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THE GENERAL ASSEMBLY. OUR ILLUSTRATIONS.



REV. ALEXANDER MCKNIGHT, D.D. PRINCIPAL PRESBYTERIAN COLLEGE, HALIFAX. LATE MODERATOR GENERAL ASSEMBLY.

Rev. Alex. McKnight, D.D., who has just retired from the Moderator's chair, was born at Dalmelliugton, Ayrshire, Scotland. He is a graduate of Glasgow University, and studied theology in the New College, Edinburgh, from 1845 to 1849. He was licensed by the Free Presbytery of Ayr in 1850. In 1854 the Free Synod of Nova Scotia applied to the Colonial Committee for a Hebrew teacher to assist Drs. Committee for a Hebrew teacher to assist Drs. Klog and Lyall, in the Free College in Halifax. In 1855 Dr. McKnight was sent out to occupy this position. He was at once recognised as a Hebrew scholar of a high order. He was also a capital preacher, and his talents in this line were so appreciated by the congregation at Dartmouth that they called him to be their pastor. He was accordingly ordained at Dartmouth on the act of Tananary 1852, and continued in the the 26th January, 1857, and continued in the Dartmouth pastorate till 1868, when he resigned in order to enter upon the position of Professor of Hebrew and exegetics. In 1871, upon the retirement of Rev. Dr. King, he was elected to the chair of Systematic Theology; and Hebrew and Exegetics were placed in the hands of Rev. Dr. Currie. Dr. McKnight is an accomplished Hebraist, and he seldom fails to inspire his students with love for that venerable language; but Systematic Theology was and is his forte. In 1877 he received the degree of D.D. from the University of Glasgow, and in 1878 the title of Principal was conferred on him by the General Assembly. Last year he was elected Moderator of the General Assembly. He has discharged the duties of his high office with ability, tact and



REV. W. REID, D.D. AGENT OF THE CHURCH-WESTERN SECTION. JOINT CLERK GENERAL ASSEMBLY.

The Rev. William Reid, D.D. (a native of Aberdeenshire, Scotland), is a graduate of King's College, Aberdeen, where he took the degree of M.A. in 1833. He was licensed to preach the Gospel on 1st May, 1839, and shortly after came to Canada as a missionary of the Churchof Scotland. His first charge was Grafton and Colborne, in what was then the Presbytery of Kingston. In 1849 he was translated to fair complexion, and with a frank, kindly expres-Picton, in the County of Prince Edward, where sion of feature. He excels not only as a he remained till 1853, when he was removed to preacher, but as an organizer of the forces of his Toronto as General Agent for the schemes of the Church and editor of the Record. With been for years identified with the educational various modifications of his duties, Dr. Reid has interests of Galt, being Chairman of the Colleremained in the same position till the present giate Institute Board.

time. In 1853 the Presbyterian Church of Canada, with which he was connected, had 87 ministers. After the various unions which have taken place there are now considerably upwards of 700 ministers. Dr. Reid has seen one disruption, that of 1844, and three unions. In 1840 the United Synod of Upper Canada Joined the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. In 1861 the Presbyterian Church of Canada and the United Presbyterian Church united under the name of the Canada Presbyterian Church. In 1875 the larger union of the several Presbyterian Churches in the Dominion tock place, forming the Presbyterian Church in Canada. In 1876 Dr. Reid received the honorary degree of D.D. from Queen's University, Kingston. Dr. Reld was in 1850 elected Moderator of the Synod of Presbyterian Church of Canada; in 18; chair as Moderator of the -cupied the ieneral Asin Church, sembly of the Canada Preand in 1879 was Moderator o. the General Assembly of the Presbyterian Church in Canada.

THE NEW MODERATOR.

The new Moderator, Rev. J. K. Smith, A.M., pastor of Knox Church, Galt, is a native of Aberdeen, Scotland, where he was born in 1827. He received his education in arts in Marischal College, Aberdeen, and in theology in Edin-burgh, under Drs. Chalmers, Cunningham and REV. W. FRASER, D.D.

Rev. William Fraser, D.D., was born near Glasgow, Nova Scotia, on May 19th, 1808, studied theology under Thos. McCulloch, D. D., Principal of Pictou Academy, and was ordained Sept. 2, 1834, a missionary to the Gaelic-speak-ing people of Western Canada. On the 9th August, 1835, he was inducted into the pastoral charge of congregations in West Gwillimbury, County Simcoe, with which were associated from time to time other congregations. On the 1st June, 1879, "after a lengthened, faithful and effective service," to quote the words of Dr. Gregg in his "History of Presbyterianism," "he retired from the active duties of the ministry. He now resides in the town of Barrie, near the scene of his former labours, and as occasion offers continues to preach the Gospel with great acceptance. He is the sole survivor of the ministers who organized the Missionary Presbytery of the Secession Church of 1834. In 1851 Mr. Freser succeeded Mr. Proudfoot as Clerk of the Heister Mr. Proudfoot as Clerk of the Heister Mr. Fraser succeeded Mr. Proudfoot as Clerk of the United Presbyterian Synod, and has ever since discharged with singular ability and accuracy the duties of Clerk of the Synods and Assemblies of the United Presbyterian Church, the Canada Presbyterian Church and the Presbyterian Church in Canada. In 1816 the degree of Doctor of Divinity was conferred on him by the University of Queen's College, Kingston." Dr. Fraser has two sons in the ministry—Rev. J. B. Fraser, M.D., Leith, and Rev. R. D. Fraser, M.A., Bowmanville.



ST. PAUL'S PRESBYTERIAN CHURCH, HAMILTON. MEETING PLACE OF THE GENERAL ASSEMBLY, 1886.

others. He was licensed by Aberdeen Presbytery in 1852, and had two calls to parishes, one from Maybole, in Ayrshire, and one from Forfar, Forfarshire. He preached only three months in
Scotland, but was not settled. He came to
Canada in 1853, and was settled in Ramsay,
Lanark Co. After three years he went to one of the finest specimens of Gothic architecture. Brockville, becoming pastor of the First Presbyterian Church, in which Mr. Smart, one of the lathers of the Church in Canada, had ministered for very many years. Thence he went to Galt. After some time the illness of his wife made it necessary for him to go with her to California. He lived one year in San Francisco, and had charge of the First Presbyterian Church there, and was called to the pastorate but decided to return to Canada, which he did, and received charge of his church in Galt. He was called to Halifax, where he spent two years as pastor of Fort Massey Church, after which he again returned to Galt, where he has since remained. He has the distinction of being pastor of the largest Presbyterian Church in Canada, the membership being over a thousand. Under his ministration a handsome large church has been built capable of seating 1,400 people. Mr. Smith is a man of more than average height, of church, and is exceedingly popular. He has

ST. PAUL'S CHURCH, HAMILTON.

ST. PAUL'S CHURCH, the building in which ture in the Dominion. Its handsome spire, stone to the summit, its richly carved turrets, its imported Cathedral glass windows, and its costly fittings representing the best varieties of old oak work, mark it as a fitting place for the meeting of the venerable court now convened within its walls. It occupies the site of the original St. Andrew's Church erected over fifty years ago, and on the Church of Scotland side is the direct successor of that pioneer Church, as Knox Church is the successor on the Free side. The present edifice was opened for worship in 1857, having cost about \$60,000, of which \$30,000 was in the form of a debt upon the congregation. Circumstances occurred in connection with this heavy burden which subsequently led to the closing of the church for a time. During the past eight years, however, this interesting historic church has enjoyed uninterrupted prosperity, the total debt having been reduced to less than \$16,000. The Church as stated elsewhere has now a membership of 510 communicants, with a large and flourishing Sabbath would not have lost the hold which it once had School and various other organizations for the in the region between Hamilton and the Niagara successful carrying on of Church work. Much river, and to regain which hold the present Presbyof this happy state of things is due to the pre-sent pastor, Rev. R. J. Laidlaw. (Continued on same 1881)

PRESBYTERIANISM IN HAMILTON AND VICINITY.

PRESBYTERIANISM appeared in the Niagara peninsula early in this century. Soon after the war of 1812 settlers came into the country from Pennsylvania and New Jersey. Many of these, indeed, most of them, were Presbyterians, and that, too, of a stamp so decided that when inssionaries from the United States came among them, those missionaries, though Congregationalists, found it desirable to adopt the Presbyterian polity, in order that their Christian influence might more readily be brought to bear upon the people to whom they had come. It would



REV. J. K. SMITH, M.A., MODERATOR GENERAL ASSESSED V.

have been good if their influence had been have been good if their influence had been allowed to continue. Their ministrations are among the cherished traditions of the Niagara peninsula, even among many families no longer of our communion. Those families might have been a preserving salt amid a population much needing its savour, and might have been an effective Christian organization had they continued in the communion of the Presbyterian. Church. They are now unfortunately broken. Church. They are now unfortunately broken up into little knots of helpless sociaries, forming a spectacle, it is feared, by no means wholesome to the large number of irreligious people who dwell in this frontier portion of Ontario; and making little or no good impression upon them.
The Presbytery of Hamilton has now within its
bounds a mission field as needy as any presbytery in Ontario, and a field more difficult to work than most. In course of time ministers from Scotland began to arrive in this part of Canada. They were doubtless good and ablemen, but they had no sympathy with what they thought to be the irregular practices of American Presbyterians. Indeed, they had a distrust of everything American, and were apparently persuaded that a conversion from American modes was as important as any other conersion. It is not surraising unfortunate that a strong anti-American feeling possessed all the new-comers to Canada immedistely prior to and after the events of 1837. In the Niagara district there was formed the nucleus of a Church having severe Scottish features. The old families did not like the



REV. W. FRASER, D.D., JOINT CLERK GENERAL ASSEMBLY. *

austerity which was being imposed upon them they thought that all cheerfulness and social enjoyment were being banished from their reli-gious meetings, and in great numbers they deserted what seemed to them an alien cause. In fact the new settlers and the old misunderstood each other. There can be no doubt that if the Scottish ministers had possessed the consideration and the practical sagacity of their American predecessors the Presbyterian Church would not have lost the hold which it once had

The Family.

A LILT O' THE MAISTER

In Capernaum toon among tud an' guid, The Maister spak o' his body an' bloid. An' the wheen who had followed him melted awa: Like the fast thin wreath of the simmer snaw Whate lere they followed, I canna tell, But they walked nae male wi' Emmanuel.

Oh, sad was the tear I' the Malster's ee he unbelief o' their he'ste tae see But he turned the the Twall that had bided thro' a', An' he said : "Will ye also gang awa'? Ye hae seen hoo the lave offense hae ta'en Bairns, will yo gang as the rest bae gane?"

Then on spak l'eter-bauld was he. The foremaist ane of the foremains three
'Maister," he said, "what else can we gang?
For the words of life the persel helding.
We have seen an we ken whate Son ye be Ye're the very Christ of God maist file!"

Maister, the lere o' the warld is fair, But it says, "Lo, there!" An' some wan'er East, an some wan'er West, But nane o' them kens which way is test, An' some follow efter the faute marsh-licht, An' are lost i' the everlastin' nicht,

Oh, whaur can we gang, if we gang na wi thee? Wha canst guide tao the lan' whaur the angels be? Or what is the jushway that leads like thine. The the fields what the sancts in glory shine?— Whate lete the follow we ken ful well; We will walk for aye wi' Emmanuel

- John I. Nopier, in The Pilgrem Teacher

REV A. N SOMERVILLE, D.D., GLASGOW

MODERATOR OF THE FREE CHURCH OF SCOTLAND

DR SOMERVILLE was born in 1813, and was educated at the High School and University of his native city of Edinburgh, where he made the most of his time and opportunities. In his student days he attended the ministry of the saintly Dr. James Henderson, of Stockbridge, by which he greatly profited. His burning enthusiasm in the service of Christ burst the bonds of academic restraint, and found expression in evangelistic work in the Canongate, where he laboured along with his bosom friend McCheyne. Even thus early he showed preaching powers of a rare kind, and proved very popular. Tokens of Divine blessing followed their labours. One of the converts of these services, Alexander Stocks, was for many years a prominent figure in the Free Church Assembly, of which he was the reasons and useful janitor.

In due time the student became a licentiate. He finished his theological curriculum, during all of which he had the benefit of the inspiring teaching of Chalmers and Welsh. In 1835 he went to live in Roxburghshire, but could not be idle there. He acted for some months as volunteer missionary in the country districts, and preached with fervour and success in schools, farmhouses and barns. Out of these meetings grew the formation of Edgerston quoad sacra parish church. After discharging the duties of an assistant in Stockbridge for three months, and in Larbert for ten, he was ordained to the full charge of Anderston Church, Glasgow, in

November, 1837
In his youtu and early manhood Mr. Somerville was very fond of athletic sports, and through this exercise he developed the strength of constitution which has enabled him to stand so much hard and trying work. We suspect that his symnastic feats would not always have met with the approval of good but narrow-minded elders. Dr. Thain David-son, in his recently-published "Forewarned—Fore-armed," tells how Mr. McCheyne, of revered memory, was walking in the country one Monday morning with a couple of ministerial friends. Mr. McCheyne was in the best of spirits. While crossing a field he bounded forward, and started "leap-frog," in which his companions joined heartily. A grave elder witnessed the game with pious horror, and came up to rebuke the divines for their levity. They good humouredly confessed the error of their

ways, and promised never to do the like again. Mr. Somerville, as might be expected, threw himof his pastorate. His pulpit became a centre of inspiration and blessing. He began work at a favourable time. The long winter, which had ifrozen the spiritual life of Scotland, showed signs of coming to an end. Revivals raised the tide of owangelical fervour. The great religious awakening at Kilsyth, so much associated with the late W. C. Burns, afterwards of China, and in which Mr. Somerville with others had a part, produced a deep impression throughout the country

The years that followed were full of events of far-reaching importance. Their conflicts and actiwities reached a culmination in the Disruption of

#843. Mr. Somerville was in the front of the battle. His teaching and example so influenced his people that, when the day of trial came, they stood faithful almost to a man. The whole of the office bearers, all the Sabbath school teachers, and nearly the entire congregation, followed him in joining the The exodus was solemn and atriking. The minister lifted the Bible, which had been given to him personally, from the pulpit-desk, put at under his arm, and marched out. The forsaken church remained unoccupied for a considerable time. In 4849 it was burnt to the ground. thiackoned walls lingered a picture of desolation till they were swept away to make room for a store.

A new-church was built without delay. It soon got the small to hold the crowds that flocked to thear the earnest and eloquent preacher, so the large and handsome building, now known as Anderston Proe Cherch, was erected. It was the scene of Mr. Somerville's labours during all the after years of his pastoral life.

Notwithstanding all the harassing duties of a town charge he found time for outside activities. His attention was drawn to the multitudes in Glasgow who were as sheep without a shepherd, and for whom so man cared. The Sabbath was spent by there is losinging idleness or walking on the open space called Glasgow Green. His heart yearned ever them, and he resolved to tell them about the Saviour's love. They would not come to him, so he would go to them; he would hold open-air meetings. Such a thing was unknown in those days except to the Methodists. The resolution was quickly carried into practice. Notices were posted up on the trees and other conspicuous objects, intimating that Mr. Somerville would preach on the Sabbath. A great crowd gathered from the cheerless streets and squalid slums of the powerty-stricken. A chair was set in the centre of the Green to do duty for a pulpit. It was mounted

like most people in Scotland, were more inclined to accept truth from the lips of an ordained man than from those of a man who had not received the imprimature of a recognized church.

The sermons then preached are still remembered with delight. Full of fire and fervour, they aimed straight at the conscience, and did not miss their mark. Many souls experienced the new birth, and purposeless lives were dominated with the desire to serve God. Other ministers have now taken up the

and remarkable success; in 1846 to Shotland, fore. His mission extended to Constantinople, where he infused something of his own spirit into Bithynia. Thessalonica, Thessaly and Bubos.—the lonely dwellers in the storm-beaten isles of the The Christian. fir North; and in 1847 to Airdrie, where the miners flocked to hear him, and went away with quickened resolutions to live better lives. So much speaking was bound to tell on his constitution. In 1847 he was laid aside with a "minister's sore throat." His medical advisers ordered complete rest. He took advantage of this season of leisure to travel in Palestine, visiting Mount Sinai and Petrea, and to make personal acquaintance with localities sacred to him because of their associations.

On his return to Scotland he resumed his old labours with renewed zest and strength. His con gregation grew in numbers and influence under his teaching. Every agency for spreading the Gospel and promoting the welfare of humanity met with his cordial sympathy and co-operation. He did much for the cause of missions in South Africa He was one of the secretaries of the Glasgow Bible Society, and when that useful organization joined its sister societies, he became a director of the united societies. He was so interested in getting Bibles for China, that he went through the country pleading for the necessary funds. And so the years glided past, crowded with lent-hearted service for whatever was good and true, and bright with the happiness that such a life alone can give.

in 1859 60 a wave of spiritual blessing visited Ireland. Many ministers crossed the Channel to bring back fresh fire to their own pulpits. Mr Somerville went with them. He received a bap-tism of the Spirit, and returned to preach as even he had never preached before. His church was thrown open for nightly meetings, which continued for eleven months, and were productive of the best results.

In 1864 he was deeply interested in the persecu tion of Protestants in Spain. He followed with warm sympathy the fate of the leaders in that struggle against Popery. Manuel Matamoros, who was sentenced to nine years' transportation in the galleys for distributing Bibles, but had his sentence modified into banishment, became his friend. He met him at Lausanne, and learned to love him for his qualities of heart and mind.

Mr. Somerville went regularly to Spain for some years, and strengthened the hearts of the brave Christians there. He took an active part in the secret printing of Bibles at Malaga before parmission to print them publicly was given by the actionities. After the Revolution of 1863, he belowed to organize the congregation at Madrid, of which Antonio Carrasco became pastor.

In 1874 he was requested by the Anglo-Indian Christian Union to conduct an evangelistic campaign in India. He consented, and spent upwards of five minths in going over some of the largest towns in our great Eastern Empire from Madras to Moultain 12 He preached to the Baglish and to the non Christian natives who, throughout India, came in surprising numbers to hear him. Through his visit a Y.M.C.A. was started in Bombay, which still flourishes, and is increasingly a power for good. His activities were manifold, and always attended with tokens of Divine blessing. Two years later the General Assembly of the Free Church asked him to visit Canada as their representative at the first General Assembly after the union of the Presbyterian Churches in that country. When this pleasant duty was over he found time to take an angeliatic tour. Wherever he went old friend flocked round him, and cheered his heart with reminiscences of what he had spoken thirty-one years previously, in the North American Provinces.

These services paved the way for what has been the special feature of his ministerial career. The revival of the year 1874 had drawn the Christians of Glasgow together, and filled them with an earn-est desire to do good. They banded themselves under the name of the United Evangelistic Association, and resolved to give other lands the benefit of the blessing they themselves had experienced. They were led to ponder more deeply the command of the risen Redeemer : "Go ye into all the world and preach the Gospel to every creature." could not go themselves, as duty called them to stay, but they could send a substitute. Whom could they send? Their thoughts turned to Mr. Somerville. They unanimously invited him to resign his pastorate, which he had held for forty years, and undertake the mission to regions be-yond, "with a view to the promotion of union among Christians, the furtherance of aggressive evangelistic work, and specially the proclamation of the Cospel of the grace of God wherever he should go. The document in which this unusual request was embodied lies before us as we write. It is worthy of a place in the archives of Christendom, and marks a new era in missionary zeal.

