughtful people all over the world. The capitalist, the manufacturer and large business men have their banks and investment companies to study their interests, while on the other hand the various savings banks form a safe place of keeping for small earnings, but institutions such as the People's Banks of Germany are unknown here. What is needed is an object to which economy may be directed and we know of none better than the spirit of homestead ownership. Let a man once feel that there is a possibility and also a probability that within a few years he may own a perfectly unencumbered home, let it be ever so humble, there springs up within his heart a feeling of hope which nothing else can kindle.

This is illustrated to a large extent in England, but in this country to a very limited extent. While we have not the People's Banks as referred to, there is a system of systematic saving with the definite object in view of purchasing and acquiring one's own home upon the Building and Loan Society plan which is particularly well shown in the system of the York County Loan and Savings Company of Toronto. This Company commenced by the sale of shares upon weekly or monthly instalments which are collected each week or month by the Company's agents and in a very short time forms the nucleus for the purchase of a homestead. Sufficient having thus been saved for the first payment upon the property the same system of weekly, or monthly payments continues until in a few years it places the shareholder in possession of a fully paid up holding free of encumbrance.

The result is two-fold. In the first place, having an interest in the country, the purchaser becomes a better citizen. Secondly, being the owner of his own property greater

care and pains are expended on not only the care of the property, but also in beautifying it, the result being most beneficial to the city, town or district, where such purchases are made. It would be well if such plans of systematic saving were better known and more universally studied especially by those who have the interests of their fellow-men at heart and who could, by suggesting such a line of action do much to raise the heavy burden from those less favored than themselves.

We desire to call the attention of our readers to the advertisement of the Wrought Iron Range Company of Toronto. The name Home Comfort by which these ranges are known is a happy one, suggestive of all that is pleasing in that department of the household. The history of the Wrought Iron Range is a remarkable one while the reputation of their output is the most enviable and deserving of any similar firm in the world. The Home Comfort are guaranteed absolutely unbreakable and will not crack or warp. The severest test may be applied to them. They may be smashed with a sledge hammer or jumped upon by a two hundred pound man, but without the slightest effect. The object of the Wrought Iron Range Company is to supply the demand for a perfect Wrought Steel and Malleable Iron Unbreakable Range, hence the Home Comfort which meets all the requirements necessary in a perfect Range to a degree that is astonishing in its practical demonstration. The best possible quality of iron is bought by the Home Comfort people. It is then treated in an annealing furnace and rendered literally indestructible when transformed into a Home Comfort Range. Internally the Home Comfort is perfect and unique. It is lined with asbestos, thus adding heat thrown upon the articles being cooked and preventing the radiation of heat from the Range. All the linings are in adjustable sections which can be easily and rapidly fitted. The other adjuncts of the Home Comfort are in complete accord with perfection. Such as hot-air closets, simplicity in cleaning and dumping the ashes and many other noticeable improvements over other ranges. An important feature in the business of the Wrought Iron Range Company is that they do not sell to the trade at all, but deliver the Home Comfort from their own wagons and by their own authorized salesmen direct to the householder, thus having no dealings with outsiders. The superiority of the Home Comfort Range over all others must not be forgotten in the fact that at the World's Columbian Exposition they received six highest rewards; at New Orleans, four gold medals, and at the Midwinter Fair, San Francisco, six gold medals. These facts are standing irrefutable proof of the unsurpassed qualities of the Wrought Iron Range Company's Home Comfort Ranges, and we ask for them a careful inspection when and wherever shown.

Health Built Up

"I had a very bad cold which settled on my lungs. I was under doctor's care and was not able to get out of the house for eight weeks. I did not gain strength very fast and other remedies failing to help me or improve my ease, I was induced to try Hood's Sarsaparilla. I have taken several bottles and my health is improved very much. Since I have taken Hood's Sarsaparilla I feel very much stronger than for a long time past. I have recommended Hood's Sarsaparilla to others, for it truly has been of great benefit to me." JOSPH NIXON, North Kingston, Nova Scotia.



Hood's Sarsaparilla Cures

Hood's Pills are a mild cathartic. 2c.

FOR DANDRUFF
GENTLEMEN FIND
PALMO-TAR SOAP
EXCELLENT

IT CLEANSES THE SCALP, RELIEVES THE DRYNESS AND SO PREVENTS HAIR FALLING OUT.

BIG CAKES HANDSOMELY PUT UP 25¢

NOTICE I Presbyterian Hymnal Committee

23 TORONTO CHAMBERS, 1 TORONTO ST.
TORONTO.

Just Arrived—5,000 Psalter and Hymnals, Black Cloth, Imp White Edge.

For further particulars write to the Manager,
23 Terms Strictly Cash. GEO. H. BURNS.