This request came to a man old in years and full of labours, who might now legitimately think of spending the evening of his life in well-won leisure. It involved much travelling and hard work. It meant perils on land and by sea, and separation from home and friends. Yet it was cheerfully granted. Mr. Somerville could not refuse it: " the love of Christ constrained him." Before he went forth on his mission, he received the honorary degree of D D. from Glasgow University. This was a tribute to the man and to his work

The limits of our space forbid any lengthy ac count of his labours as the "world-evangelist. 1877 78 he visited Australia, New Zealand, and l'asmania, where he was the means of stirring up Christians to united endeavour, of inaugurating Y. M. C. A.'s, and Ladies' Societies, and of awakening the unconverted to a sense of their danger. In 1879, after a short mission in Ireland, he proceeded to France and Jersey, where permanent good was done. In the spring of 1880 he addressed large audiences, sometimes numbering 3,000, in the chief Italian cities. In 1881, and again 1832, he devoted his energies to Germany. Some evanseverty-stricken. A chair was set in the centre of gelical friends in Russia asked him to go to that the Green to do duty for a pulpit. It was mounted country. He went to St. Petersburg and Moscow, but the minister, who were his bands, so as to make but the social crisis caused by the assassination of

apparent his elerical standing to his hearers, who, I the Emperor and the prohibition against preaching in the Russian language, interfered with the size o in the Russian language, interfered with the size of his meetings. Those who did come belonged to the upper classes, and listened attentively. In November of 1882 he responded to a cordial invitation from ministers, missionaries, and laymen at the Cape to conduct a mission in the South African colonies. It was signally successful, but was abruptly brought to a close by Dr. Somerville's illness through fatigue and exposure. Fears were entertained that his labours were ended, but they work Mr. Somerville began; but it will ever remain were not. A brief season of rest restored his a memorial of his consecrated energy that he was health, and though now in his seventies, he entered among the first in Glasgow to follow the example on an apostolic journey to the East, beginning at of his Master in going out to the highways and Athens. At Corintil he met with attenuous opposition, but he fared better at Smyrna. He after the other will age on the size. These labours revealed his tact and capacity for wards went through the other villages on the site evangelistic work. The church to which he belonged of the beven Churches of Asia, proclaiming affesh was glad to utilize his gifts. It sent him in 1845 to with fire-tipped tongue and loving heart the Gospel Canada, where he preached with fiery eloquence, that had been sounded forth there 1800 years be-

WESTMINSTER THEOLOGY.

BY REV. THOS. CROSKERY, D.D.

The time has come for considering the relation of Westminster theology to modern thought. By modern thought we mean the aspect in which the great problems of theology and religion present themselves to the Christian and the non-Christian thinkers of our time. By Westminster theology we mean the theology embodied in the Confession of Faith, as drawn up in the most vigorous period of English theology by the most grave, wise, and learned body of divines ever convened in Europe. It was the last and the most complete of the great creeds, for, as Schaff remarks, "With the standards of Westininster the creed-making period of the Reformed Churches was brought to a close, Whatever may be the influence it now exercises over the thought of men, it was once a document of immense import even in British society. Dean

* The Westminster Confession of Faith is a document of more interest than most Englishmen ascribe to it, with the origin of which they have more concern than they often think, and which still represents the creed of a large portion of their fellow-countrymen. The very name is significant. It proceeded, not from Scotland, not from Edinburgh, but from the English Parliament, and was drawn up in the Jeruzalem Chamber, in the pre-cincts of Westminster Abbey, under the sanction of the only authorities that then existed for ecclesiastical purposes. It is the only confession of faith which was ever imposed on the whole united kingdom. The Thirty-nine Articles never extended beyond the limits of Berwick-on-Tweed, but the Confession of faith reigned with undisputed supremacy for ten years, under the authority of Parliament from Cape Wrath to the Land's End.

Professor Mitchell of St. Andrew's has shown in reply to the objections of Principal Fairbairn, the Independent, that neither the Thirty-nine Articles, nor the old Scotch Confession, nor the Confession by which the Scotch bishops tried to supersede it proceeded from an assembly more generously or liberally constituted. But, after all, it is to be judged on its own merits, rather than by the con-

sideration of the men who drew it up.

Whatever changes may have occurred in the theological attitude of the Churches since it was prepared two centuries ago, the Confession of Paith, with the Catechisms, was once cordially accepted as the creed alike of Presbyterians, Independents, and Baptists, and, substantially, it was accepted by a large body of Episcopalians, while it is still the established creed of some of the most religious, the most Protestant, and the most progressive nations of the world, in both hemispheres, as well as of a considerable portion of the most cultivated and thoughtful people in all English-speaking countries. Yet it is the theology of this symbolic book which modern thought, in some of its most vital and energetic forms, has stigmatised as at once false, obsolete, and inept as a scheme of thought. This is a most singular judgment.

I.—Let us try to understand the exact meaning

and extent of the divergence of modern thought

this <u>judgment</u>. 1. Thinkers who agree in nothing else agree in their strenuous rejection of Calvinism. Whether it be High Churchmen in general-Prebendary Irons being taken as a sort of representative man, -or Broad Churchmen, like Maurice, Kingsley, Hunt, and Farrar; or Liberal Evangelicals, like Ellicott; or Independents, like Dale, Fairhairn, or Baldwin Brown; or Baptists, like Samuel Cox; or Theistic Spiritualists, like Francis Newman and Prances Power Cobbe; or Unitarians, like Mar-tineau; or Agnostics, like Huxley, Clifford, Matthew Arnold, and Leslie Stephen; or those gener ally who represent the strenua inertia of learned dilettantism, they all alike regard Calvinism with hatred or scorn, and assail it in pulpit, book, or newspaper. Perhaps the most remarkable fact of all is that many of these representative theologians, notably the Broad Churchmen, who have so many points of sentimental sympathy or tolerance for eccentric and even heretical thought, should lose all their breadth and catholicity in judging Calvinism, which they denounce as a system fundamen tally inconsistent with all our ideas of the justice and goodness of God.

2. Our surprise at this attitude is all the greater because all the critics of Calvinism, without distinction, praise it as a scheme that was once vital. and in fact essential, to the work that was to be done in the century of Reformation. It is represented as having been a trenchant and terrible force, "with an inflexible front to illusion and men-dacity," which was both admirable and necessary for rough and revolutionary times, but as deficient now in those qualities of "sweetness and light" which are so appropriate to this age,—as if all the rough work of the world were done. Dr. Dale admits that "when Calvinism was a living faith, it had a great deal of beauty in it, and it had the strength of the granite rocks." Miss Cobbe says, "Calvinism has had its heroic age: the age of the Pilgrim Fathers, of Brainerd and Hopkins." Principal Pairbairn, who is very anxious to account for its wide acceptance in the sixteenth century, thinks that various outer events at that time "combined to make Calvinism, on the one hand, define and ground its principles, and, on the other, apply and defend its conclusions." He says the persecutions in France and Holland prepared men to accept a high and stern Calvinism as their religious faith. But they were Calvinists before they were persecuted, and Michelet says truly it was their Calvinhave made to the merits of the system in the six. rear.

teenth and seventeenth centuries naturally suggest the rather curious question, whether what was true In those centuries can have become false in the

nineteenth? 3 But another fact of Importance is that Calvinism was the accepted theology of all the Churches for about a century after the Reformation. It was equally the religion of Lutherans and Reformed on equally the religion of Lutherans and Reformed on the Continent, and of Anglicans and Nonconformists in England. Mr. Hunt says that for seventy years after the Reformation the Church of England followed Calvin in doctrine. Calvin's Institutes was the text-book in the English Universities in Queen Elizabeth's reign. The stern simplicity of Calvinism was felt especially at Oxford, where it aroused the imagination with an enthusiasm which analysed is to resist the weight of Catholic authority. enabled it to resist the weight of Catholic authority, and the cogency of its logic commended it to a iniversity which still admitted the scholar to a degree after public disputation in the schools. Mr. J. R. Green, in his Short History of the English People, speaking of the influence of the Hible upon them, says, "The answer they found was almost of necessity a Calvinistic answer." It is needless to say again how the Independents and the Baptists atond theologically in the seventeenth century. Whatever influences, philosophical, ecclesiastical, or political, may have since come into operation to break the unity of this wide Protestant witness to Calvinism, it is a strongly significant fact that the first revived study of the truth, at the end of a millennium of daisness, should have brought nothing but Calvinism out of the Bible.

II The second point of importance which is suggested by the facts already mentioned is that Westminster theology, or Calvinism, though not at first identified exclusively with any one form of Church-government, has come to be identified, for

the most part, with the Presbyterian polity.

It would seem, indeed, as if Calvinism had some natural affinity with Presbyterianism. The ideas of the two systems are fundamentally alike. Calvinism correlates the idea of order and law with the idea of liberty by its broad enunciation of the consistency of Divine sovereignty with human responsibility. Now, while Prelacy emphasises order without liberty, and Independency liberty ratner than order, Presbyterianism reconciles order with liberty in its strong but elastic scheme of government.

There is undoubtedly an intimate connection, istorically and moral, between systems of doctrine and forms of government. The type of doctrine, for example, represented by the Church of Rome, is as characteristic as its hierarchical system. They are both indeed adapted to promote the priestly dependence of man on man, while Presby-terian Calviniam promotes the equality of men by establishing an equal dependence of man and God. Attempts have no doubt been made at various times to engraft an evangelical theology on the hierarchical system of Rome, but with very partial success, for, like oil and water, the two elements have refused to coalesce. The doctrine of Augus-tine, the greatest of the Latin Fathers, has, for example, a closer affinity to Calvinistic Protestantism than to Popery, yet it has been almost completely effaced from the living theology of the Latin Church, which still recognises him as one of its saints. The Jansenists of Prance and Holland, likewise, who were Augustinians in doctrine, tried to find a tenable place for themselves inside the Roman communion, but they failed in the attempt.

Similarly, in the Church of England, the religious party represented by Land and Passey, which to ceded furthest from the Reformation, has been firmest upon the lines of apostolic succession and a prelatical order of ministry. It is not indeed difficult to show how Calvinism first lost its hold difficult to show how Calvinism first lost its hold upon Anglicanism in the seventeenth century. It held its ground firmly till the reign of Charles I., when Laud confronted it with all the combined force of sacramentalism in religion and absolutism in politics. The great body of the Anglican clergy came to regard it, both as to theology and polity, as opposed to the English constitution in Church and State. Leaning to Catholic tradition, and attached to Prelacy, they felt an instinctive repugnance to a system which ground to powder every trace of a sacramental religion. It was therefore trace of a sacramental religion. It was therefore natural that Arminianism should develop in England Into a creed with a high ritual, and the acknowledgment of the Divine right of kings and bishops. The fact that Calvinism killed Ritus at the moment that it was fast developing into Popery in the Puritan age, would not be forgotten after the Restoration by the divines of the Anglical communion. It would only deepen their alienation from it.—B. & F. Evangelical Review

(To be continued.)

.--SLANG ONCE MORE.

THIS time our appeal is to the mothers. It is useless to preach to the girls so long as their mothers are guilty of using phrases which their better judgment cannot fail to condemn. Not long since we heard a cultivated Christian woman speak of "going off on her ear," in the presence of daughters whom she had reproved for using slang t Perhaps a similar experience led a writer in the

Christian Intelligencer to say Should we not check our little ones when they make use of slang expressions, instead of smiling upon them as if it was clever? We should teach We should teach them that such conversation is demoralizing; that it will actually do them harm; then, as they advance in years, they may dislike and despise it. Mothers, are there not some among you who advise your daughters, as they depart from your side to attend some social gathering, to "make a mash," or who, upon their return, inquire, "Did you make a mash?" What can a mother be thinking of when she makes such an inquiry? beg of such a one (for there are those who do this) to pause, to consider what she encourages. You cannot reasonably expect your daughter to become a pure-minded woman if you fail to be an example of such.

The common slang is erroneously thought witty. True wit may be appreciated among sensible peo-ple, but slang—never! I would challenge any one to discover any thing ennobling, any thing womanly, any thing even witty about the use of what is now-a-days termed genteel slang; for there are those who despise the coarse expressions which so often fall from the lips of the street-loafer, who appear to glory in such expressions as "going for

him," " getting left," etc.
Where shall we find as noble types of womanhood in the future as our past records furnish us if our girls do not rid themselves of this pernicious habit? To work a reformation we must been To work a reformation we must begin with the mothers. Through them we may reach the daughters, hoping for the sons to follow. Let us marshal ourselves in one grand army, mothers and daughters leading the van; sons and brothers ism that nerved them to go through the persecutions. All the concessions which anti-Calviniats will not be willing to be found very far in the

THE LOCKED DOOR.

THERE is a story that Dr. Arnot was accustomed to tell of a poor woman who was in great distress because she could not pay her landlurd his rent. The doctor put some money in his pocket, and went round to her house intending to help her. When he got there he knocked at the door. He When he got there he knocked at the door. He thought he heard some movement inside; but no one came to open the door. He knocked louder and louder still; but yet no one came. I inally he kicked at the door, causing some of the neighbours to look out and see what was going on. But he could get no entrance; and at last he went away. thinking his ears must have deceived him, and that there really no one there. A day or two afterwards he met the woman in the street, and told her what had happened. She held up her hands and ex claimed, "Was that you? I was in the house all the while, but I thought it was the landlord, and I had the door locked!"

Many people are keeping the door of their heart locked against the Saviour in just the same way. They say, "I am afraid I shall have to give up so much." That is something like a tagged beggar being unwilling to give up his rags, in order to get a new suit of good clothes.—D. L. Moody.

THE QUEEN'S MERCY.

QUEEN VICTORIA was not twenty when she ascended the throne of England. Coming into possession of power with a heart fresh, tender and pure, and with all her instincts inclined to mercy, she found many things that tried her resolution to she found many things that tried her resolution to
the utmost. On a beautiful morning the young
queen was waited upon at Windsor by the Duke
of Wellington, who had brought from London
various papers requiring her aignature. One was
a sentence of court-martial against a soldier of the
line that he be shot dead. The queen looked
upon the paper, and then looked upon the wondrous beauties that nature had spread to her view. What has this man done?" she asked. The duke what has this man done? she asked. Include looked at the paper, and replied. "Ah, my royal mistress, that man, I fear, is incorrigible. He has deserted three times." "And can you not say anything in his behalf, my lord?" Wellington shook his liead. "Oh, think again, I pray you!" Seeing that her majesty was so deeply moved, and feeling sure she would not have the man sho in any event, he finally confessed that the man was brave and gallant, and really a good soldier.
"But," he added, "think of the influence." "Influence?" the queen cried, her eyes flashing and
her bosom heaving with strong emotion. "Let it be ours to wield influence. I will try mercy in this man's case; and I charge you, your grace, to let me know the result. A good soldier, you said. Oh, I thank you for that! You may tell him that your good word saved him? Then she took the paper, and wrote, with a bold, firm hand, across the dark page the bright, saving word. Pardoned!"

The duke was fond of telling the story, and he was willing also to confeas that the giving of that paper. willing also to confess that the giving of that paper to the pardoned soldier gave him far more joy than he could have experienced from the taking of a city .- Anon.

"I ONLY WANT YOU."

NEARLY four years ago, I was going to spend the day in a large city. Before starting, I said to my dear invalid sister, who is now in glory, setisfied with the fulness of her Father's house, "Can I buy anything for you, 'dear? I do want so much to bring you something from town." She interrupted my question, saying, with such a sweet, yearning look, "Nothing, dear. Don't bring anything. I wonly want you. Come home as soon as you can." Her tender words rang in my ears all day—"I only want you"; and oh, how often, since her bright entrance within the pearly gates, have her touching words and loving look returned to memory!

Well, dear reader, is not this, too, what a dear Saviour says to you? Do you not want, sometimes, to offer prayers, tears, almsgiving, deeds of kind-

to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest aervice, and patient endea-vour? But He, too, turns from all, and says, "I only want you." "My son, My daughter, give Me only want you." "My son, My daughter, give Me thine heart." No amount of service can satisfy the love which craves only the heart. "Lovest thou Me?" was His thrice repeated question to His erring disciples. "He that loveth Me shall be loved of My Father" (John xiv. 21). Devotion of life, carmeatness of service, fervent prayers, are only acceptable to Him as fruits of love. They are valueless without the heart. He says to each of us, as my sainted sie'er said to me, "I only want you."-Presbyterian Messenger.

> DUTY. SPEAK the word God bids thee ! No other word can reach The chords that wait in silence The coming of thy speech.

Do the work God bids thee ! One- only one still loom Awaits thy touch and tending In all this lower room.

Sing the song God bids thee ! The heart of earth's great throng Needs for its perfect solace The music of thy song.

-Rev. Alfred J. Hough in N. Y. Independent.

GO HOME, BOYS.

Boys, don't hang around the corners of the streets. If you have anything to do, do it promptly, right off, then go home. Home is the place for oys. And the street corners, and at the stables, they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which

they ought not to do-Do your business, and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I were the town, I would give the boys a good, spacious play-ground. It should have plenty of soit green grass and trees and foun-tains, and a broad space to run and jump and play suitable games. I would make it as pleasant, as many sleepless hours. For Miss Denston had, unlovely as could be, and I would give it to the boys known to the others, been awakened from her light to play in, and when the play was ended, I would sleep by her brother's tread, and had witnessed the tell them to go home. - National Presbyterian.

A NUMBER of young American ladies restdent in a town near Hartford have formed themselves into a society which they call "The Tongue Guard."
Each member pledges herself to pay a penny into
its treasury box every time she says anything
against another person. She provides a home box
for the pennies, and at the end of three months sends the contents to headquarters, where the money is utilized for charitable purposes. If every-one would follow the example of the Tongue Guard a great many poor children could be comfortably clothed for the winter. - Christian Leader.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL" "A SAILOR'S DAUGHTRE," RTC.

CHAPTER XIX .- Continued.

THE first four verses were these :-

Silent dimly-lighted chamber Where the sick man lies I Death and life are keenly fighting For the doubtful prize, While strange visions pass before His unslumbering eyes.

Few of free will cross thy threshold, No one longs to linger there: Gloomy are thy walls and portal, Dreatiness is in the air. Pain is holding there high revel, Walted on by fear and care.

Yes, thou dimly-lighted chamber, From thy depths, I ween. Things on earth and things in heaven Better far are seen. Than in brightest broadest daylight They have often been.

Thou art like a mine deep sunken Far beneath the earth and sky, From the shaft of which upgazing Weary workers can descry, E'en when the se on earth see nothing, Great stars shining bright on high

Hester looked up. Comprehension, sympathy, must have been in her gaze, for her face was for the moment radiant with beautiful expression. Did Philip read it aright? Something of it he must have read, for he smiled in answer—a smile which caused Hester's feeling so to brim over, that she turned back to the book, and so hid her face from view. Very soon Mlss Denston's voice broke upon her dreaming, but not before she had those verses by heart. Is it to be wondered at that Hester did not sleep that night for long after she went to bed? Her heart was full of delicious tumultuous emotion, as a young dreaming heart will be on what wiser people would deem absurdly inadequate occasion. The past and the future offered her visions to dwell upon. For the second time had Mr. Denston taken her into his confidence, shown her himself as she felt sure no one else knew it. The others knew that Mr. Denston had been dangerously ill and had recovered. But that was the mere external fact, the mere husk, hiding the real significance of what had happened. She alone had been allowed to see beneath it, to see that Mr. Denston had gone through an experience deeper than the physical one, and that in that sick-chamber, where death and life had been fighting, he had undergone a spiritual change. To Hester that change was obvious. Upright and unselfish she now knew he had always been, but there was a new look in his face, a new tone in his voice, a gentleness in his manner towards his sister, a something indefinable, yet to be felt, which told of some deeper source of conduct than of old.

And mingled with such thoughts came others associated with more personal feeling. And for ever repeating themselves in her brain were the words, "She who appeareth to mortals as a fancy-weaving maiden, bearing under an abstracted demeanour a kind and gfactous heart." There was not much in the words, perhaps; but coming from Denston, as Hector believed they did, there was, for her, food for reflection in every one. Would the night ever pass, and issue in that morrow which was to bring so many happy hours? So longing the fell asleen. Poor Happy A. Shan longing, she fell asleep. Poor Hester! At the very moment when she was about to taste, the cup of happiness was snatched away. She received a small note to this effect-

"Will my dearest Hester come and sit with me while the others go their little excursion? I should BAL that it is liester's greatest happiness to stay by the side of her poor friend. I am very unwell this morning. G. D.

Hester's heart became bitter within her; her very lips turned pale. But she set them firmly, and, not trusting herself to speak to any one, she went straight to her doom, resolving to send a message back to the others by Mr. Denston.

Mr. Denston was not in the drawing-room when she entered. Miss Denston, in the pink dressinggown, pale, with her black hair streaming, and her eyes unusually bright, met her almost on the three-

"My dearest Hester I" she exclaimed, embracing her tenderly. "I knew your would come."

Heater suffered, but did not return the caress.

"Yes," she said, "of course I should come." Miss Deneton kissed her again, led her to the sofs, and sat down, still holding Hester's hand, and

gazing at her in an eager way.
"We will have a happy day together, will we not?' she asked; not relaxing her acruliny. Hester, inwardly quivering under the restraint she was putting upon herself, said-

"I am sorry you are not well. I shall be glad to

do anything you want."
"I would not ask you to stay, dearest, had you not often assured me that you were happier with me than anywhere else."

Miss Denston spoke in a quietly assured tone. retaining a firm pressure on Hester's hand. But her glance was too eager to be in keeping with such perfect confidence. To Heater came a heart-chil-ing sense that Miss Denston distrusted her at this moment, but meant to hold her fast. But she did not guess the origin of this morning's mood, nor that the little incident which had had such an exciting effect on her had had equally exciting effect on her friend, and had occasioned her also sleep by her brother's tread, and had witnessed the little scene. Miss Denston's love for Heater was her one dominating emotion, and was of a kind that could brook no rival. To share Hester's affection would be to lose her, and to lose her light shining in her dark eyes. For Grace could would be the blasting of her (Miss Denaton's) life, not resist the influences of the hour. To be borne the reducing it to the black dreariness of what it was before Hester's affection and devotion had familiar streets left one by one behind, and the discome to brighten it. Such looks, and smiles, and silent interchange of ideas betokened a hitherto unsuspected intimacy, and suggested, what had

groundless, there came the recollection of a cer. I cleared, and seemed ever ready to break into towards herself, was shown also in improved spirits, and a greater ease and animation of manner in Hester. She came to the conclusion that under the circumstances the first step to be taken was to keep Heater away from the morrow's expedition, and to do it in such a way as to also serve as a test

of the girl's feeling.

And now poor Hester was being tested, and, with all her self-restraint, could not will the colour into her pale cheeks, nor prevent a certain control-led dejection from showing itself in her bearing. While the two were sitting thus, Mr. Denston entered the room in his great-coat, evidently come to bid good-bye to his sister. Hester's pale face flushed, and that was not unnoticed by Miss Den-ston. Hester had taken off her hat when sho came in. Philip Denston understood the situation at a glance, or at least its outward meaning. But before he could speak, his sister said, with a smile, and a pressure of Hester's hand—
"Dear Hester has come to stay with me, Philip.

Is the not good and kind?"
"No, Miss Hester," said Denston, coming forward and proceeding to take of his coat in a busi-ness-like manner, "that certainly cannot be allow-ed. If my sister needs a companion, it must be I. So pray go across at once. They are ready, I see,

Is that so, Miss Norris? Would you really rather stay?"

Hester ventured to look up. Philip was looking at her steadfastly. Was he trying to give her courage? Did he wish her to break her bonds? Dut still she said nothing. There was only a pite-ous look in her eyes as she turned them upon him. Denston threw himself into a chair. "If you stay, I stay," he said. Miss Denston, in the poignant disappointment

caused by Hester's silence, forgot her own tactics, which involved the resolute assumption of the girl's preference for being with her, and made a false move, which she repented immediately after-

"If you wish to go, Hester, I will not detain

you.' The words, cold as they were, yet gave Hester an opening for an effort for which she had been strangely nerved by the thrill of delight which ran through her at Mr. Denston's last action. At the moment it seemed to her possible to give every other consideration to the winds if she could but gain this one pleasure.

"I should not like to keep Mr. Denston at home," she said. "If you can do without me, I should

She looked, as she spoke, at Mr. Denston for encouragement, and she got it in a reassuring smile. He rose.

"Come, then," he said, "we must lose no time. They are wondering what has become of us, I

have no doubt."

[Aligner speed too. Now the thing was done, she was sestion as the beart with a sense of selfishness, all that was bad; but she bardened herself. She seek up her hat.

"Good-bye!" she said, and kissed Miss Denaton's

impassive cheek. Regrets, apologies would have seemed contradictory and hypocritical. she made

when the door closed on the two, Miss Den-ston sat for a time quite motionless. Then she pressed her hand to her heart, and slow tears fell unnoticed down her cheeks. She heard the wheels rolling off down the street, and knew that the party had started. With a low cry of pain she lay down on the sofa and buried her face in her hands.

CHAPTER XX.

IN THE WOODS.

the tumult of her confused emotions, to realize fully her position, found herself in the midst of gay reproachful voices, the fresh morning breeze blowing round her, a blue sky flecked with summer clouds overhead, and a pair of impatient horses waiting to convey her swiftly from all associations of bondage. It was a great boon to her that she had no occasion herself to explain, or even to speak. She scarcely heard what was said, but she knew that Philip Denston was taking upon himself all that was necessary. She soon found herself seated in the wagonette by the side of her mother. Grace and Mr. Denston sat opposite while Kitty had been rendered unspeakably happy by being lifted by air. Waterhouse into the front to sit by his side. On the door-steps stood Sarah to see the start, with the wind blowing ner hair and the inch or two of net that did duty for a cap the neighbouring servants had appeared in the areas; while their mistresses peeped round cur-

tains at the upper, windows. "Oh," said Grate, "I am afraid the neighbours will think us very proud. Mr. Waterhouse should have ordered the carriage to wait three

doors off." The man let his horres go, touched his cap; they were off. For some time Hester hardly noticed her surroundings, and heard what was passing call as it were in a dream. She was, however, vividly conscious that Philip Denston was present, and that though he did not speak to her, he looked at her now and then as if anxiously, and once or wice, when she caught his eye, he gravely smiled. He talked little, and addressed himself almost exclusively to Mrs. Norris, who sat immediately facing him. The gaiety of the company was nearly all contributed by the front seat. Waterhouse had shown better tact than to ask Grace to occupy the seat by his side, and, indeed, with that pleasant shyness natural to a lover, was, perhaps, better pleased to have Grace sitting just behind Kitty, appealed to frequently by that young lady, but for the most part litting rather silent, within earshot of whatever he might say, and with a gentle expression about her mouth, and a clear, happy tant hills coming nearer and nearer, thrilled every nerve with pleasure. Waterhouse, stealing sly glances now and then, could see that Grace was never occurred to her before, the idea of a pos-sible attachment between Hester and Philip. It suffered, felt his spirits rising, for had he not was a suggestion bearing with it unlimited alarm arranged the whole affair to give Grace pleasure, and distress. But even while trying to reject it as and to see her look pleased? His face entirely

tain change in Hester observed of late, a change genial smiles; he talked to Kitty, and teased her, while, while consisting in an access of reserve and so stirred up his horses with a shake of the reins, and a flick of the whip, that Mrs. Norris-made nervous exclamations. But, by and by e, when they got out between the hedgerows, amid fields yellow with buttercups, and Kitty cried out eagerly, "Why, that is a lark!" straining her eyes to discern the speck overhead which poured down such a stream of music, Waterhouse felt some mis-giving. Grace had grown more and more silentshe had not spoken a word for the last ten min-utes, and what could that mean? Waterhouse glanced round anxiously, and turned back again with a curlous constriction at his heart. For he distinctly discerned tears in Grace's eyes, and her hands were clasped tightly. Man-like, he did not understand that a woman's pleasure is sometimes akin to pain, and continued much perturbed inspirit, and dared not looked round again until some gay remark came to his ear by and by in Grace's own bright voice, and he was finally quite reassured when she begged him to stop the horses while Mr. Denston got out for a branch of haw-

Soon after twelve o'clock they entered a small country town perched on a hill, which overlooked a wide laughling prospect of meadow and wooded

The hill ascended, they dashed in fire style (much to Kitty's satisfaction) through the principal street, and pulled up at an old-fashioned inn.

and waiting for us."

Ifester did not speak. She clasped her hands nervously. Miss Denston spoke for her.

"My dear Philip, apparently you do not know that Hester wishes to stay. She finds her pleasure, in being with me, and you will prefer to go with just sufficiently stiffened to make attecthing agreeable, which was so novel and delightful an experiable, which was so novel and delightful an experience to our heroines.

"We will have some lunch," said Waterhouse to Mrs. Norris, "and then be off to the woods for the afternoon. What time shall I order dinner? It must be early, for we ought to be at home before it gets chilly, on Denston's account."

They went into the inn discussing the matter, and the rest followed.

As Kitty came last with Denston, she whispered to him, eagerly—
"I have never been inside an inn before."

Kitty was not usually communicative towards Mr. Dension, being a little afraid of his gree e face and speech, but at that moment a confident was a

necessity. Denston smiled, and said-

"Oh, indeed."

Grace, who had overheard, looked up full of merriment. Kitty's elder sisters were no less-ignorant of such experiences than Kitty herself, and in spite of her weight of additional years, Grace felt almost as buoyantly full of curiosity and enjoyment as her little sister. She looked up at Mr. Denston, intending to tell him so, but when he canght her eyes he withdrew his own immediately, and waited for her to move on. Grace was a little hurt, for this was not the first time Mr. Denston had given her this sort of rebuff, and it seemed to confirm the idea which had sometimes crossed her mind, that he disliked her.

Not long afterwards our friends set out for thewood, which lay not far from the end of the light wood, which lay not far from the end of the light Street of the town. The perfect weather—the quaint little houses of the town, everything that came in sight, gave occasion for gay talk. Now they crossed a green, dotted with fine old elms, and now, turning into a side road, they came in sight of an old ivy-covered church, half hidden in trees, which eccasioned many exclamations of delight which occasioned many exclamations of delight. The path lay through the churchyard, where they lingered to look about them, and then set down in the porch that Mrs. Norris might rest. Clustered round the church were charming old-fashioned houses. Grace said, with a balf sigh-

"If one lived in the country, how happy and

good one would be!" Dension answered her rather abruptly.

That is shallow philosophy, Miss Norris, but perhaps you only propounded it as a piece of senti-

Grace was surprised at the address, for Denston rarely spoke to her, and Waterhouse glanced at Denston and Hatened.

"It certainly was my sentiment at the moment, Mr. Denston," said Grace, smilingly, " and 1 am

rather inclined to uphold its philosophy." "Oh," said Waterhouse, with some contempt, "Dension's philosophy is that man is unhappy and bad everywhere. "Where every prospect pleases, and only man is vile," is his reflection in places like this."

"I beg your pardon," said Denston, "my philosophy is nothing of the kind. But I cannot sup-pose that happiness and goodness spring up in the country like buttercups. Would you prescribe country air as a cure for selfishness, for instance,

Misa Norris, or for a man suffering from remorse? "I don't see why it should be useless in either case," answered Grace; "surely a man would be nearer God and heaven here than he would be in

an ugly smoky street."

"That is not practically true, Miss Norris. The sentimental fashion of the day preaches beauty as a gospel, but a man needs a stronger lever than that to lift him from vice to virtue. A man may be a saint in a London slum and a villain in a green lane, and might be removed from one set of surroundings to the other without having his moral character in any degree affected by it.

"Come, Denston," broke in Waterhouse, "spare us your philippics; we are none of us mithetes here. It seems to me you are killing a butterfly with a spear. We all agree with you if you mean that you and I, being blundering selfish fellows, would remain so if we lived in green fields instead of Barbara Street, and that Miss Norris, being good and happy, would equally remain so under the like exchange-don't we, Miss Norris?"

"No," said Grace, colouring a little; "indeed I don't like my ideas reduced to such an absurdity. I am very often cross and ungrateful in Barbara Street, but I don't think I could be so in the midst of all this loveliness: I should want to thank God

every moment that I was alive." "And I suppose," said Denston, smiling, "that you could do that better in an 'tyy-covered church like this, within hearing of the rooks, than you could in a smoke-begrimed city edifice?"

"Certainly," said Grace, stoutly. "I should have been less surprised to hear that sentiment from your lips than from your sister's, said Denston, turning to Hester.

"Oh " said Grace; "Hester, though a mere baby compared with me, is often much wiser. And she turned an affectionate look on her sister.

" I enjoy this," said Hester, blushing, but speaking steadily; "but I do not think we should be happier here if we were just ourselves, and brought all our faults and our difficulties with us."

(To be continued)

(Continued from page 185.)

Before 1837 there were in Hamilton, then a village of less than one thousand people, several Presbyterian American merchants who had a leading place in the village. Some of them occupied a leading place for many years after that time. There was an American Presbyterian church, the last minister of which was the Rev. Mr. Marsh. The events of the year proved dis-astrous to the greater number of that little American community. There was nothing from the text, Matthew xiii. 25. "Then said He proved against any of them, but they came to unto them, therefore every scribe which is be regarded with suspicion; and minister and merchants found it best to leave the place. Their church, a strong stone gothic building, still stands, and forms part of the premises of the Gurney foundry on John street. One or two

who statedly officiated in Hamilton. He was called from Lachine, where he had laboured about two years, and was inducted at Hamilton in Nov., 1833 He preached in the court house until the original St. Andrew's church was erected. It was a small frame building, but was thrice enlarged to accommodate the growing Presbyterian population of the young city In 1844 Knox church was formed, as representing the Free Church, with Rev. Alexander Gale as pastor. In January, 1845, the Rev. Alexander McKid, formerly of Bytown, became minister of St. Andrew's. In 1848 he was translated to Goderich. The Rev. Daniel McKnee, a native of Perthshire, succeeded in 1850, and demitted the charge in 1853. In October of that year the Rev. Robert Burnet was inducted. Shortly afterwards, in order to make way for the present elegant stone structure, the original frame church was removed two blocks westward, where it still stands, and is occupied by a small German R. C. congregation. The present edifice was opened for worship in 1857, having cost about \$60,000, of which \$30,000 was in the form of a debt upon the congregation. Circumstances arose in connection with this heavy burden which subsequently led to the closing of the church for a time. Many of the members worshipped with neighbouring congregations, while others built a brick church a few blocks to the westward, which was named St. Andrew's, with Rev. R. Burnet, pastor.

The original St. Andrew's church was re-op ened in 1873, with Rev. J. C. Smith, B.D., formerly of Belleville, pastor. To avoid confusion the name was changed to St. Paul's, Rev. Mr. Burnet having demitted his charge The new St. Andrew's church property subsequently reverted to the congregation of St. Paul's by the harmonious reunion of the two congregations. That property was afterwards sold to a congregation of the Reformed Episcopal Church, by whom it is now occupied under the name of St.

The Rev. J. C. Smith was called to St. Andrew's church, Guelph, in 1877, and early in the following year the present pastor of St. Paul's, Rev. R. J. Laidlaw, was called from the pastorate of the Jefferson Avenue Presbyterian church, Detroit, and inducted March 12, 1878. During Mr. Laidlaw's pastorate this church has enjoyed muinterrupted prosperity, and has raised for all purposes the sum of \$83,000; for debt and interest, \$24,400, for new lecture room, organ and other improvements \$14,000, for mission schemes \$10,600, and for current expenses \$34,-The total debt. now less than \$16,000.

Knox church is also in a flourishing condition. having a membership of between five and six hundred, with Rev. M. Fraser, M.A., recently of St. Thomas, as its pastor. The same may justly the said of the other five Presbyterian churches of Hamilton. Central church, organized at an early day in connection with the United Presbyaerian Church of Scotland, is the largest Presbyterian church in the city, having a membership of nearly 700, with Rev. S. Lyle, B.D., pastor. It was of this church that Dr. William Orniston, of New York, was formerly pastor. Mr. Lyle was called from the Presbyterian church of Conmor, in the north of Ireland, and inducted Feb. 32, 1878. McNab street church was organized from Knox church in 1852, and is now one of the strongest churches in the city, having a memfoership of between four and five hundred, with IRev. D. H. Fletcher, pastor. Mr. Fletcher was ecalled from Scarborough, Ont., and inducted in this present charge in 1872, and is now the coldest pastor of any denomination in the city.

St. John's church was organized from McNab street church, and has now a membership of about 300 with Rev. T. Goldsmith, formerly of "Seaforth, Ont., pastor, inducted eight and a half years ago. Besides its home work, this church has of late years conducted two successful mission schools, one of which is a number of miles Deyond the city limits.

Erskine church was organized from Central «chunch in 1880, with Rev. T. Scouler, pastor. Green being but a mission a few years ago, this young church has rushed up rapidly to be an important congregation of nearly 300 members, who have erected and are now occupying a new scharch and lecture room that would do credit tto any congregation.

Wentworth mission church, an off-shoot from St. John's, was organized within the past year, and has now about 80 members, ministered to thy the Rev. A. K. Caswell.

In addition to these churches a mission Sabbath school has been opened in the western part of the city by the McNab street congregatien, and promises to become the eighth Presbyterian church of the city at no distant day.

PROCEEDINGS OF THE GENERAL ASSEMBLY.

WEDNESDAY.

THE proceedings, as usual, began with divine At the hour of beginning service, 8 p.m., St. Paul's church was crowded to the doors. The rettring Moderator, Rev. Principal Mc Knight, preached an able and impressive

SERMON

unto them, therefore every scribe which is instructed unto the kingdom of Heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old."

of the Gurney foundry on John street. One or two of the congregation who remained were leading citizens of Hamilton all their lives, and staunch in their attachment to our great Presbyterian cause, and great helpers of it.

The Rev Alexander Gale, from Aberdeen, Scotland, was the first Presbyterian minister who statedly officiated in Hamilton. He was

L. THINGS OLD.

Suffice it to say under this head that the preacher must tell the old, old story of Jesus and Illis love. The story was not old when the words of the text were spoken; was not yet fully framed, for Calvary was yet future. But was not yet fully framed, for Calvary was yet future. But it was old in promise, even then. It is an old world story now. It has come down to us through the mists of centuries—has been told from father to son through sixty successive generations. The prescher must set forth law and Gospel—must speak of sin and judgment and redeeming grace. God commendeth His love to us in that whilst we were yet sinners Christ died for us. He bore our sins in His own body on the tree. He died for our sins and rose again for our justification. In the tenderness of His compassion, as in the brauty of His holiness, He is the chiefest among ten thousand and altogether lovely. Other foundation can no man lay. It is the Rock of Ages.

II. -THINGS NEW.

1. New methods of presenting the truth—teaching by parable was an innovation. Not that the use of parables was unknown to the ancient Hebrews, but the parabolle method of Jesus was a conspicuous departure from the custom of the scribes. Metaphor, simile, parable and allegory afford a boundless field for the exercise of sanctiallegory arrord a boundless held for the exercise of sancti-fied ingenuity in searching out acceptable words, and giv-ing an air of novelty to old truths. The familiar facts of nature shadow forth the laws of the kingdom of grace, and although we may hesitate to affirm that the laws of the two realms are identical, we need not hesitate to recognize a fundamental similarity between them, inas-much as the same supreme mind is author of them both.

the two reasms are stentical, we need not nestate to recognize a fundamental similarity between them, inasmuch as the same supreme mind is author of them both.

2. New methods of presenting the relation of different truths to one another. Take, for example, the relation between creed and life, or between faith and boliners. The ordinary strain of evangelical preaching half a century ago was to this effect: Salvation is wholly of grace. The sinner, by believing in Jesus, obtains forgiveness of sins, escapes hell, and when he dies goes to heaven, for these blessings—peace with God here and hope of heaven hereafter—heought to be grateful, and gratitude to Christ who suffered and died for his salvation, should urge him to do the will of Christ and walk in His steps. A godly life is thus a fitting corollary to the exercise of faith and hope. Now all that is good and true so far as it may be it is not the whole truth. Consecration of the salvation of the salvation for which we can be been such their suns and not merely from their punishment. The windship of Him as Jesus is to take hold of Him as our Jeliverer from sin,—its fascination, its debasement, its deficement, its tyranny, as well as its doom. He gave Himself for us that He might redeem us from all iniquity and purify to Himself a peculiar people, scalous of good works. When we accept an interest in His work, we accept the purposes for which He wrought it. We surrender ourselves to Him to be saved from sin here and now. We say to Him Rabboni. In other words, true faith implies repentance, or, as some old writers put it, it accepts a whole Christ—Christ in all His offices—Christ to rule in us and over us, as well as the law, though the yoke of obedience is lined with love. To serve Christ, and find our happiness in serving Christ, is not a mere optional expression of our gratitude to the salvation for which we come to Him. To withold this service is breach of covenant; it is failure to be saved.