FOR
ROOFING,
ASPHALTING,
BUILDING PAPERS,
REFRIGERATORS
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THERE IS NO ONE LIKE

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The Largest Conservatory of America
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Founded in 1833 by
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NEW ENGLAND CONSERVATORY
OF MUSIC. BOSTON, MASS.

Send for Prospectus giving full information.
FRANK W. HALE, General Manager.

CHEYNE & CO.

Every man's duty is to adorn himself so as to appear as presentable as facilities of the present day will permit. Our present REDUCED PRICES for Well-Made, Good Quality Ready-to-Wear Clothing make this possible.

Gentlemen's Pin Check
Scotch All-Wool Tweed
Suits, (Lined).

To clear the balance at \$8, Goods really worth \$14.50, for two days only.

Summer Coats—Alpaca and Lustre, Black or Colored, \$1.50, regular price \$2.00; Cashmere Vests, All-Wool, Fancy Stripes, Checks, and all the newest Shades and Patterns, \$1.50, regular price \$2.50.

Bicycle Suits—All Qualities and Prices.

CHEYNE & CO

73 King St. E.

ROBERT CHEYNE, Manager.

Balmy Beach Lots FOR SALE

On very EASY TERMS of payment. All purchasers have privilege of using the park and boating facilities. If you want A HEALTHY SUMMER RESORT for yourself and children, accessible to centre of this city in 25 minutes by street railway, you will buy one of these lots. Special reductions made in price to cash purchasers. I have also three Summer Cottages to lease, in course of erection on water front. Will be ready for occupation by 15th June. Apply to
A. J. RUSSELL SNOW, Barrister, etc.,
Confederation Life Chambers.

Each Day Sets a Higher Standard

Suggestions for the betterment of our business are carefully considered and when practicable applied—so that in efficient service we are ever in the lead

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We have made extensive preparations to supply the growing demand for this never wear out material—just the thing for Banks, Halls and Entrances.

Also, NAIRN'S FAMOUS SCOTTISH OILCLOTHS
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OILCLOTHS—8 yards wide

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All Dental operative and mechanical work carefully and thoroughly performed. (Hurlington office on Mondays.) Open Evenings.

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Money to Loan. Telephone 1412.
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LOVELY WEDDING FLOWERS.

FINEST ROSES, Violets, Carnations
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PALMS, Ferns, Dracinas, Auricularia
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FOR THE DRAWING ROOM.

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Has said, "A good watch is an invaluable possession," and everyone who reads this will readily admit that Talmage "hit the nail square on the head." when he made that remark.

We realize it, and deal only in GOOD WATCHES. It saves us trouble and saves our customers a lot of inconvenience. Our watches tell the truth every time, and that's the kind you want. To buy a good watch at right price (plain figures on everything), come and see us.

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Watch
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KENTS'

144 YONGE ST.

Havergal Hall

250 JARVIS ST., TORONTO

OPENED SEPTEMBER, 1894.

The board having determined to make this School equal to the best Ladies' School in England, was most fortunate in procuring as Lady Principal Miss Knox, who has taken a full course in the University of Oxford, passing the final examinations in the two Honor Schools of Modern History and English. Miss Knox, until she came to Havergal Hall, held an important position in "Chesham," one of the largest and best appointed Ladies' Colleges in England.

The Board has determined to have a staff of assistants fully competent to sustain the Lady Principal in her work. Mr. H. M. Field, late pupil of Martin Krause, of the Royal Conservatory of Music, Leipzig, is the head of the Musical Department. Mr. E. Wyley Crier, R.C.A., the well known Painter, is head of the Art Department.

The School is open for both day pupils and boarders. Full information may be obtained by circulars on application to Havergal Hall, or to J. E. Bryant Barrar, 20 Bay St., Toronto.

CENTRAL CANADA

Loan and Savings Company
Of Ontario, Toronto.

Notice is hereby given that a quarterly dividend of one and one half per cent (1½) for the current three months, being at the rate of six per cent (6%) per annum, has this day been declared upon the capital stock of this Institution and that the same will be payable at the office of the Company, in this City, on and after TUESDAY, THE SECOND DAY OF JULY NEXT.

The transfer books will be closed from the 20th to the 30th June, 1895, both days inclusive.

By order of the board,
E. R. WOOD, Secretary.

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(LIMITED)**

190 Yonge St. June 6th.

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Storekeepers shrewdly sell at about the same prices all articles and stuffs easily recognizable in other stores. But that's no judge of values. Goods advertised elsewhere at "a great bargain" are selling for more than we ask right along for the same quality.

New Millinery :

French and English elegancies—be-winged, be-feathered, be-jetted be-ribboned, and with glimpses of leaves and flowers. Mostly at less than their equals could be bought for in Paris or London. If you've ever bought—or priced—imported Hats you'll be astonished at the qualities in

—Trimmed Hats
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Newest styles at lower prices than ever, and they were handsomely below the market before.