3. New elements of truth. The Christian revelation is now complet

now complete, and it might seem out of place to suggest the possibility of substantive additions being made to our knowledge. But the Scriptures have to be interpreted; and the cross lights thrown by science and revelation on each other may lead to a juster apprehension of both. As regards interpretation, whilst the main outlines of saving truth stand forth bold and clear, so that he may run that readeth them, there are large portions of Scripture that are niore or less obscure, and require for their exposition all the resources that exceptical science can command. From the application of these resources no startling revolution need be apprehended. Yet the contrast between the present and the past, as regards the volume of interesting and edifying thought gathered from the study of the Scriptures, justifies the expectation of still further gain for the fature. Compare the Evangelical literature of to-day with the Christian writings that have come down to us from the second century. The authors had the same books of the New Testament in their hands that we have. These looks were written in their mother more or less obscure, and require for their exposition all that we have. These books were written in their mother tongue, so that they did not need to toil over grammar and lexicon, and the usage of contemporary literature, as we do. Yet the study of these writings, as a whole, is we do. Yet the study of these writings, as a whole, is extremely disappointing. We come to them expecting at least a firm grasp and coherent statement of the leading principles of Evangelical religion. But the expectation is scarcely realized. The leading facts of the Gospel history—those enumerated in the Apostles' Creed—are distinctly affirmed. But their doctrinal significance seems to be imperfectly appreciated, or, at least, we fail to obtain those models of skull in exposition and of comprehensiveness of doctrinal statement that we should have expected to find in the writers of the primeral Church. For historical purposes they are invaluable. Every genuine addition to them is worth its weight in gold. But their interest depends on their antiquity. Apart from that, and viewed simply as presentations of religious truth for the edification of the reader, the Christian literature of the second and third centuries is hardly worth reprinting. The controversies of the interhardly worth reprinting. The controversies of the later-vening ages have cleared the air and brought into relief the points of vital moment, so that a modern exposition of the way of life presents a distinct and conspicuous advance the way of the presents a distinct and coaspicuous advance on anything we have from the pens of apostolic or postapostolic fathers. The Church has made real progress in the knowledge of the Scriptures, and there is no obvious reason why that progress should be arrested at the present stage. One idea may be specified as coming into unwouted prominence. The history of revelation is the history of an educative process. God revealed Himself to men as they were able to bear it. The idea of progress is not novel. The germ of it is contineed in the initial statement of the Episule to the Helpsyme, that God in sundry ment of the Epistle to the Hebrews, that God in sundry portions and divers manners spoke to the fathers by the Prophets. For its further expansion we must look to the science of biblical theology, meaning thereby not the theology of the Bible as a whole, but the theology of the several books as compared with those of earlier or later date. Allusion was also made to the progress of physical science. We have been indebted to astronomy for larger

conceptions of the power of God i the microscope has given us further ministrations of his wisdom. Science is pushing its researches in all directions with unwonted success. Theology will rean the benefit. There need be no fear that the word and the works of God will con-

tradict each other. 4 New applications of truth. The Christian principles of equity and humanity have already been brought to bear with effect on some large problems, as those of slavery and the position of woman. The increasing magnitude of industrial and commercial enterprise creates new nitude of industrial and commercial enterprise creates new problems that await solution. The tyranny of capital has to be abolished without destroying capital; the tyranny of the strike has to be abolished without destroying the freedom of the workman. Many other questions await the further exercise of Christian thought and Christian effort, as the abolition of war, the management of pauperism, the suppression of intemperance. It gives the charm of freihness as well as serviceableness to the teaching of the Christian scribe, when it deals immediately with the needs and dargers of the age. And this service lies within the proper scope of the pulpit, for the Gospel is given to mould our lives here as well as to prepare us for the great hereafter. pare us for the great hereafter.

HI. THINGS OLD IN ONF ASPECT AND NEW IN ANOTHER. Take a single instance. Death is old for the race; new for the individual. No saying is more trite than "Man is mortal, 'yet it causes each individual sad surprise when death strikes down one near and dear to hinself. The shafts of death had laid low some among their own number. Carrying out the lesson of the text and re-membering that the end of each might be nearer than he knew, let them work while It was yet day.

At the conclusion of the sermon the congregation joined in singing, "Lead, Kindly Light," which brought the service to a close.

After the calling of the roll by Dr. Fraser, Dr. McKnight returned thanks to the Assembly for the kindly treatment accorded to him in the discharge of his duties as Moderator. In reviewing the changes that had taken place in the membership of the court he paid a high tribute to the memory of the late Dr. McGregor, Agent of the Church in the Eastern section, Dr. Thos. Ross, ex-Principal Dalhousie College, Halifax, and Rev. J. McLood, missionary in Trinidad. He called upon the Assembly for nominations for the Moderatorship. It was moved by Rev. R. Campbell of Montreal, and seconded by Rev. S. Lyle, of Hamilton, that

REV. J. K. SMITH, OF GALT,

be Moderator. There being no other nomina-tion, Mr. Smith was declared Moderator amid applause.

ADDRESS OF THE MODERATOR.

After thanking the Assembly for the very cordial manner in which it had conferred honour upon him, Mr. Smith felt sure that the forbearance, courtesy and co-operation of the Court would be extended to him. He thought the Assembly on entering upon its work had reason to feel encouraged. As God had blessed other Canadian Churches during the past year so he had also blessed the Presbyterian Church in Canada. Union had been successful. Our work is going on in beautiful harmony. Much as we have done in the past more remains to be done. Among other things he urged that it should be earnestly coveted that family religion should become more deep, and that deep-toned piety and warm-hearted Christian sympathy should pervade the homes of the Church. The Church should also strive to get a firmer, more loving grasp of the young, and keeping them interested in its work and general Church labour. The Church should arouse itself to bring within itself the non-churchgoing element unfortunate-

ANSWERS TO LOYAL ADDRESSES.

Advices from the Queen's Secretary and the Governor-General's Secretary to the loyal addresses passed at the last Assembly were read. DAMAGES TO MISSIONARY CHAPELS.

Dr. McKnight announced that he would lay on the table correspondence between Rev. Mr. ' McKay, missionary to Formosa, and the Chinese authorities, relating to the claim presented by the former for damages to ten or twelve missionary chapels by the mob. The result of the correspondence, he explained, was that Mr. McKay succeeded in securing \$20,000 as reparation for the damage done.

SOME LEGACIES CONSIDERED.

Dr. McKnight also explained that in the case of the legacy of James Pearson it had been represented to the Assembly that while the legal claim of the Assembly was clear, the money should not be taken because of the circumstances of the case. A special committee was appointed, and recommended that the legacy should not be taken, and he as Moderator gave effect to that view. The legacy of Andrew Morrison was still in abeyance owing to some technical difficulties. Rev. Alex. B. McKay moved a vote of thanks to the retiring Moderator for the manner in which he had filled the chair and for his eloquent and able sermon.

The vote was seconded by Rev. Prof. Mc-Laren and unanimously carried.

THURSDAY.

Applications were read from various Presbyteries to allow certain ministers to retire from Presbyteries, asking leave for the reception of certain ministers into the Presbyterian Church in Canada, and also from students asking for license to preach or to be received as students of certain years. On motion these applications were referred to Committees to report at a later sederunt.

TERM SERVICE IN THE ELDERSHIP.

An overture was read from the Preshytery of Hamilton and London recommending the Assembly to consider the advisability of establishing a term service for elders for a term not exceeding five years.

Rev. S. Lyle in an able speech moved that the question be sent down to Presbyteries to report back to the General Assembly. Mr. J. C. Munro back to the General Assembly. Mr. J. C. Munro
seconded the motion, basing his views on experience. The discussion was continued by Mr. ready there are on the ground forty-six ordained minis-

Walter Paull, Montreal, Mr. W. Cole, Mr. R. C. Smith, Mr. N. McQueen, Mr. D.W. Beadle, Mr. J. C. Eckford, and Mr. Hodgkin.

Mr. R. Murray, of Halifax, thought that the Church was not prepared for the question, and moved in amendment, seconded by Mr. J. Brown, Toronto, that the Assembly see no sufficient cause to take any action with regard to the tenure of office of the elders of the Church, therefore resolve to dismiss the overture. A vote was taken resulting in 118 for the amendment to dismiss the overture and 84 in favour of the motion.

MARRIAGE WITH A DECFASED WIFE'S SISTER.

Principal McKnight was in favour of sending down to Presbyteries a remit allowing the inferior Courts to exercise discretion in the matter. Principal Caven moved "That a Committee be appointed to prepare a report in accordance with the views expressed on this subject by the majority of the Presbyteries of the Church, to be submitted to the Assembly at an early sederunt

Rev. Dr. Caven's amendment was carried unanimously, Principal McKnight's motion being withdrawn.

THE HYMNAL COMMITTEE.

Mr. W. B McMurrich presented the Report of the Hymnal Committee. The Report showed that a tonic-solfa of the Church Hymnal had been published at 70 cents a copy, which was a price a good deal lower than expected, but the sale was low, consequently there was little encouragement to publish a tonic-solfa edition of the Sunday-school hymnal. The Committee had made a contract with Mr. C. Blackett Robenson to publish the hymnals, the plates being the property of the Committee. The Committee had a balance from last year of \$1,199.63. receipts for the year, \$5,172.19. There was a balance this year over expenditure of \$439.70.

The Report was, on motion, received and adopted.

HOME MISSION REPORTS—EASTERN SECTION.

Rev. Geo. Bruce, St. John, presented the H. M. report for the Eastern section, of which the following is a summary:

During the year seventy-five labourers were employed by the committee, of these twenty seven were regular preachers, seventeen being ordained ministers and ten licentiates. Forty-eight were catechists; of whom thirty-eight were theological students, eight art atudents, and two young men recommended try presbyteries as possessing gifts and graces which qualified them for successful mission work. This is the largest number ever engaged in work under the direction of the committee. Eleven ordained ministers are now located in mission fields. With regard to the three Nova Scotia fields there is With regard to the three Nova Scotia fields there is nothing new to report. Rapid progress cannot be expected in any of them, as the population is increasing very slowly, if at all. The ministers in charge of them, however, have done their work faithfully and successfully. In St. John Presbytery eight ministers are located in mis-sion stations. The work done by the catechists last year was very satisfactory.

Balance on hand May 1st, 1885 Receipts for the year	
Expenditure	4.750 54 4.718 49

Balance on hand May, 1886 \$32 05 In 1884-5 the receipts were \$5,055.93, or \$705.39 more than last year. This decrease may be accounted for by the special effort made on behalf of the Augmentation Fund. As the expenditure for 1886 7 will necessarily be greater than in the past the committee hope that the contributions will be more liberal.

The report closed with a touching reference to the death of their late secretary, Rev. Dr. McGregor.

Dev. E. D. Millar seconded the report. He

Rev. E. D. Millar seconded the report. He congratulated the Church on the success of the Augmentation Fund in the East this year. He believed that this Church owed a special debt to the convener, Rev. E. A. McCurdy, of New Glasgow, for the skill and patience which had characterized his work.

Rev. Dr. Cochrane presented and moved the adoption of the report of the

HOME MISSION COMMITTEE—WESTERN SECTION, including the Augmentation Committee's report. The following is a summary:—

The Augmentation Fund shows a deficit this year of \$6,651 o3. The visible gains for the year may be said to be the advancement of two congregations so as to become self-sustaining, the advancement of two mission fields to the status of augmented congregations, and the organiza-tion of fifteen new mission districts with thirty-two preaching stations. There have been completed five churches, begun during the previous year, and mneteen new churches have been built. A church-manse was erected, a manse bought, and another built. Of these twenty-two new structures, the Church and Manse-Building Board assisted to erect thirteen.

STATISTICS.

Connected with the Synod are seventeen augmented congregations, having fifty five stations and a Sabbath attendance of 4,907. There are 817 families, not including the young men connected with these families. Reckoning them at two for a family, the figures would be 1,191. The communicants number 1,221. There are twenty-two Sabbath schools and an attendance of 2.22 twenty-two Sabbath schools, and an attendance of 1,183. Work was done in sixty nine mission fields having 282 stations, and a Sabbath attendance is given irrespective of 10,710. The average Sabbath attendance is given irrespective of whether the service is weekly, fortnightly or monthly. Connected with these stations at 2 3,050 families and 1,863 communicants. Returns from ninety-nine sites and 1,303 communicants. Returns from marty-sine Sabbath schools abow an attendance of 2,706—many of the schools are kept open during the sammer, and hence no reports are sent. These congregations own eighty churches and sixteen manses. To present a statement showing the state and strength of our Church in the country the statistics of self-sustaining congregations are added. The congregations and mission fields would then approximate a statement and the statement of the second statement of the second self-sustaining congregations are added. number ninety six stations, 351 Sabbath attendance, 18, 167 families, 5, 119 communicants, 4,769 (approximately), Sabbath schools 4,145, Sabbath school attendance 5,727, churches 87, manses 20. These do not include Indian mission buildings.

During the year there were employed in the supply of of mission fields and augmented congregations forty-five ordained ministers, thirty-two students, and twelve cate chists, or a staff of eighty-nine in all. If to these are added the inducted pastors of self-sustaining congregations, professors of Manitoba College, and missionaries to the Ladians, the staff will be one handred and twelve, of whom fifty-seven are ordained.

The increase of our mission fields will conder a contract of the c

MISSIONARIES.

ters, forty eight students, and six catechists: three of the students are from the U. P. Hall, I Minburgh, and they were most active in their efforts to secure funds for our work last year. Manitola College sends out sixteen of the students, three of whom are ready for licensure. At least \$1,200 is saved in traveiling expenses this year by these young men out of Winnipeg, instead of Toronto Montreal or Kingston.

Finances.

Financially the year has been trying. Owing to partial failure of crops in many districts, the people have not been able to implement their promises to their missionaties in some instances, the salary received has been little over \$600 from all sources. Men cannot live and do efficient work on this salary. The people are willing to do their utmost, but the ability is wanting. Were any method practicable that would guarantee missionsties a minimum salary, great relief would come to many worthy men.

GRANTS FROM BRITISH CHURCHES.

During the year the following grants have been received:—From the Free Church of Scotland Colonial Committee, £200 stg.; from the Church of Scotland Colonial Committee, £50 stg.; from the Presbyterian Church of Ireland, £150 stg., and from the divinity students of the United Presbyterian Church of Scotland, \$5,730 65. The latter sum having come to hand in April does not appear in the financial statement for the present year.

For Augmentation From Missionary Associations, Mon-treal, Queen's, Knox, Manitoba and Montreal Woman's Associa 23,961 71

From Lumberman's Mission.

5,641 00 579 33 \$62,448 73

The report also contained a statement of churches and manses built, and a summary of the work in British Col-umbia, an account of which has already appeared in the REVIEW, codification of regulations for the Augmentation Scheme, and the constitution and rules for the formation of "Women's Missionary Societies."

Report adopted.

MISSIONARIES' SALARIES

Principal McKnight said that for 25 years the scale of salaries in some fields to fixed ministers had increased by at least 25 per cent., while the salaries general for missionaries had not increased appreciably. He thought a more satisfactory proportion should be brought about. He moved that the matter be remitted to committees east and west, to ascertain if something cannot be done to raise the salaries of missionaries.

Rev. Prof. Bryce, Winnipeg, seconded the motion, which was carried.

It was unanimously agreed to erect a Presbytery in British Columbia, the same to be con-nected with the Synod of Manitoba, that the first meeting be held in St. Andrew's church, New Westminster, on the first Tuesday of August, and that the first moderator of the new presbytery be Rev. Robt. Jamieson, and that the name of the presbytery be

THE PRESBYTERY OF BRITISH COLUMBIA.

A discussion arose on the proposition to make the distribution of the Augmentation Fund on the basis of \$700 per annum, a reduction of \$50, but at the hour of adjournment no decision was arrived at.

FRIDAY.

On the minutes being read, Dr. Reid explained that the falling off in the Augmentation Fund this year, was not in contributions from the churches but in bequests and other similar contributions.

ture asks therefore that the Assembly should abolish the Home Mission Committee of the Synod of Manitoba and the North west and grant the same control of Home Mission matters to the Presbyteries in the said Synod as is given to Presbyteries in the Eastern portion of the Western District of the Church. The papers showed that this overture had been considered by the Synod, and a resolution, moved by Rev. D. M. Gordon, was carried that the overture should be sent down, but with the expression of the opinion that it would be best to continue the existing committee. There was also the overture of the Presbytery of Rock Lake, representing that no other Synod in the Western section of the Church possessed such power as that possessed by the Synod of Manitoba and that possessed by the Synod of Manitoba and course than usually. But he had confidence the North-west; and the Presbyteries within that the Church would remember its historic that Synod were, therefore, placed under special disabilities not known in other Presbyteries. These exceptional powers to the Synod and its Home Mission Committees led to friction and caused an expense of about \$760, the greater part of which might be saved by intrusting each Presbytery with the management of the mission work within its own bounds. The Presbyteries of Manitoba and the North-west had already shown their ability to conduct the Home Mission operations within their respective bounds. The Presbytery, therefore, prays that control of these missions be given to the Presbyteries, and that the instructions to the Superintendent of Missions be so as to prevent the powers entrusted to him from conflicting with the un-doubted right of Presbyteries.

The overture from the Presbytery of Brandon was supported by Rev. James Todd and Rev.

that the overture be referred to the Committee on Home Missions, Western Section, in conference with the supporters of the overture, to rearray has been pallin during the past year. The amount Port at an early future sederunt of the Assembly.

After remarks by Rev. A. R. Baird Edmonton.

In obedience to the instructions of the Assembly, the Sen-

After remarks by Rev. A. B. Baird Edmonton, who explained that the friction was due mainly ter of the field; and by Rev. C. B. Pitblado, who thought the present system "unpresbyterian." It was suggested that in view of the small representation of the Western section of the Home Missions Committee at this Assembly, the committee for this purpose should be enlarged by the edition of six members to be appointed by the Moderator.

Mr. Bruce accepted this suggestion and the motion was suitably altered and in this shape was declared carried.

Citurent Colleges.

Rev. Dr. Burns, of Halifax, presented the report of the MALIFAX PRESPITERIAN COLLEGE.

The Senate of Dalhousie College, following the examples of the report in the matter of such viral import to the success of the College. Under any circumstances the Board request the authority of the Assembly to appoint a new lecturer whose duties shall be defined by the Senate.

The lioard, after a further experience of the working of the Common Fund, are of opinion that it operates very prejudically against this college, and urgently and respect the authority of the Assembly to appoint a new lecturer whose duties shall be defined by the Senate.

The lioard, after a further experience of the working of the Common Fund, after a further experience of the Common Fund, after a further experience of the working of the Common Fund, after a further experience of the working of the Common Fund, after a further experience of the working of the Common Fund, after a further experience of the working of the Common Fund, after a further experience of the working of the Common Fund, after a further experience of the working of the Common Fund, after a further experience of the working of the Common Fund, after a further experience of the working of the Common Fund, after a further experience of the working of the Common Fund, after a further experience of the working of the Common Fund, after a further experience of the board after a further experience of the Common Fund, after a further experience of the common Fund, after a further experience of the common Fund, after a furt

HALIFAX PRESPITERIAN COLLEGE.

The Senate of Dalhousie College, following the example set by McGill College, Montreal, and University College, Toronto, have arranged for the admission of some of our classes as options for the students of the third and fourth years in Arts. The subjects thus admitted are, for the third year, Hebrew and New Testament Greek, and for the fourth year Hebrew, New Testament, Greek, and Christian Evidences. The advantage of this arrangement is to make it precticable for a student to graduate in Arts, and yet complete his course for the ministry, in six years in place of seven. The entire receipts from all sources for the year have been \$1,050, as against \$3,843; the disbursements have reached \$10,861, as against \$9,987 the year previous. Some extra outlays on the building, etc., have increased our delit account. The shortcoming is mainly owing to a diminution in the congregational collections, the difficulty felt in making reliable and remunerative investments, and the decreased rate of interest yielded. A gymnasium has been established with advantage to the students. The library, while in many tespects satisfactory, should be increased in size.

MORRIN COLLEGE, QUEBEC.

MORRIN COLLEGE, OUEBEC.

Rev. Mr. Dewey, of Quebec, presented the report of the above college.

In the theological classes were two students ready to enter the ministry, in the arts 20 students, 7 of whom professed to have the ministry in view. A new feature of the arts classes was the presence of several young women. The financial statement showed receipts of \$3,959, including the Government grant. The expenditures were kept within that sum, there being a balance of \$151.

MONTREAL COLLEGE

Rev. R. Warden presented the report of this college.

It explained that notwithstanding the drawback of smallpox in the city, the attendance was larger than ever before. It was interesting to know that one-third of the ministers in the Synod of Montreal and O.tawa were graduates of this College, besides which they had many other representatives in the Noeth-west and one in British Columbia. The receipts of the year were about \$200 abort of the amount of the ordinary fund, being the last of a series of deficits which amounted at the end of the year to over \$1.100. At a meeting of the Board a few year to over \$1,300. At a meeting of the Board a few weeks ago a committee was appointed to visit the friends to raise money to pay off this deficit, and up to last Mon day about \$750 had been collected. Nine students completed their course and were now ready to enter upon the work of the ministry. There is a balance of \$131,898 on the Endowment Fund.

QUEEN'S COLLEGE.

Principal Grant presented the report of the trustees of Queen's College of which the following is a summary :-

The number of students attending classes last session was :—In arts 264, in medicine 165, in theology 30. A majority of the medical students attend one or more arts

In speaking to his motion Principal Grant said he would only call attention to three points. The first was the steady increase, for the last seventeen years, as regards the staff, number of students, library, museum, laboratories, and everything that results in the increased efficiency of a university. Last year there were 347 students; of these 72 were in Theology, 30 of these having taken their degrees in Arts. The second was in regard to the increase of endowment. The confederation movement would have been a source of financial embarrassment if they had gone into it. The third point was that the deficit was only some six or seven hundred dollars, but it would have been about \$1,200 had not they drawn more from the Arts position, and that any sum which was necessary to have an educated ministry would cheerfully be given.

Mr. James Maclennan, Q.C., moved, seconded by Dr. Burns, "That the General Assembly receive and adopt the report, expresses satisfac faction at the increasing prosperity of Queen's University as shown therein, and trust that the most sanguine anticipations of the Board of Trustees with regard to increased revenue,

endowment, and efficiency may be realized."

The motion was carried unanimously and with applause.

KNOX COLLEGE.

Mr. Wm. Mortimer Clark submitted the report of Knox College, of which the following is a summary :-

The Board of Management reported that the income of John Mowat, who urged that the present system produces great friction between the various authorities; that it is expensive, and that the Presbyteries could do the work. (See Report of the Synod of Manitoba in Review of June 3rd.)

The Board of Management reported that the income of the College for the past year had exceeded the expenditure by \$289.35. The total receipts applicable to the ordinary expenses have been \$15.652.65. Of this amount the sum of \$5343.73 was derived from the Common Fund, \$3,877.69 from the interest arising from investments, and \$1,132.36 from special contributions. The

Rey. Mr. Bruce, after a few romarks, moved residue, \$293.63, consists of a small balance from the

After remarks by Rev. A. B. Baird Edmonton, who explained that the friction was due mainly to the circumstances of the case and the character of the field; and by Rev. C. B. Pitblado, who the circumstances of the case and the character of the field; and by Rev. C. B. Pitblado, who the circumstances of the case and the character of the field; and by Rev. C. B. Pitblado, who the case and the character of the field; and by Rev. C. B. Pitblado, who the case and the case and the character of the field; and by Rev. C. B. Pitblado, who the case and the case and the character of the field; and by Rev. C. B. Pitblado, who the case and the case and the character of the field; and by Rev. C. B. Pitblado, who the case and the character of the field; and by Rev. C. B. Pitblado, who is the case and the character of the field; and by Rev. C. B. Pitblado, who is the case and the character of the field; and by Rev. C. B. Pitblado, who is the case and the character of the field; and by Rev. C. B. Pitblado, who is the case and the character of the case and the character of the field; and by Rev. C. B. Pitblado, who is the case and the character of the field; and by Rev. C. B. Pitblado, who is the case and the character of the field; and the character of the field; and the character of the case and the character of the field; and the character of th

In presenting the report, Mr. Clark referred especially to the clause respecting the Common Fund, and pointed out that it had been previously made last year. The Board felt strongly the necessity of the step advised.

Rev. Principal Caven said the college was now getting its head above water. The difficulties had not been all overcome by any means, but they were not so great as they had been. He did not care to speak especially with regard to the Common Fund, though his opinion was

that expressed in the report.

On the motion for the adoption of the report the question arose as to whether by adopting it the Assembly would approve of the division of the fund. It being decided that such would be the result, and as it was deemed advisable to discuss this question separately, the motion for the adoption of the report was, with Mr Clark's concurrence, amended so as to allow this clause to stand, and in this shape was carried.

MANITOBA COLLEGE.

The report of Manitoba College was presented by Rev. D. M. Gordon. The following is a sum-

The report of the Board of Management, subscribed by Mr. A. G. B. Bannatyne, Chairman, deals mainly with the finances of the institution, showing the total amount of \$19,975. Some of this, however, is made up of special grants toward endowments or other purposes outside of the ordinary yearly expenses, so that the ordinary Income was \$13,584, which was afficient to meet all expenses, including some much needed sensing to the building. Conwas \$13,554, which was afficient to meet all expenses, including some much needed repairs to the building. Cordial acknowledgment is made of the assistance of the United Presbyterian Church of Scotland, the Presbyterian Church of Ireland, the Church of Scotland, and the Free Church of Scotland, without whose assistance it would probably be found impossible to maintain the institution. The report of the Senate shows 67 students in attendance last session of 1885-6, being seven more than the previous session, besides which several atadents with the ministry in view attended some of the theological classes. The Senate saks power to secure the services of a lecturer for three months to give assistance in either the theological or arts course, should the requirements of the College next session seem to demand it, and the state of the linances admit,

Rev. Mr. Gordon said that there were 67

Rev. Mr. Gordon said that there were 67 students, of whom 12 were theological. These latter had all been employed in mission work. He was gratified to notice an increase of seven students as compared with last year. The boarding department might be considered self-sustaining. It was proposed that the Assembly should CONTROL OF NORTH-WEST MISSIONS.

Overtures were read respecting the control of home missions in the North-west. The first was an overture from Brandon Presbytery urging that the present missions of Manitoba and the North-west were controlled by a Synodical Committee involving cumbrous machinery and great and unnecessary expense. The development of the country and the building of the railway lines had rendered the control of home missions by the Presbyteries comparatively easy. The overture asks therefore that the Assembly should

majority of the medical students attend one or more arts classes. Deducting these from one of the faculties concludes the faculties concluded in any one year in the history of the University. The last report showed a deficit of \$1,251, but as the General Assembly of 1835 and office the principle of appointing a committee annually to determine the amount required by the respective college was necessary for the success of the Church in the North-West. He moved, seconded by John Charlton, M.P.: "That the Assembly should not be burdened beyond the actual needs of the year. The requirements for the past year on estimates confirmation to the board to secure the services of another lecturer, as proposed, and that the turn asks therefore that the Assembly should

In speaking to his motion Principal Grant

Majority of the medical students attend one or more arts as the classes. Deducting these from one of the faculties concludes to a sudents at present is 347. He first that faculties concludes the faculties concludes the faculties concludes the principle of students at treport showed a deficit of \$1,251, but as the General Assembly of 1835 and the faculties concludes the principle of appointing a committee annually college was necessary for the success of the Church in the North-West. He moved, seconded by John Charlton, M.P.: "That the Assembly should not be burdened beyond the actual needs of the principal should not be burdened beyond the actual needs of the control of the control of the con be requested to warrant the outlay for another Assembly recommend the college to the earnest sympathy and support of the Church."-Carried.

Mr. Charlton presented the report of the Committee on the Consolidation of the Colleges. Following are some extracts from the majority

The majority of the members of your committee recoglize the desirability of reducing the number and increas ing the efficiency of our colleges. Your committee have carefully considered various proposals and plans for consolidation. Its conclusion as to the recommendation to be made has been governed, not so much by consideration of what ought to be, as of what may possibly be accom-

RECOMMENDATIONS

Your committeee beg to recommend to the General Assembly:
1. That the presbyteries of the Church be asked to con-

sider and report to the next General Assembly upon the desirability and feasibility of the following proposal, to wit:—That the Theological Faculty of Queen's University be united with the Faculty of Knox College, Toronto; that Knox College be henceforth made the theological faculty or branch of Queen's University; that the professors of Knox College be appointed by the General Assembly, or in a manner to be determined by the General Assembly, or in a manner to be determined by the General Assembly, or in a manner to be determined by the General Assembly, or in a manner to be determined by the General Assembly, or in a manner to be determined by the General Assembly, or in a manner to be determined by the General Assembly, or in a manner to be determined by the General Assembly, or in a manner to be determined by the General Assembly, or in a manner to be determined by the General Assembly the General Assembly to the General Assembly the General Assembl

sembly, and that Queen's University be brought into closer relation with the Church.

2nd. That when the synod of the Maritime Provinces gives general consent, Pine Hill Seminary, of Halifax, be consolidated with Montreal College at Montreal or with any other theological school in the Dominion that may be preferred by the said synod, JOHN CHARLTOY,

Chairman.

MINORITY REPORT. The minority report is as follows:

The committee having carefully considered the whole subject of college consolidation, and the various proposals submitted for that purpose, are of opinion that it is impossible to devise any practical scheme for accomplishing any measure for consolidation. They also believe that the interests of the Church will be best preserved by the various colleges being maintained by the Church in increased efficiency, and respectfully suggest to the Assembly the propriety of continuing to recommend these institutions to the generous support and liberality of the Church.

(Continuel on page 193.)

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THURSDAY, JUNE 1711, 1886.

ASSEMBLY NO. OF THE "REVIEW."

WE have much pleasure in sending forth this number of the Review enlarged and embellished for an adequate presentation of the proceedings of the General Assembly. In addition to a full report of the deliberations of the court to the hour of going to press, it will be observed that there is the usual quota of matter and besides some papers and corrrespondence of more than ordinary interest. We trust this number will be accepted as a gratifying proof that the publishers will leave nothing undone to make the REVIEW more and more acceptable to its ever-widening circle of readers.

THE PROVINCIAL UNIVERSITY.

THE Annual Commencement Exercises of the University of Toronte were held on Wednesday of last week. There was a very large attendance, so large, indeed, that the Convocation Hall, spacious as it is, was nevertheless unduly crowded. The Chancellor the Hon. Edward Blake presided and conferred the degrees upon a very large number of candidates, among whom a young lady, Miss Balmer, a daughter of the late Rev Stephen Balmer, was conspicuous by the very high honours she had attained throughout the course. From the figures presented by the Chancellor, in a speech of great public interest, we are glad to notice that the University continues to make satisfactory progress, and on every hand shows evidence of marked growth. From the statistics we find that in 1877, the number of candidates for matriculation was 83, in 1878, 114; in 1879, 152; in 1880, 132; in 1881, 176; in 1882, 184; in 1883, 160, in 1884, 189; in 1885, 203, and in 1886, 216. This year there were more candidates in arts than ever before, and more candidates in medicine than since 1878. The number of s conferred did not compare so favourably. There were 96 this year and 99 last year. The not for any or all of the denominations. number attending examinations were as follows: number attending examinations were as follows:

1885 — Medicine, 72; Law, 31, May Arts Examinations, 353; June Matriculation, 203; total, 659. 1886—Medicine, 91, Law, 43; May Arts Examinations, 388, June Matriculations, 216; total, 743, while the total number of candidates examined during the academic year was 868. During the year extra-mural examinations had been arranged on a permanent basis, and the experiment is now being tried of joining these extra mural examinations with the examinations for teachers. Obviously this plan secures a great saving of time, great convenience and considerable economy in money to candidates. but we quite agree with him that it will require great strictness, attention and caution to prevent irregularities.

The wide range from which the University draws its students appears from the fact that out of 216 candidates at Matriculation, only 28 came from Toronto, whilst the remainder hailed from 66 other institutions, 60 of which are High Schools and Collegiate Institutes. The local examinations for women have proved so successful that every year the number of ladies coming up for the full Matriculation course is increasing.

With regard to the standard for obtaining rank it is worthy of note that in the fourth year the graduating year, the first-class minimum has been raised from 66 to 75 per cent.; the secondclass minimum from 50 to 66 per cent, and a third-class minimum of 50 per cent. estab-lished, giving rank of class to all above the minimum. That the Senate of the University has felt warranted in exacting this very high standard for its honours reveals something of the high character of the training given in University College and the calibre of the students there.

In referring to recent changes in the curriculum we were glad to hear Mr. Blake emphasing the sound principle that it is not well to attempt too much. It is better to do a little less and to do it thoroughly than to attempt imperfectly a great deal. It is greatly to be feared that throughout our educational system, there has been in recent years an attempt to do more than could be well done. We speak by

the work done by the student is necessarily of a wing which is to cost over \$30,000 and is to the most ephemeral and imperfect character.

affiliation existing between the University and upon new or enlarged buildings, and all of them Knox College, McMaster Hall and Wyeliffe are generously supported by the citizens. Nearly, Hall, the evolution of a system not symmetriif rot all, of them receive small grants in aid cal, indeed, but capable of great good in which is secured at the public cost, secular training on truly unsectarian principles with every safeguard and facility in respect of religious training by denominations, and in this opinion we apprehend most educators now concur. Toronto University, to borrow Mr. Blake's words, though not denominational or sectarian has been in the Protestant Evangelical Churches are working truth always Christian, not, as in times past it poor and needy, the sick and afflicted. On the had been misrepresented, godless. The theological halts grouped around the University in the various churches meet together. We cannot but exercise a Christian influence upon have never heard of anything like denomina-the University, and as Mr. W. Mortimer Clark tional jealousy or distrust arising amongst them. pointed out in our columns a short time ago, it is extremely desirable that this whole come influence should be conserved and pre or the influence it is likely to have on the future petuated. We were very glad to hear Mr. Blake not only supporting our plea for general reading of the Scriptures in the schools by the pupils, but urging as we have urged, that the they are found in separate churches. But if the scriptures be committed to memory by the question should be asked who originated these pupils at home, and be repeated at school and thus far the work of the minister and the Sabbath School teacher should be strengthened. It is evident Mr. Blake is not afraid of teaching Cal-

political religious writers of the day. Mr. Blake gave no uncertain sound as to his views on the future of Upper Canada College. He is of opinion that the time has arrived when our whole system of secondary education should be reconsidered, and that Upper Canada College should be dependent for support and maintenance upon the same conditions with reference to local subscription and maintenance as other institutions of a like class in the Province. He is of opinion that Toronto now requires more than one Collegiate Institute or High School, and that the burden of maintaining additional secondary schools should be thrown upon the city and that the endowment of Upper Canada College should be restored to Toronto Univer-Before all this comes to pass there will doubtless be sharp discussion, but we shall not be surprised to see his views prevail in the near future. We should be sorry if, owing to any emergencies, there should be one good seccondary school, and almost the only good boarding school, the less in the country.

The subject of College Confederation or Consolidation, is evidently not a dead issue in University Councils. The whole matter, we take it, is quietly undergoing a process of evolu-tion. Until the Methodist Church shall have finally given her ultimatum, Mr. Blake does not despair of a measure of success for the scheme; but we are persuaded that he sounded the true note in stating that "whether the scheme fails or whether it succeeds, the duty of Toronto University is to move onward and upward, and to discharge with what sympathies it can attract the task of maintaining and of elevating year by year the standard of the highest education in the Province." And we sincerely trust if concession is to be made to secure college confederation, it will not transcend the limits of prudence. Whatever value is to be attached to denominational institutions of learning-and that we readily admit is very great-it must never be forgotten that our system of public education is for the whole people and

OUR CITY CHARITIES.

PORONTO is justly renowned for the number and the excellence of its charitable institutions. There is no ordinary possibility of men, women, and children perishing from neglect on our streets, as they often do perish in other large centres of population. For the infants who are motherless or worse than motherless there is the Infants' Home. For children who have been berefi of both or either parent, there is the Orphans' Flome, a magnificent building, beautifully situated, and managed with a skill and devotion leaving nothing to be desired. For boys either bereit or forsaken, there is the Boys' Home, and for girls similarly circumstanced the Girls' Home, both of these institutions being admirably conducted by those in charge of them. For girls who are away from home and who need the care of Christian friends, there is the Young Women's Christian Association and the Industrial Home. For those poor girls who have fallen the door of the Haven always stands open, and refuge and protection are also found by such in the Magdalene Institution. For the sick children there is a Hospital with a sanatorium on the Island, where the children are taken in the summer. For those afflicted with incurable diseases an excellent Home is provided in Parkdale, where every comfort which can ameliorate their sad condition is placed within their reach. For those who are aged and infirm there is also provision made, and, doubtless, very soon a fine building will be provided for the use of those also who are left destitute and forlorn in their declining years. But large as is this list of Toronto's charities the number is by no means exhausted. If space permitted, we might dwell upon her public Hospitals, her House of Industry and House of Providence together with many other institutions which are quite deserving of notice.

All the chanties we have enumerated are the book when we say that from the exacting stand, are preparing to build. The Home for should characterize such a gathering. Why is experience of its working grows, and the benenature of school and college curricula, much of Incurables is being enlarged by the addition of it necessary to single out prominent men to lead ficial results flowing from it are better realized.

most ephemeral and imperfect character. he set apart for cancer and consumptive patients.

Mr. Blake finds in the formal relations of Many of the others have only lately entered support of them all comes from the free will The significance of this practical display of of the Church of Christ rightly estimated, People who have been working together outside of their churches are apt by and by to ask why charitable institutions and who are the managers of them, we would answer, the Christian motion they were all adverse to the proposal, women of the city. They are the founders and and we acknowledge that many of the arguments sustainers of all these charities, however men advanced for the status quo were of great vinism or Arminianism by the simple reading may grudge them that distinction. These instior repeating of the Bible in the schools. The tutions could not possibly exist but for the statesman leaves such pultry objections to the devotion and zeal of the ladies who manage them, and who take upon themselves the burden of providing for their maintenance. It is possible there are hundreds of gentlemen in this city who have been contributing to the support of the charities simply because of the importunateness of the ladies in calling upon them, but from no higher or better motive; who have never visited the institutions and know nothing about them except what the ladies tell them, and who are quite ignorant of the good their money is accomplishing. They doubtless feel that their contributions are well spent, and in this spirit will continue to give. But we could wish that they would visit and take part in the practical work which they do so much to assist by their

contributions. There are, we think, few, if any, cities in which there are comparatively so many noble Christian women as are found here, and the amount of self-denying and exhausting labour they bestow upon every good object will never be known till the reckoning day. We often wonder what would become of our churches but for the zeal and devotion of the Christian women; but this aside, it must not be forgotten that the city is as deeply indebted to them as are the churches. We are encouraged to hope that it will not be long until they make their influence felt in other departments of public work, and doubtless with

vast advantage to the state.

ASSEMBLY NOTES.

HE opening night of the 12th General Assembly in point of numbers and interest will compare favourably with similar occasions in the past. The congregation was large and the sermen worthy of the reputation of Principal McKnight. The new Moderator was elected without opposition, and his opening address, as well as his dignified presence, at once assured the Assembly that their choice could have fallen upon no one more worthy of the honour, or more capable of fulfilling its onerous duties to t of the Church and the comfort of the members of Assembly.

The attendance of members is very large, and the elders are out in strong force. Not a few who have taken a most active part in the work of the Church in former assemblies, are this year not members. Several of these are from various causes absent, and there are others who, though elected, are unable to be present. The absence of such well-known faces and voices as those of Dr. King, Dr. Laing, Dr. Cochrane, Dr. Proudfoot, Dr. Campbell, Rev. D. J. Macdonnell, Rev. P. McF. McLeod, etc., strikes the attention of the visitor familiar with our highest church court. The colleges are, however, well represented. Halifax sends Principal Mc-Knight and Professor Pollock; Morrin, Quebec, Dr. Matthews; Montreal, Principal MacVicar and Professors Scrimger and Campbell; Queen's, Kingsten, Principal Grant and Professor Fowler; Knox, Toronto, Principal Caven and Professor McLaren; and Winnipeg, Professors Hart and Bryce. Among the Elders who are members of the Assembly are such well-known names as Hon. D. McCurdy, Hon. G. W. Ross, Hon. A. Morris, John Charlton, M.P., John Whyte, M.P.?., James Maclennan, Q.C., W. Mortimer Clark, W. P. Hudson, M.P.P., A. F. Wood, M.P.P., Dr. Thorburn, George Hay, to ask the Assembly to erect a new presbytery David Morrice, Hon. R. Henderson, Archibald there: and we have no doubt that the prophecy McMurchy, J. S. McLean, W. I). McLaren and of the convener will be fulfilled at no distant others, but some of these are absent. But it is date, that the General Assembly will be asked to gratifying to find that although many old familiar faces are absent that there is no lack of able men to carry on the work of the Assembly. In point The year was begun with a balance on hand of of ability to transact business and to cope with \$7,000 00 and closed with only a balance of difficult questions the present Assembly is cer- \$2,000.00; and if there had not been very large tainly not inferior to any that have preceded it.