About Shoes :

Sneers are not facts, innuendo is not evidence, insinuation is irresponsible. These things are borne in mind by careful readers—especially of Shoe advertisements. They call for high criticism.

Our Shoe statements are as clean cut as our Shoes, as solid as the soles of our Shoes. They are square truth. People know and believe them. That's why we sell so many Shoes.

Small or broken lots of Shoes we never advertise, either as regulars or as bargains. When we have them they go without advertising in the regular course of sales. The papers only get big lots that are worthy. Remember that.

**THE T. EATON CO.
LIMITED,**

190 YONGE ST. - TORONTO, ONT.

THE CHURCH ABROAD.

The new church at Keiss was opened on the 16th ult. by Rev. Dr. Stalker. It is in the Gothic style, and seats 450.

The Women's Liberal Federation has adopted a resolution in favor of rendering it illegal to supply intoxicants to children under 16. The seconder was Miss Gladstone.

Dr. Forbes Winslow says opinions differ as to the real bearing which drink has directly on insanity, but he considers that it is generally the effect and not the cause of the disease.

The late Mr. Alex. Mathers, some time secretary of the Clydesdale Bank, Glasgow, has left £3,000 to the schemes of the church in addition to £1,500 to the three infirmaries of the city.

Rev. Robert Primrose, late of East church, Patrick, has been inducted at Burnbank, Glasgow, as successor to Rev. David Pirret, minister emeritus, who has been nearly forty years in the ministry.

A series of services has been held in celebration of the jubilee of St James's church, Glasgow, of which Rev. F. H. Georgeson is minister. A letter was read from Principal Brown of Aberdeen, who was the first minister.

The union of the two churches at Dans has now been consummated, and candidates for the pastorate are being heard. The joint membership is 528, and the South church and manse are to be retained, while the West church and manse will be sold.

Rev. Peter Macdonald, M.A., of St. Columba's, Edinburgh who is called to Stornoway, has informed his presbytery that he is quite happy in his present sphere, but in view of the phenomenal number of signatures to the call does not feel justified in stopping proceedings.

The note presented to Turkey by Britain, France, and Russia, with regard to Armenia, contains an elaborate scheme of reform, but as there appears to be no provision for the High Commissionership being confined to European Christians fears are entertained of the futility of the action of the powers.

In a special article in the *Scotsman* on the Liberal Unionists of the United Presbyterian church, reference is made to the conferences on re-union, and it is said that it is in the air that something like an equal division of the funds exclusively enjoyed by the Established Church should be made amongst all the churches.

Two friends of the late Rev. Alexander Gardner of Brechin have offered £7,000 towards the erection of a church to receive the endowment left by him, the donors, however, stipulating that the trustees are to have a free hand in the erection and constitution of the new church, and to appoint the first minister. The presbytery promises cordial co-operation.

It is believed in well-informed circles in South Africa that British Bechuanaland will soon be annexed to Cape Colony. Khama, the chief appears to have been uplifted by the attention paid to him during his recent visit to Capetown, and his brothers are appealing to the Government for intervention. He is accused of carrying his authority as chief into church affairs.

Edinburgh Presbytery has approved of a report of its Home Mission committee recommending the extension to paid agents of congregations of the rule as to probationers that no engagements be for longer than six months at first, and that in no case without the presbytery's sanction, shall they extend beyond three years. The poor result of the numerous mission agencies is deplored, the reasons given being failure of some agents to aim at conversion, and to believe in the possibility of it in the case of the worst classes, spiritual indifference as to the value of the Gospel and the church; and the strongly materialistic spirit of the age.

IN TWO WEEKS**Made Well and Strong!**

Paine's Celery Compound
Does a Wondrous Work
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NEIGHBORS AND FRIENDS
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Like Results Never Accomplished by
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The case of Mr. Samuel Hanna, an esteemed resident of Manvers, Ont., has attracted the attention of hundreds living in the district. Since Mr. Hanna's cure, by the use of Paine's Celery Compound, scores of people who were previously skeptical, are now thoroughly convinced that every word and sentence of praise written in favor of Paine's Celery Compound in the past is true and deserving.

As a speedy curer of disease, a strengthener and health giver the vast majority of men and women in Canada admit that Paine's Celery Compound has no equal. Mr. Hanna writes thus about his wonderful cure:—

"After severe sickness and suffering for a length of time, I am happy to state that I was made well by Paine's Celery Compound. To be raised up from a low and weak state inside of two weeks, is a marvelous work, which nothing else but Paine's Celery Compound could have accomplished.

"After using half the first bottle of the Compound, I was able to dig the holes for a forty rod fence, and help to build it. Before using Paine's Celery Compound, I could not sleep, and had no appetite; now I enjoy a good sleep and a healthful appetite. Paine's Compound is worth its weight in gold to any sufferer, it is the best medicine in the world."