On Thursday morning the Assembly met at 11 o'clock for devotional exercises, and we were pleased to notice the large number of members previous year in the amount received from conpresent, a fact which is noticeable only because gregations but still falls far short of the sum rethis hour has not always been considered as of quired for the providing of the minimum of \$750 importance sufficient to constrain attendance. We have, however, yet to learn the art of conflourishing and progressive institutions. The ducting a devotional meeting without formality, with regard to the future of this scheme and managers of the Children's Hospital, we under and with the warmth and earnestness which believe it will be more heartily supported as

in prayer when the humbler and less known may, perhaps, be as equally spiritually minded and equally well suited to lead devotions? Why not teach our ministers and elders the value of free prayer and the advantage of short and definite petitions? These remarks are made in no captious spirit, as we believe all enjoyed and profited by the meeting, and felt helped and encouraged in looking forward to the work of the Assembly, but we aim at a more excellent

On Thursday afternoon the question of term service in the Eldership came up for discussion through an overture from the Synod of Hamilton and London, which was presented by the Rev. S. Lyle, of Hamilton. Mr. Lyle introduced the subject very ably and judiciously, though to our mind he committed himself to some untenable positions. A most interesting fact with regard to the discussion was its being conducted entirely by the elders. With the exception of Mr. Lyle no minister spoke on the question. The Elders did nobly. They were all or nearly all willing that the question should be sent down to presbyteries and sessions, but with the exception of the seconder of Mr. Lyle's weight. For example, it was pointed out that the recurrence of elections at stated periods would tend to disturb the peace and harmony of our congregations, and lead to a system of electioneering which would prove detrimental to-the spiritual life of the people. It would tend to lower the position of the Elder in the estimation of the people. It would prove the thin edge of the wedge towards a term service in the ministry. It would tend to hinder the sessions from being faithful in the discharge of their duty lest they should make enemies and be put out at the next election. The "fractious" Elder, who was troublesome in the session, would be a greater source of trouble if he were put out. Mr. McQueen's address was most thoughtful, and brought out many of these points referred to above; but where all did so well it is almost invidious to mention any one name particularly. The thought brought out by Mr. Mc-Queen that the eldership was a trust committed to the Elder by Christ himself, and to be accountable to Him and not to the congregation created a deep impression upon the Assembly, and Mr. Eckford's declaration that he considered the work worthy of a whole life, and that the whole life should be consecrated to it, was warmly applauded by the house. Though the overture was dismissed—the vote standing 84 to tor-it is quite evident that the subject will be up again, and we are quite sure that the discussion of it will bring out the fact patent to those privileged to hear this debate that the Church is blessed with a noble band of men in the eldership, who only need to be encouraged to make full proof of their gifts to become a vast power for good in our congregations. Mr. Hodgskin. touched the root of the whole question when he stated the necessity of the Church's more clearly defining the status of the Elder and the nature of the office to which he is ordained. We believe the day is not far distant when we shall see our Elders sharing the honours of the General Assembly, and taking their place as equally entitled to the moderatorship and just as likely as the ministers to be elected to that position.

Thursday evening was devoted to the Home-Mission work, the Eastern section report being presented by the Rev. G. B. Bruce, of St. John, New Brunswick, the report on Augmentation for the same section being spoken to by Rev. Mr. Miller in an able and interesting speech. The Maritime Provinces have done nobly in pushing their Augmentation scheme, and great credit is due to Rev. E. A. McCurdy, of New Glasgow, N.S., the convener of the committee, for the noble efforts he has put forth in the interest of the fund. Dr. Cochrane introduced the report for the Western section with characteristic energy and ability.

The past year's record is thoroughly satisfactory as far as the work is concerned, a large number of new fields having been occupied and the stakes in many old ones greatly strengthened. There have been 185 missionanes employed by the committee, the large majority of them in the North-West and Muskoka districts. The Barrie Presbytery has had the oversight of 60 mission fields in Muskoka, and the work in that region. is growing with the development of the country through the extension of the Northern Railway. In British Columbia the work is progressing with such rapidity that it has been determined to ask the Assembly to erect a new presbytery meet in Victoria or Vancouver City. The financial report is, however, not so encouraging. contributions received from the parent Churches in Scotland and Ireland the Committee would have been much hampered in their work. The Augmentation Fund shows an increase over the and a manse. We are not inclined to take the dark view expressed by some in the Assembly There is evidently in the minds of some a case it would be very unwise. The stream of liberality has been almost doubled by the divis ion and we have grave doubts if any similar tion; It might have done much good if the pres-

considered, and brought out able speeches from be but plethoric ill. But which of the editors Revs. Messrs. Todd and Pitblado. Our readers do they intend to dispense with? The political? are aware from the discussion in the Synod of or the religious? Manitoba, recently reported in our columns. that considerable friction has arisen through the co-ordinate jurisdiction of the presbyteries and the Superintendent of Missions. It is very evident that there is need of wise and judicious counsel on the part of the Assembly to prevent unseemly strife in carrying forward the great work given to us to accomplish in the North-West. It is right to state here that all unite in bearing testimony to the noble service rendered preachers, and he is still in the prime of manhood, gain to our Church by the Superintendent, Ruy. Ing and not losing in power as an expounder of the Word-Jas. Robertson. No change is made of his His Thursday noon sermons are one of the "institutions," him, the whole contention being that he should now work under the presbyteries and not with- Life of Christ," " Apostolie Life," with numerous minor out them or against their expressed opinions. The whole subject was remitted to the Home Mission Committee to report at a future sederunt, so that we hope for a happy solution of the difficulty.

Friday afternoon was devoted to the colleges. It is encouraging to know from the various reports that they are all making substantial progress, both as regards the number of students attending them and the means of support. Knox College, as Dr. Caven says, "is getting her head above water." Queen's 1s in a most hopeful condition. Montreal has had a larger attendance of students than ever before. Morrin College is opening its doors to the Quebec ladies and is therefore bound to become popular, and Pine Hill has arranged for affiliation with Dalhousie College, Halifax, and so cannot be moved.

At 5 o'clock on Friday the place and time of next meeting of Assembly came up, when by an almost unanimous vote it was agreed that the next Assembly should be held in the city of Winnipeg. The C. P. R. Company has made the most liberal offers as to fares, so that the trip will cost the delegates little more than the journey to Halifax. The meeting of Assembly in Winnipeg will give a great impetus to the Church throughout the whole North-West ter-

The General Assembly is displaying this year an energy and enterprise of which our people may well feel proud. It is doing its work with a business tact that promises to enable the members to wait till all the business is disposed of, and to prevent the passing of important measures when the rank and file have all departed to their

Dr. Reid seems to renew his youth and he fulfils his important duties with his accustomed urbanity and with a precision that is simply wonderful in one who has been so long bearing the burden and heat of the day. It is impossible to imagine an Assembly without his venerable presence and helpful counsels, and we are sure the whole Church unites in the prayer that he may be long spared in the health and vigour he now enjoys.

Dr. Fraser's work, as Clerk, is of a kind which requires most close attention and involves a vast amount of labour. It is a question whether the members have any conception of what is being done for them in keeping a correct record of the proceedings from day to day. While they are enjoying their case during the intervals between each session, Dr. Fraser is toiling at the minutes which they often listen to so carelessly. Like Dr. Reld he preserves his vigour wonder fully and performs his arduous duties with unfailing promptitude, accuracy, and courtesy. Long may he be spared with his colleague to the Church he has served so long and so faith! fully.

The hospitality of the good city of Hamilton is unbounded. It was no slight matter to make comfortable provision for the small army of Commissioners, but the efforts of the Reception Committee, under the guidance of the indefatigable Chairman, Rev. R. J. Laidlaw, supported by the generous hospitality of the citizens did marvels and are crowned with success. If it were not for very shame the Assembly would be inclined to go to Hamilton every year.

Wie hinderstand that the position of Lady Principal in the Brantford Ladies College, in connection with our Church, has become vacant through the retirement of Miss Malyina Ross, who has so long and so acceptably filled it. The Board are looking out in time so as to secure a good appointment, in which we hope they will be eminontly successful. It is a highly honourable position and should have attractions for the beit education and social refinement which our

Church may possess. We know of no situation design to amalgamate the two funds, Home where the best infldences of a Christian woman Mission and Augmentation; but it seems to us with the requisite qualifications can be so exten that It is quite impracticable and that in any sixely and beneficially diffused among the daughters of our Church.

In the report of the Niagara Methodist Conamount could be collected under the single ference recentlyheld in Woodstockwenotice there title of Home Missions Toronto Presbytery was a strong expression of opinion that the affairs was singled out by Dr. Cochrane as having of the Church are managed "in an unneces contributed specially liberally for Augmenta-sarily expensive manner." With a view to effect a a saving upon present outlay without detriment byteries which have failed to do their duty to interests involved, it was resolved to memorialtowards this fund had also been referred to, as lize the General Conference to dispense with the for instance, London and Guelph, where there services of one of the editors of the Christian are many strong able congregations, who as yet Guardian. We are sorry to learn that our have taken little or no interest in Augmentation. Methodist brethren feel that they do not get good value for their money. But they have the On Priday morning the overtures from the reputation of being shrewd financiers and have Presbyteries of Brandon and Rock Lake were doubtless discovered that vaunted strength may reputation of being shrewd financiers and have

"THE PEOPLE'S BIBLE "

THERE solumes of the projected twenty five under the allove title are now to hand, a great undertaking well begun. Dr. Joseph l'arker, the author, is equally known as already a voluminous author and as the minister of the City Temple, London. For a score of years he has maintained a foremost place among London's greatest having unwisely used the powers committed to of the metropolis, and attract a steadily large congregation of London's busy men. " Ecce Deus," " The Inner volumes, have made a high reputation for their author. "The People's Bible," if carried through on the lines projected, will add still further to his fame, and will become a permanent part of the great treasury of exposition.

The title is somewhat unfortunate. "The People's Bible," suggests a plain man's commentary, chapter by chapter, and verse by verse. Matthew Henry is the standard people's bible j' it will probably remain so indefinitely. The sub-title of Dr. Parker's work-" Discourses upon Holy Scripture"-is a more correct description of its ontents, the aim being to bring out in a series of discourses on key-passages "the governing idea or principal purpose" of each of the books. It does not seek the full roundness of Dr. Donald Fraser's "Synoptical Lectures," but is content if the central thought of each book is clearly exposed to view, and the relations to it of the other parts exhibited. The treatment is eminently practical, and the great bustling, toiling, suffering, sin ning Babel, in the midst of which the author's pulpit stands, seems never out of his sight. "My object," he says (Vol. II., p. 15), "has been to discover the modern uses to which the whole teaching of the history (in Exodus) can be put." Few living preachers know men as Dr. Parker knows them, and if his sharp sword cuts and hews with sometimes apparently a positive delight in the process, one feels at least that the blows are skilfully aimed, and that the slaughter is righteous. No foe of God's truth, no shams or hypocrisies or wickedness receive any quarter. Balaam is under review. (Vol. III., p. 311.)

"Then the thought occurred to him, - a second message coming, borne by more honourable princes,—l'er-haps I might go and obtain this wealth and honour, and still do my duty. He is on the downward road now. A man who thinks to do forbidden things and spend the A man who thinks to do forbidden things and spend the bounty for the advantage of the Church is lost; there is no power in him that can overcome the gravitation that sucks him downward. He says "I will bring back all Balak's gold and silver and add a transept to the church or another course of marble to the altar. He will never return, God will not have His house so patched and bungled; nor does he want Balak's gold for the furnishing of His sanctuary." Here, again, is the pungency of Hay Aitken. The sermon is on "The Progeny of Evil" ("Notwithstanding the children of Korah died not.") "How seldom it is that Korah thinks he will have any children: that a parent realises that he is going to live again in his child's life! I have heard of men boasting that, since a very early period in life, they have formed such and such habits and no harm has come of them. I have been able to see the harm where they have not detected it. In the tremulous tone, in the uncertain hand, in the falling memory, falsely attributed to old age, I have seen the black seed has come to black fruit. But apart from that, I have traced the issue of certain habits apart from that, I have traced the tate of certain factors in the constitution and habits of the children. You are not living to vonrielf and in yourself; you cannot help living in and for other people. Twenty years after this your son will bring you to judgment. You may, now be ruining his constitution, disarranging his nervous, system; you may be making a hell of him; it dell your temperature and hills live and morallitates and thoughtless. buoyancy, and hilarity, and worldliness, and thoughtless-ness, in all your so-called holiday life, you may be light-ing a pendition for your sons and daughters." Vol. III.

The three volumes already published cover a large part of the Pentateuch. Dr. Parker not only accepts the strictly historical character of this part of the libble, but he coutends eloquently for the real identity of the Old Testa ment with the New :

"Without the Pentateuch, Christ, as revealed in the Gospels, would have been impossible; and without Christ the Pentateuch would have been Impossible. Christ the Pentateuch would have been impossible. I venture upon this proposition because I find no great event in the Pentateuch that is not for some purpose of argument or illustration used by Christ Himmely or by His disciples and aposites in the interests of what is known as evangelical truth. It lies mithin easy proof that Christ is the text of the Old Testament and that the Old Testament is the text of Christ. In its purely moral tone the Old Testament is of kindred quality with the New." (Vol. III., pp. 4, 5.)

The author's expositions are true to his theree. Christ.

The author's expositions are true to his theory. Christ, and his Sermon on the Mount, and the Cross of Calvary, are never far away, as we are led through the pathways of Patriarchial and Mosaic revelation. And the need or the sin of the hour is equally present to the present's eyes.

Here, for example, is what Lot's choice of the rich and wicked Sodoki as a home suggesta:

"A great estate, but bad neighbours! Material glory, but moral shame! Noble landscapes, but mean men! But Lot did last what men are doing to-day. He made aboles of a home without making any inquiry he to the religious state of the neighbourhood. Men do not care how poor the Church is if the farm be good. They will give up the most inspiring ministry in the world for ten feet more garden, of a paddock to feed an ass in. They will take away six children into a moral desert for the

bortus Profes's Blake Dukornes on Holy Scripeure, forming a Pastoral Commentary, by Joseph Parker, D.D., Muster of Cit Temple, London. Vol. I., Genesla, Vol. II., Exodes, Vol. III. Leviton Numbers. \$1.73 per vol. S. R. Briggs, Willard Trac Depository, Technica.

take of a garden to play in they will leave l'aul or

The quotations above given show that the general reader will find much which he can appropriate. Any one who can enjoy Spurgeon and Talmage will be ready for Parker: but Parker is, after all, rather for ministers

for Parker: but l'arker is, after sil, rather for ministers and teachera. These will find genis of application and illustration of Scripture truth thickly strewn through his page. Those who can afford the whole twenty-five volunces should place them side by side with their Lange, and Meyer and Matthew Henry, and the "Treasury of David;" and even the simple volume, complete as each is in itself, will amply justify its purchase.

It may be further noted as of special interest to clerical readers that, in addition to the regular discourses, there is a body of "outlines" attached to each volume, very suggestive—many of them under the title of "Handfuls of Furpose." These promise to be a valuable part of the whole work, though representing only, as it were, the chips from the workman's block. Many of the discourses are accompanied by prayers, noble utterances of a fervid spirit, but much too elaborate for imitation in the public worship. A useful index is appended to Vols. II. and III. Vol. I, is without this valuable addition.

The books are beautifully printed, and will, when the

The books are beautifully printed, and will, when the whole work is completed, make a magnificent shelf in the

Communications.

THE EVERLASTING NATION—THE TRUE ISRAEL

PART TWC.

[To the Editor of the Presbyterian Review.]

Sir, -The fulfilment of prophecy was at all times essen tally and mainly opiritual. Let us look at the prophecy concerning the first advent. (1) The Messiah came, but He concerning the first advent. (1) The Messiah came, but He was the true Israel's Messiah, not the Messiah of Israel according to the flesh. Accordingly while Israel, according to the flesh, rejected and crucined Him, the true Israel, represented by Simeon and Jewish Christians, acknowledged Him. (2) The Messiah was not the natural son of David by carnal descent, but the Son of God, born of a virgin. A mere son of David according to a carnal literalism could not have been the Saviour; he must be the Son of God. Because he said he was the Son of God Israel, according to the flesh, condemned Him as a blas-Israel, according to the flesh, condemned Him as a blas-phener, but the true Israel received Him as the sent of God. (1) Christ was not a prophet like Motes in the carnal, literal sense. He had no tables of stone, wrote no law, delivered them not from outward slavery, gave them no manna. And because he did none of those external carnal things, but dealt with men's spirits, broke spirits. tual bondage, gave spiritual bread, wrote the law on the heart, Israel, according to the flesh, refused His teaching and called Illm a deceiver, but the true Israel acknow-ledged Himas a teacher come from God. (4) Christ was not a priest of Asron's line, he offered no sacrifice; he never entered into the boly place made with hands with blood of bulls, etc. But He died Himself as the Lambof God, and has gone into heaven to appear for us with His own blood. This Israel, according to the flesh, could not understand. They asked by what authority He cleaned the temple, and denied His right to act as a priest, but the true Israel new in Him the Great-high-priest, the atoning sacrince by whom sinners have access to God and activities cleaning. spiritual cleansing. (5) Christ was not a literal king of the Jews in the carnal outward sense. He would not let the Jews in the carnal outward sense. He would not let them make Him king: He never sat on David's throne or awayed Solomon's sceptre. He disclaimed the possestion of a "kingdom of this world." Yet He was the true king of Israel and said He was. For this reason Israel, according to the flesh, rejected Jiim, saying "we have no king but Casar," and gave Him up to the Roman governor to be prosecuted as an enemy of Casar's, saying, "Every one that maketh himself a king opposeth Casar." But the true Israel hailed with "Rabbi, Thou art the Son of God: Thou art King of Israel." art the Son of God; Thou art King of Israel."

Thus it is evident that Old Testament prophecy was

Thus it is evident that Old Iestament prophery was fulfilled to the letter in its highest and spiritual sense, as well as in the lower and carnal sense, that the true Israel understood and received the Messiah as the Son of God, the Prophet, Priest and King of Israel who was to come. While Israel, according to the fiesh, who looked for a mere literal, that is, carnal and outward Messiah, rejected the Christ of God. It seems to me that a Christian who should look for the Messiah to come a second time in bedilly reseases, naturally and visibly to act as Prophet. bodlly presence, naturally and visibly to act as Prophet, Priest and King, to give a new book for the millenlan di-pensation; to offer sacrifices in the rebuilt temple; to sit nation of men in the flosh are just doing what Israel, according to the flesh, did eighteer years ago; while a Christian who sees in the sisen and existed Son of God Uhristian who sees in the risen and exalted Son of God the Prophet, Priest and King of Israel, exercising all His functions by the Spirit through the truth; having all power in beaven and on earth, and reigning until every enemy is put under His feet, is doing just what Simeon and Nathaniel and Stephen and Paul, and all the believing termant of Israel did when they founded the Christian Church.

6. The law of Moses, we are expressly told, "was added" to the covenant made with Abraham "because of transpressions till the teed should come to whom the promise hath been made " (Gal. iii. 19). The whole Mosalc mise hath been made "(tisl. til. 19). The whole Mosaic armigement of land, temple service, nation and king came in thus for a particular purpose, and was intended to continue till "the seed " should come. That seed is Christ and Ills.people. Christ and Ills Church are here now-1, the promise has been fulfilled; the law has disappeared. Shall then that temporary provision be revived when the perpose for which it was insutated no longer artists. The neglige of fereel according to the flesh in most exists? The nation of Israel, according to the flesh is no never was intended to be an everlasting nation. But the true Israel of God shall live for ever in the new Jerusalem. And the nations (not nation) of them that are saved contitute the true Israel to whom all the promises are made They, not the natural descendants of Jacob, are the ever-lasting nation. Yours, etc.,

DUNDAS, May, 1886. JOHN LAING.

THE PRESBYTERIAN COLLEGE, MONTREAL [To the Editor of the Presbythrian Review.]

Six,-Allow me to commend to the attention of the Presbyterians of Oniario the able and sensible letter of your correspondent, Mr. W. Mortimer Clark, and to add

few words in support of its conclusions.

As an experienced educationist I confess I view with some suspicion the recent movements in favour of consolid ation of theological colleges. These projects are not sustained by the results of experience elsewhere. They overlook and seek to override local and special considerations and interests, which should sometimes have more weight with prudent men then general doctrines, however specious. They may have underlying them, and only specious. They may have underlying them, and only thinly disguised, motives of local and personal rather than of denominational of national importance.

In so fat as the Montreal college is concerned, orginated in the conviction of prominent Presbyterians the Province of Quebec that without such an institu ion we could not successfully struggle against our difficulties as a minority, or deal with the missionary work which in our circumstances specially devolves on us. This confiction has assumed a practical form in con-tributions to the college to the amount of about a quarter f a million of dollars, and this principally from citizens

of Montreal, The wisdom of the course pursued has been vindicated by the great success and usefulness of the college. At this time I believe that, exclusive of French missonaties,

about one-third of the ministers now settled in the

ske of a garden to play in; they will leave l'aul or Apollos for six feet of greenhoute I. Others again, its province have been trained in the college, their tents where they can get the test food for their heart's life; and they sacrifice a summer home that they may now and again get a peep of heaven."

The quotations above given show that the general reader will find much which he can appropriate. Any one who can enjoy Spurgeon and Talmage will be ready practically solved the question of University consolidation to the satisfaction of every one, all the Professant colleges being in addition with the University, except Budop's college, which represents a portion of the Anglican Church which caused ally itself in theological matters with other bodies. It is further to be observed that McGill University is distinctively Protestant, and its statutes require that its governing body shall represent all the Protestant denominations while its charter gives it a Dominion and not a Provincial connection, it is safe from the anti-Protestant influence, and must always have in its management and staff a preponderance of men in sympathy with the work of the theological colleges.

The Mentreal college should not be characterised as a

weak Institution. I know something of all the theological colleges in the Dominkon; and my belief is that in buildings, appliances, endowments, staff of instructors, University connection and general efficiency it is second to no Canadian theological college of any denomination. Nor has it attained the limits of its growth. There is reason to believe that his endowments will be increased in the near future, and that it may soon become independent even of the small aid which it now receives from the General

College Fund. The position of the Presbyterian churches in this province and their struggles and sacrifices to maintain the cause which they represent and to pursue the work of French evangelization, should secure to them the kindly interest of our friends in Ontailo, rather than the continuance of agitations which tend to cause distrust and dis-couragement. We can therefore confidently appeal in this matter to the hearts and consciences of Ontano-Presbyterians, In asking them to allow us to be the best judges of the requirements of our own circumstances, and to permit us to proceed with our educational work at least without molestation. Yours, etc.,

Yours, etc., J. WM. DAWSON. MONTREAL, June 7, 1886.

THE ELDER'S TRUE POSITION.

[70 the Editor of the PRESBYTERIAN REVIEW.]

Sin,-You have published many important articles its your paper, but in my humble opinion Dr. Jardine's criticism on the Eldership is the most important and visalnot only as regards Presbytemanism, but as regards the progress of Christin ity in this benighted world. It may well lecalled lenighted when a thousand millions of people do not even profess Christianity, and of the remaining four hundred millions perhaps two-thirds are only pre-

This being the case, how important are the words of Dr. Jardine t viz.: "What would out Church in Cacada be to day if we had had during the last half century a hody of zealous New Testament elders exercising, unpaid, hody of realous New Testament elders exercising, separate the functions of the eldership all over the land?" We might paraphrase it thus: "What would the Church of God throughout the world he to-day if during the last three centuries a body of realous elders had exercised unpaid the functions of the eldership wherever they had opportunity?" The next sentence is equally the and forcible: "While we have been aloning at a highly educated ministry, is it we have been alming at a highly educated ministry, is it not possible that we have been paralyzing a most important arm of the Church's service?" There never was at truer line written. Ilaving been a member of the Presbyterian Church for fifty-five years, I have had both time and opportunity to study both the advantages and disadvantages of Presbyterianism both in the old country and here. Our weakest point is just what Dr. Jardine has indicated. Who can tell how many pious men in the last three centuries have longed to advance the Lord's cruse in the world? But then they knew neither Greek nor Hebrew, therefore, they could not be ordained, therefore, they could not preach. hey could not preach.
I have often suffered a mental conflict on this very

subject. It is not every one who is such a hero as St. Paul. He could say, "Immediately I conferred not with flesh and blood." The brothers Haldane showed what fierh and blood." The brothers Haldane showed what Presbyterian laymen can do; and I saw an instance in Canada, which throws some light on the subject. For obvious reasons I suppress the names, but they are all sendy if wanted. In a certain parish we called a young minister who had spent eight sessions in Edinburgh College, and who had two or three good sermons, but after that he got dry, or became indoient (whichever phrase is most appropriate). With great difficulty he was removed: and a city missionary, also from Edinburgh, came in his-place. He had never studied theology, and yet he was a far better preacher than the other i. But then he knew neither Greek nor Hebrew, but the presbytery with most remarkable liberality allowed him to preach on trial for three or four years, on condition of his taking lessons in Greek and Hebrew, but his takents were not in that direc-tion, he had a natural off for grankling het, not as tion; he had a natural gift for speaking, but not as a, linguist; so he was not ordained—very much to his morti-

Dr. Jardine's remarks on Methodism are also to thepoint. Our Church had the start of Methodism fully two-hundred years, and if our people had used the lay elements as the Methodists have done, we ought to have or three times as many converts as they have. However, instead of jealous feelings between the two denominations, the best plan would be to do as the Wirness has beenurging us, vis.; unite with them. The Rombin hierarchy, is so strong and defiant that it is only by union that the reople of God can hope to conquer. When I say conquer, I do not refer only to Romanian but to a much worse opponent—that is infidelity and scepticism.

I have known places where the only difference between the elder and the other communicants lay in his dustributing the elements at the sacrament. How different from Paul's idea of an elder as described in Acts xx. 28: "Take seed, therefore, unto yourselves and to all the flock overwhich the Holy Ghost hath made you over eers, to feed the Church of God, which He hath purchased with His-own blood." It may be said that this was not addressed to elders but to the ministers, but in verse 17 we read, to elders but to the ministers, but in verse 17 we read, "And from Miletra he sent to Ephessa and called theelders of the Church." I shall now relate an incident
which may convey a useful hint to some faithful but unsuccessful preacher. One Sunday in 1884 I went on
board a Lake Ontario steamer at Morriaburg, with French
tracts and testaments (R. C. version) for sale or distiliution among the French sallors. To my fastonishment I found my worst and ablest opponent in the captain.
(apparently an English or Scotchman). Well versed in
Scripture he quoted it only to turn it into redicule, and
trying to show it could not come from God. He said hehad been brought up a Presbyterian in the county of
Halton, but their minister pever came near them except Halton, but their minister never came near them except once a year. This neglect and want of affection so rank-led in his heart that it seemed to have nullified all the good advice which they no doubt heard from their minis-ter, and he seemed convinced that there was no reality in religion, but merely a genteel way of making a living...
The crew and passengers, as well as the villagers, stood, around—some on deck and some on the what, to listen to this strange debate which lasted until the captain went down stairs, leaving a Morrisburg man in his place to speak against missions. After an hour and a half's di-cusion or thereabouts I went home to ten and returned on board at 7 p.m. to ask the captain to come with me to church. He refused, but asked me to be scated in his cabin and talk to him. "For," said he. "I would much prefer talking to you than to a minister." My of ject in relating this little incident is to show that we must if possible get hold of the affections of the young. If that minister had been friendly with those people most likely the young embryo captain would never have become an infidel of acoffee, but might, instead of publicity denouncing mission work, been useful to his crew and passengers in a religious point of view, to say nothing of his own soul. Yours, etc.,
GALLINGARTON. EDWARD MARSHALL, SR.

(Continued from page 193.) MONDAY.

AUGMENTATION.

Rev. Dr. Cochrane brought up the unfinished business in connection with Home Missions and Sustentation (Western section), and as convener asked the Assembly that the committee be allowed to make supplemented salaries up to \$700 and a manse, instead of \$750 and a manse as heretofore.

Rev. Mr. Warden moved the adoption of the proposal of the scheme. This was not a back ward but a forward step.

Rev. Prof. Bryce moved, seconded by Rev. Mr. Macpherson, that unless the deficiency next year be greater than this year, this power be not granted to the Home Mission Committee Just as surely as they passed this clause they would put the thing back five years. If the people saw that only \$700 a year was demanded that was all they would give, and they would have as much trouble to get \$700 a year as to

get \$750. Rev. Mr. Bruce moved, seconded by Principal Grant, in amendment to the amendment, that the Assembly regret to hear that the contributions to the Augmentation Committee, Western section, have failed, and empower the committee to make what recommendation may be necessary for the present year, and again earnestly appeal to the congregations to increase their

liberality to this scheme.
Rev. Prof. McLaren asked Rev. Mr. Bruce to amend his amendment by adding a clause submitting the matter to the consideration of the presbyteries, to be taken up at the next meeting after the Assemblies.

This was agreed to by the mover and seconder, and added to the amendment.

After discussion Mr. Bruce's amendment was

DR. W. J. HUNTER INTRODUCED.

Dr. W. J. Hunter was introduced to the Assembly as representing the Ministerial Association of Hamilton.

The Moderator, in introducing Dr. Hunter, spoke of the unity of the Church of Christ. There was much good work which had been and was being successfully carried on by the co operation of the Protestant Christian Churches. They rejoiced in the work the Association was doing, they trusted the Association would prosper, and offered them a hearty welcome.

Rev. Dr. W. J. Hunter said that he was not the President of the Association, but on behalf of the president, who was absent, he greeted them in the name of the Lord Jesus. Their presence was a benediction and a joy. They respected the great Presbyterian Church on account of its advocacy of religious freedom and its steady adherence to its doctrinal standard. He looked forward to the unity of the faith. The only thing that prevented such a unity was human imperfection, and when they all came unto the measure of the stature of Christ all denominational differences should melt away.

THE BRANDON OVERTURE.

Rev. Dr. Cochrane presented the report of the committee appointed to consider the overtures from the Presbyteries of Brandon and Rock Lake, respecting the control of Home Missions. He said the committee after mature deliberation had agreed to recommend as follows:-First, That for the present the Home Mission work in Manitoba and the North-West be conducted as it is at present. Second, That it was not desirable to effect any change in the duties of the Superintendent of Missions in his relations to the Synodical Committee or the Presbyteries. Third, That the Assembly should thank the Home Mission Committee, the Convenor, the Synod, and the Superintendent of Missions for their earnest work. Fourth, That the General Assembly should approve of the resolutions adopted by the Home Mission Committee in March last, regarding the distribution of moneys. The resolutions recommend
the following sums of money for 1886:—A sum
not to exceed \$21,000, \$19.000 of which was for
to exceed \$21,000, \$19.000 of which was for
the persistent members' payments will be in a great
measure provided for through the credits which he will
receive from the accumulated reserve fund. services of missionaries, and \$2,000 for travelling expenses. The amounts for the different Presbyteries recommended are, Winnipeg, \$2,500; Rock Lake, \$2,350; Brandon, \$5,750; Regina, \$8,400.

Rev. Mr. Warden, seconded by Rev. Mr. Ball moved the adoption of the report.

Rev. James Todd, Burnside, Man., moved the dollowing amendment to the motion to adopt the report: "That the report of the committee be adopted, except that in future the Assembly's Home Mission Committee, on receipt of a statement of the work done from Presbyteries, shall transmit to Presbyteries the amount due for the same, and thus effect a saving of some \$800 mer annum by abolishing the office of Secretary-

Treasurer in Winnipeg."

After discussion by Rev. D. M. Gordon, Prof.
Bryce, Rev. Alex. McLaren, Mr. James Youeii,
Rev. Mr. McGillivray, Mr. W. D. Russell and others, Rev. Principal Grant, as a member of the committee whose report was under consideration, said the only question actually before the house was the continuance of the office of Secretary-Treasurer. Complaint, however, was made of discrepencies in accounts, and the question was asked why no reference was made to the discrepency of \$3,000 last year. Rev. Mr. Worden had explained that probably the explanation was that funds were on the way when the accounts were closed. But the committee would enot accept a "possible explanation." Best wait until the explanation was forthcoming, as it must be soon.

Mr. Todd's amendment was put and lost, and the motion for the adoption of the report was J. D. WELLS, - General Manager.

ASSESSMENT SYSTEM OF LIFE INSURANCE.

LIFE INSURANCE AT COST.

MUTUAL RESERVE FUND LIFE ASSOCIA-

E. B. HARPER, President.

TION.

Cantral Trust Company of New York, Trustee Reserve Fund.

This Trust Company has \$18,000,000 Assets, \$2,800,000 Capital and Surplus

• •	
TOTAL NUMBER CERTIFICATES ISSUED	15,000
TOTAL AMOUNT OF INSURANCE	

TOTAL VMOCUL OF INSCRINTOR	
WRITEY	\$175,000,000.0
Авакта	1,000,000.0
RESERVE FUND	
AVERAGE DAILY NEW BUSINESS	
LOSSES PAID	2,000,000.0
ONE MORTUARY ASSESSMENT	•

PRODUCES Amount deposited with Insurance Dept, N.Y

Amount deposited with Insurance Dept, Ottawa ...

50,000 00

175,000.00

200,000 00

The average Annual Mortuary Cost for the insurance furnished to the members of the Mutual Reserve Fund Life Association, in addition to the \$2 annual dues for each \$1,000 insurance, has been as follows, to wit.

Compare the cost under the natural premium plan of the Mutual Reserve Fund Life Association with the rates charged by the artificial pre-MIUM PLAN OR THE OLD STYLE LIFE INSURANCE COM-PANIES ON RACH \$1,000 INSURANCE.

COMPARISON:

00111111110011					١	
Mutual Reserve Fund	Age. 25	Age 00	44	Are. SO	Agra.	
Mortusty Assesse	\$4 90	\$5 \$3	87 05	\$0 80	911 05	
Annual Premium for			-			
\$1,000, ordinary life plan, charged by the Old Style or level- premium Life Insur- ance Companies	19 99	11.70	\$1.30	47.19	77.63	

Our Books, which are open for the inspection of any interested parties, will prove the correctness of the above figures. The difference is startling. Making over \$5,000 saving per day to our members.

While the Annual Mortuary Assessments have averaged for the past five years less than one-quarter the usual rates charged by the level-premium system for an ordinary life policy at the same age and for the same amount of insurance, at the same time THE MU-TUAL RESERVE FUND LIFE ASSOCIATION has set apart RESERVE FUND LIPE ASSOCIATION as a Reserve Fund one-quarter of the said Mortuary Assessment.

THE MUTUAL RESERVE FUND LIFE ASSOCIATION SYSTEM requires each applicant to pass a Strict Medical examination. The admission fee and one year's annual dues for \$1,000, is \$10: for \$2,000, \$16: for \$3,000, \$30: for \$10,000, \$50: for \$15,000, the admission fee and one year's annual dues are \$30.

The annual dues for expenses after the first year are \$2 for each \$1,000 insurance.

The Association accounts, receipts and disburse-ments are examined by expert accountants in no way connected with the Association, and as well by disinterested auditors, every sixty days. Treaty-four separate examinations have been made by Bank Presi dents, Bank Experts, Insurance Actuaries and others.

AUDITORS' REPORT.

E. B. HARPER, Eco.,

President Mutual Reserve Fund Life Association,
DRAR SIR.—The result of our sinth examination of the accounts,
shows the immense increase in the volume of business transacted
by the Revital Ramara Furs Life Association. This is due to
the constant victiance, energy and capability of the Executive
Officers of the Association, as well as the unwavering confidence
reposed in these and the natural pressium system of which this
Association is the Iradiag and pravious exposent.

We can out repeat that constant diligence is exercised in the
management of prevening the admission of impreper risks and
the parament of tradulent clauma, and we take great pleasered in
ortifying thereto, and that we have found the above accounts
accurate and correct.

Very respectfully years,

JUSTY J. ACKER, 406 Broadway, Albany, N.Y., } Auditors SAMUEL W. WRAY, 308 & 310 Walaut St., Phil. }

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SIMPLICITY AND SPOUSITY UNITED WITH STRENGTH-- A COMPANY WITH AN RAVIABLE RECORD.

An Interview with Mr. Harper, the President of the Mutual Reserve Fund Life Association, yesterlay, developed the following interesting information: The Association has fixed periods for making its mortuary calls, or in other words, at the expiration of each period of sixty Jays a call is made upon the members for a sum sufficient to meet the death claims of the previous sixty days, and as every one is rware, the mortality-in all sections of our country has been excessive and is always heavier in the late winter and early spring months than In any other period of the year.

This Association sets apart one quarter of its mortuary receipts as a special reserve fund, and this fund is nearly \$750,000-\$250,000 of which is invested in United States Registered Bonds.

The Central Trust Company of New York, an institution possessing nearly \$20,000,000 of assets, and one of the strongest trust institutions in the country, is the trustee of the Reserve Fund of the Association. It is a fact worthy of note that should each and every member of the Association refuse to pay their assessments, that every death claim would be raid in full, dollar for dollar, from the Reserve Fund; which demonstrates the solld foundation upon which this powerful institution rests; but, as a matter of fact, the members of the Association are paying the extra call more promptly than ever before, as the cash receipts have already exceeded \$10,000 per day, while the payment by the members even for the special call are for only nominal sums from each member, so that they scarce feel the burden. Indeed the total mortuary calls for the past four and one-half years, made on the members by this Association, barely equal the annual fee charged by the old style or level-premium life insurance companies for the ordinary life policy, at the same ago and for the same amount; or, in other words, where \$100 has been charged in the past on the old system but \$25 has been required by the Mutual Reserve Association of its members, which represents an annual saving by this Association of \$1,500,000 per year, or over \$5,000 per day. At the same time it has paid every loss in fuil and has set apart one-fourth of the receipts as a

It is not surprising that the business of the Mutual Reserve Association should be unparalleled in the history of Life Insurance, when we consider the results already accomplished, or that its business for the past five months should exceed \$27,000,000, and it is not surprising that for the month of April just past its business has exceeded \$6,000,000, since every head of a family recognizes the fact that Life Insurance is a necessity, and that his duty is to provide those dependent upon him with the protection afforded by a policy of Life Insurance, or that he should choose the Mutual Reserve Fund Life Association which affords him such

Mr. E. B Harper, the President of this great organization, as well as his associates, are all well known and recognized as being worthy and competent to be intrusted with the public confidence.

No other institution in the world has been known to have introduced the checks and counter checks to prevent speculation and fraud. The books are examined by bank experts and the auditor every two months and the result presented to each member.

At the same time the affairs of the Association are under the direct supervision of the Dominion Insurance Superintendent, to whom it makes its annual report.

It has deposited with this State \$200,000 for the protection of its members, and \$50,000 has been deposited with the Insurunce Department of Canada for a like purpose.

Especial care is exercised in the medical examination of applicants, and this Association shows a smaller ratio of mortality than has ever been experienced by any Life Insurance corporation for a like time.

This Association has issued to date over 45,000 certificates of membership, which represents over \$175,-000,000 of insurance, making it the phenomenon of the age, and it disburses to widows and orphane over \$2,000 per day.

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ENTRANCE ON LEADER LANE,

FACING KING STREET.

Rev. Dr. Reid thought it would be well if the University, but that was quite a different it minutes of the committee were laid before the from the translation of Queen's to Toronto.

Mr. Maclennan sald when he left the committee he understood that the committee was equally divided on this question, five for the report and five against, and that two reports man who, seeing the head of another set above were to be prepared and laid before the

Assembly,
Mr. W. M. Clark said his recollection was exactly the same as Mr. Maclennan's.

Rev. Dr. Burns strongly opposed the idea that the minutes of the committee should be before the Assembly.

man who had changed his mind and thus he supposed caused the confusion. He at first gave his adhesion to the report presented as the majority report. But he did so without due consideration, being mainly anxious to reduce approve of the consolidation scheme. The question was simply one of how best to busy it. expense, and on giving the question further question was simply one of how best to bury it. thought, reversed his opinion.

Principal Forrest moved the adoption of the so called minority report. The discussion was continued by Mr. W. M. Clark, Rev. Mr. Bail, Rev. H. M. Parsons and Hon. A. Morris.

After some discussion it was decided to proceed with the debate Saturday morning and to sit until 1 p.m. instead of until 12 noon.

filling the pulpit of St. Paul's church recommended that the morning service should be conducted by Rev. Dr. Jardine, Brockville, and the evening by Rev. Jas. Robertson, Superintendent of Missions in the North-West. The report was adopted.

The next meeting place was appointed to be Knox church, Winnipeg.

FOREIGN MISSIONS.

In the evening Dr. Wardope, convener, presented the report of the Foreign Missions,

show the results of the labour that has been so faithfully spent upon them. When we contrast their present condition with their state when first taken up by our missionaries, we see great reason to thank God and take courage. The work in India was reported to be progressing satisfactorily. The receipts of the fund were a follows:—Balance from last year:—\$4.414.43; from all sources, including \$10,600 from Women's Foreign Missionary Society, western section, \$38,881.70; reserve fund, \$10,000; total, \$32,296.13. The expenditure was as follows:—North-West, \$7,758; Formosa, \$17,901.35; India, \$20,914.37; Trinidad and Demerstra, \$2.071.11; expenses, \$1,303.15; Chinese school at New Westminster, \$50.00; salary and general expenses, \$640,000. A balance of \$3,258.00 remained.

Rev. G. M. Milligan, Toronto, seconded the

Rev. G. M. Milligan, Toronto, seconded the report, which was adopted.

Rev. Alex. McLean presented the report of the Eastern Section.

The following is a list of the missionaries connected with the New Hebrides mission:—Revs. J. W. Mackenie, H. A. Robertson, Dr. Gunn, Jas. H. Lawtie, D. McDonald, R. M. Fraser, Wm. Wait, Peter Milne, W. Gray, Charles Murray, M.A. Revs. Joseph Annand, John G. Paton, and Oscar Nicholson are on furlough at

Miss Blackadder.

Its Blackadder.
In all these stations good work has been done during the year. For several years our expenditure has atcadily exceeded by a little our income. One year since we reported a debt of \$1,985.73. This amount has been increased during the year by \$44.50, so that practically the year's moome has done the year's work. The present position of affairs was not anticipated a few days before the close of the year, nor vould it have been realized but the close of the year, nor vould it have been realized but for the generous donate to of \$600 from the Woman's Foreign Missionary Society, Western Section, \$518 from Individuals and congregations in the West, making over \$1,100 received from the West just before the closing of the accounts. The whole receipts for the year have been \$20,624 72; the expenditure, \$20,649 22; loss on the sear, \$44.50 ; former indebiedness, \$1,985.73 ; total debt at date \$2,010,22.

WORK AMONG THE INDIANS

Rev. Hugh MacKay, missionary to Indians at Broadview, was then introduced and received a hearty welcome. Rev. Jos Annand, of Aniteum, also addressed the Assembly.

Rev. Dr. Burns called attention to the fact that to day was the tenth anniversary of the formation of the Woman's Foreign Missionary Society. He therefore moved, seconded by Mr. James McLennan, a resolution heartily

commending the work of the society.

The resolution was adopted, after which the Assembly adjourned.

SATURDAY.

The debate was resumed upon the question of COLLEGE CONSOLIDATION.

great question at the threshold of the case was, only one of the propositions set forth by that What relation does the Church hold to the Col- Committee should be sent down to presbyteries leges? He believed there was a wide opinion, for their opinion, viz:-That the discipline of that "the Church was a great patient milch cow, the Church shall not be exercised in regard to which existed only for the benefit of six great marriage with a deceased wife's sister, aunt or calves that were tugging away at her maternal niece. Principal Caven explained that the other udder." Consolidation would not involve the propositions were (1) that the Old Testament

time fixed for the meeting of the College Consolidation Committee was inopportune and had arouse opposition, and was unnecessary. He prevented a full expression of the mind of the moved the adoption of the committee's recomwhole committee. In his opinion there were mendation. not too many colleges. He protested against | The Assembly adjourned with the benediction.

A discussion followed as to whether the names of the minority must be appended to the thought it was a good thing to affiliate Knox, report.

Rev. Dr. Reid thought it would be well if the University, but that was quite a different thing

Rev. Dr. Burns, Halifax, sald the scheme proposed to decapitate Halifax. He did not know what the committee thought of Halifax, but the report reminded him of the story of the the Nether Bow said :- "There was na muckle in't, but it was a' he had and it was a sair loss to him, puir fellow." He thought the committee might at least have let them know when it was proposed actually to abolish them. He contended that the proposal to change Queen's College involved a double breach of faith.

Mr. Macdonald, Hamilton, said he ought to say he knew of the matter, because he was the man who had changed his mind and thus he of Princeton and other American colleges, and they were not more fit for their work than grad-

Mr. I. W. Johnston, Frederickton, urged that consolidation would bring about a saving of time, talent and money. Pine Hill had about enough students to make a good-sized Bible class in a Sunday school. They had so students and a Board of Management of a right base. and a Board of Management of 24, with three professors. There were three students in first year, one professor for each student. If it came THE ASSEMBLY SERMONS.

The report of the committee provided for and send them to Montreal, Quebec, or Knox. ling the pulpit of St. Paul's church recompleted that the morning service should be recompleted that the morning service should be recompleted. dents and seven added during last session. They

would have ten graduating this year.

Rev. McI. Sinclair said nothing prevented consolidation now if it was wanted. Pine Hill and Montreal could unite. Suppose the matter were sent down to presbyteries, and they advised the consolidation, how would the colleges be forced to unite? There was another consolidation which was more important than that of the colleges, and that was of the Church. The report referred in favourable terms to the work in Formosa, and added, with respect to labours among the Indians:—During the past year the work on the various Indian reserves in the North-West has generally been making progress. We have taken up five new reterves and begun three new schools. Our older reserves, the committee feel warranted in saying, are beginning to show the results of the labour that has been so fsithfully spent upon them. When we contrast their present condition with their state when feet terms to the work in they would never unite simply because the Assembly asked them to unite. It would be utterly impossible to get people to do away with the colleges. What good would it do to send the matter down to presbyteries? Here was a suggestion to the colleges, but really there was nothing definite. A definite proposal should be utterly impossible to get people to do away with the colleges. What good would it do to send the matter down to presbyteries? Here was a suggestion to the colleges, but really there was nothing definite. A definite proposal should matter for discussion.

Principal Grant withdrew his amendment, which had only been moved that the merits of the case should be considered by the Assembly.

Mr. Charlton replied, explained the origin of the majority and minority reports. The question really before the house was as to the proposed union of the theological faculty of Queen's with Knox. Mr. Grant had stated to his own and partly to his (Mr. Charlton's) satisfaction the reason why Canadians went for tuition to the United States. But he had not touched the main point, which could not be denied or explained away-that the American colleges, with their great endowments, numerous professors, and magnificent libraries, offered inducements that the Canadian colleges could not offer. By amalgamating Queen's theological department with Knox's, they would have a theological school worthy of the country and the Church. Any staff:—Missionaries—J. Morton, K. J. Grant, Lal Behari, J. W. McLeod, J. K. Wright, J. Hendrie. Catechists—G. Sadaphal, Filaksing, J. Anajee. Teachers—Miss Semple, Miss Illion, Miss Copeland, J. Corsbie, tion of union would be practically setted. The Church was now asked to express its opinion upon such a union. If that opinion was favourable it would be for the authorities of the two colleges to meet and negotiate the details. If no agreement could be reached, the matter would fill to the ground. He appealed to the sense of pride which every Presbyterian must feel, to decide that this scheme should be sent down to the, Church, for the committee did not, as had been charged, seek to do anything contrary to the wishes of the Church. Let the Church, let the people consider this question and report to the Assembly their opinions concerning it. In this the broad principle of consolidation was involved. He could see no possible objection to submitting these resolutions to the Church. If this were denied the agitation would go on, the feeling of irritation which existed would be increased, and they would see reason in the future to regret that they had not taken the course proposed. The vote was taken on the question resulting

in the minority report—to let matters remain as they are—being carried by 116 votes, as against 87 for the majority report.

87 for the majority report.

88 CHARLES STATION, U.U., SLIE.

89 CHARLES STATION, U.U., SLIE.

99 CHARLES STATION, U.U., SLIE.

90 CHARLES STATION, U.U., SLIE.

91 CHARLES STATION, U.U.,

DECEASED WIFE'S SISTER.

Rev. Principal Caven, on behalf of a committee, presented a remit on the subject of the marriage question. The remit set forth as a preamble the relative part of the Special Committee's report, presented at a previous sederunt by Rev. Rev. D. McGillivray, London, stated that the Principal McKnight, and recommended that sacrifice of anything worth holding. He urged law respecting incest was binding, on which all that the matter be sent down to the presbyteries. were agreed; (2) that the words of the Confes-Hon. A. Morris, Toronto, complained that the sion of Faith on the subject were stronger than

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27-7

Church Nows.

Tite Huron church, Ripley, has lately been repainted and otherwise renorated.

REV. Mr. FERGUSON has been filling the pulpit at Uptergrove veryacceptably,

THE Rev. A. F. Thompson has resigned the pastorate of the church at I conomy, N.S.

DURING I'r. Smellie's absence in Scotland Rev. Mr. Progherty will occupy the pulpit of Melville church

Mr. Cosorose, the student in charge at Miresing. Ont., has begun a bible class in the church on Sabbath

COOKE > church, Toronto, has extended an almost unanimous call to Mr. Patterson, a brilliant young graduate of Knox College.

DURING the removal of their church from its old site the liaptist friends of Kincardine have been invited to worship in Knox church.

MR W. I. McRaf, missionary elect to Trinidad, is to be ordained at Truto on the 6th July, and will lease for his field a few days later. REV DR. TALMAUF has engaged accommodation for

himselt and \$200 of his congregation at Alexandria Bay, Thousand Islands, for two days this month.

Ar a recent meeting of the Iresbyterian congregation of Forest, it was decided to extend a call to the Rev. M. Ballantyne, recently of Pond Mills, Westminster. THE anniversary of the Ennishillen church was held on

Monday, June 7th. A sumptuous tea was provided. Addresses were delivered by Revs. R. D. Fraser, M.A., Bowmanville, A. Fraser, Orono, and others. Titz Presbyterian congregation at St. Peters, C.B. are making active preparations for the erection of a new church. Any aid from the charitably disposed will be thankfully acknowledged.

The congregation of the Scotch Presbyterian Church, of Jersey City, N.J., are building, at a cost of \$15,000, a manse for their pastor, Rev. David Mitchell, late pastor of John atreet church, Belleville, Ont.

REV. T. T. JOHNSTON, Wick, fectured in Rockton on the 10th, and in West Flamboio' on the 11th inst. Subject. "The South." Mr. Johnston has spent a considerable time in the Southern States, and the fecture which is illustrated by original sketches, is highly spoken of where it has been delivered.

REV. DR. AND MRS. SHELLIE, Fergus, with their son-in-law, Rev. D. J. Macdonnell of St. Andrew's, Toronto, statted Tuesday, Sch inst., on a tilp to Scotland. Dr. Smellie appears to be almost recovered from his ate severe accident. Again we wish them a good voyage and safe return.

THE new Presbyterlan church at Vancouver, B.C. was dedicated on Sunday, 16th ult. Rev. S. J. Taylor preached morning and evening and Rev Jos. Hall discoursed in the alternoon. Collections aggregating \$160 was taken up at the several services. The new choich has a seating capacity of four hundred.

A Ladies' Aid Visiting Society has been formed in connection with the Penetanguishose congregation, Rev. It. Currie, pastor. The office-bearers are:—President, Mrs. Currie: Vice Presidents, Mesdames Jamicson, Leith, McGuire, Wright and Smith; Sec.-Treas., Miss Beck. These ladies have decided to hold a bazaar on the day of the Fell Show. Presented to aid in defeating the day of the Fall Show. Proceeds to aid in defraying the debt on their church.

REV. F BALLANTYNE, of London South, conducted REV. F. BALLANTYNE, of London South, conducted the preparatory service and the Communion in the Port Stanley congregation, on 4th inst. After service Mr. Joseph Moore, on behalf of the congregation, presented the pastor, Rev. A. W. McConechy, with a well filled purse and an address, expressive of the high esteem in which he is held by his people and their good wishes or his holiday trip to Manitobe.

rip to Manitoba.

REV. J. M. CALLAN, M.A., was inducted on the 26th ult., into the pastoral charge of St. Andrew's church, fictou. This church, has been vacant since the resignation of Rev. R. Burnet. Rev. D. McKenzie, Earltown, presided and preached an excellent sermon. Addresses were delivered by Rev. R. McCunn and Rev. J. Fitzpatrick. An "Induction Dinner" was given at which the neighbouring ministers were present.

Dx. James Middlyniss, of Elora, has lately written a pamphlet on Misconceptions of Calvinism (Preshyterian News Co., Toronto), which will repay a careful perusal.

Some who are inclined to believe that Calvinism is something very absurd and unreasonable, will find that more

thing very absurd and unreasonable, will find that more cannot said in its favour than they thought. Those on the library hand who hold by Calvinian merely as a matter of tradition would do well to seek further information on he subject from Dr. Middlemiss' pages .- Toronto Globe.

MISCONCEPTIONS OF CALVINISM is the title of a pamphlet of 45 pages by Rev James Middlemiss, D.D., of Elora, Ontario. We had the pleasure of seeing the substance of the pamphlet in a series of able articles in the Parabytratan Review, a few months ago. The author is a man of fine culture and extensive reading, and his thoughtful deliverances are well deserving the respectful attention of all, especially of our young ministers and our students. Price to cents. Issued by the Presbyterian News Co., Toronto.—Hallfax Presbyterian Witness. News Co., Toronto. - Halifax Presbyterian Wetness.

COMMUNION services at Glencoe, Sabbath, June 6th, COMMUNION services at Glencoe, Sabbath, June 6th, were very largely attended. The pastor was assusted by the Rev. Walter Reid, of Weston, who preached else quent sermons, full of unction. Thirteen inembers were received into church fellowship, the pastor on behalf of the session and congregation extending a very warm welcome to these candidates for membership. Another scheme for church extension is being laugurated; it is proposed to build a Presbyterlan church at South Ekfrid and thus provide a sanctuary for a large and wealthy rootlon of the Presbyterian population. wealthy portion of the Presbyterian population.

THURSDAY, the 3rd inst., was the 90th anniversary of the bitth of Mr. James Laidlaw, sen., father of Rev. R. J. Laidlaw, of Hamilton, Ont. Father and son spent in taxinaw, of Hamilton, Ont. Fainer and son spent the day happily together at the home of the former in Georgetown. Mr. Laidiaw left Sontland on his 21st bitthday, in 1817.—69 now over years ago. He arrived at St. John, N.B., on the 21st of August, and after spending some time as a teacher at Economy, Nova Scotis, he came west to the township of Esquesing, Halton county. In 1820, and has resided there during the past 66 years. The wearship contiemen is in feir health and has the The venerable gentleman is in fair health and has the use of all his isculifes.

AT a meeting of the Managing Committee of Zion church, Carleton Place, on Monday evening it was decided to take some definite measures at once for the enlarging of the church building, and with that object in view a sub-committee were appointed to ascertain the easiest and the best way of extending the building in order to gain the object desired, the sub committee to report to another meeting of the managers to be held shortly. The congregation has grown so large that it has become impossible for the committee to provide seats for familiar desires them. families desiring them, and hence their action.

COMMUNION services were conducted in St. Josephstreet Presbyterian church, Montrest, on Jane 6th, by the pastor, Rev. Dr. Smyth, M.A., H.Sc., who preached an appropriate sermon from Issiah xii., 3. Two hundred and forty members partook of the Lord's Supper, besides and toty members churches. The congregation was unusually large. At the close of the service, the Rev. A.
C. Chambers, of Inkerman, Ont, offered prayer and
addressed the communicants. Preparatory services were
conducted by the Rev. Prof. Seringer, M. A., and Rev.
John Nichols. Twenty names were added to the roll.

Guelph; W. Meldrum, of Morriston; E. McAuley, West Puslinch and G. Munto, of Embro, Several names were added to the communion roll. The ordinary names were acted to the communion join. An ordinary Sabbath attendance is larger this summer than it has been for many years, quite a number of families having settled within the bounds of the congregation recently. It is to be hoped that Dud's church may yet be equaded every Sat bath as it used to be during the incumbency of the late. Rev. Alexander McLean, about a quarter of a century aco. century ago.

Tier regular monthly meeting of the Montreal Preshyterian Women's Missionary Society was held last week in the fecture-room of Ecskine church. The first vice president, Mrs. Robert Campbell, occupied the chair, and dent, Mrs. Robert Campbell, occupied the chair, and after the usual devotional exercises, the recording secretary read a letter from Mrs. Dey, tendering her resignation as president of the society, as sho was obliged to leave the city. A committee was appointed to draw up a minute expressing the society's deep recret at losing Mrs. Dey, who has been a most useful officer and valuable member of the society. Reports were read from the French bible woman, Madame Cote, and from Miss Watt. The subject for the month was "Sister societies," and consequently reports were received from several ruissionary societies. Mrs. A. R. Cruchet read an account of the work of the Grande Ligne mission; Mrs. Parker read selections from the last annual report of the Woman's Foreign Missionary Society (Eastern section); and the recording secretary, Miss Macmaster, read a synopsis of the work of the Canadian Woman's Board of Missions, which was kindly written by Miss Baylis, and also an account of the work at Mildmay, London, Eng.

On Thursday, June 3rd, in the presence of a very large assembly, the corner stone of the Asondale Presbyterian church. Tilsonburg. was faid. After singing, prayer was affered by Rev. P. R. Ross, of Ingersoll; and the pattor, Rev. M. McGiregor, M.A., then read a most interesting historical sketch of the congregation from 1847 when a few Presbyterians met with Rev. Dr. Drummond, of Brantford, to organize a congregation to the present time, when the number of communicants on the roll is 122. Four of the oldest members of the congregation, the only semaining pioneers of the Church in Tilsonburg, Messre. John Scott, Archie McLaren, Nicholas Cuthbertson and Edward Brown laid the corner stone. Within the stone, in a copper box, is the MSS, of the historical sketch written and read by Mr. McGregor; lists containing the autographs of the merchants, manufacturers, doctors, lawyers, publishers, ministers and teachers of the town; the autographs of the piencers of the church who are living; a list of the present officers, members and adherents of the church in Tilsonburg; copies of the Toronto Glibe and Mail, the London Advertiver and Free Press, the Pressyrrana Review, Chessifian Guardian, Scottish American, Pathcale News and the Tilsonburg Observer and Liberal; a copy of the munical by-laws; and one each of the various silver and copper coins of the Dominion. The architect is Mr. pal by-laws; and one each of the various silver and copper coins of the Dominion. The architect is Mr. Gregg, Toronto. It will be remembered that Rev. Principal Caven was at one time pastor of this fine congregation.

MEETINGS OF PRESBYTERY.

LANARK A-b RENFREW.—The presbytery met in Zion church, Casteton Place on Monday evening, May 24th, Rev. M. D. M. Blakely in the chair. The attendance of members was not large, nor the docket of business extensive, the chief items considered being the home mission report, making arrangements for dispensing ordinances in the mission stations nutring the summer, etc. A petition from the Rev. Dr. Bain; asking leave to retire from the active duties of the ministry, was considered and disposed of, the presbytery agreeing to make application to the As-embly in accordance with the petition. Rev C. Mc-Killop's demission of his charge in Admaston, in order to take work in the North-West, being considered, it was moved that the resignation be accepted. The presbytery appointed some standing committees for the year, and attended to some minor matters of business.

BARRIE. - This presbytery met at Barrie, on Tuesday, 25th uit. There were twenty two ministers and ten elders in attendance. Mr. Moodle was appointed to declare the In attendance. Mr. Moodle was appointed to declare the pulpit of Collingwood congregation vacant on June 20th, and to act as moderator of session during the vacancy. It was agreed to make applications to the General Assembly as follows: That Mr. W. Neilly be recognized as a student of first year in theology, and Mr. A. G. Jansen, missionity, as a student of the secorid year; also, for leave to ordain Mr. W. J. Hewitt to the work of the ministry. Mr. Hewitt is an elder, and has laboured since last summer in North Bay and other points in the east of Lake Nipissing. A petition from the congregation of Vasey that Mr. John Gilmour be recognized as a minister of this Church was sent up to the Assembly. Mears. A. H. Drumm and Thomas Wilson wassed through their MISCONCEPTIONS OF CALVINISM is the title of a amphiet of 45 pages by Rev James Middlemiss, D.D., f Elora, Ontario. We had the pleasure of seeing the abstance of the pamphlet in a series of able articles in missionary at Port Carling, etc. Mr. A. McDonald the Parabyterian Review, a few months ago. The Parabyterian Review, a few months ago. The coeffect four months' leave of absence that he might visit to the parabyterian Review and extensive reading, and the parabyterian family Means. G. Craw and H. Currie resigned his native land. Messes. G. Craw and H. Currie resigned their commissions to the General Assembly. Messes. W. McConnell and W. A. Duncan, M.A., were elected in their stead. The presbytery agreed to approve and commend the movement towards the McDowall memorial in Fredericksburgh to the generous consideration of minis-ters and congregations in the bounds. ROBT, MOODIE,

MIRAMICHI.—The presbytery met at Newcastle 25th May—the Rev. Wm. Altken, moderator. The Rev. Ghosen Al Howie, late of Mount Lebanon, Syris, and Rev. James Murray, were invited to sit as corresponding members. The petition from Nelson asking for regular supply, laid over from a former meeting, was again read, and a committee, consisting of Messrs. Waits, McKay and a committee, consisting of Messrs. Waits, McKay and Altken, was appointed to meet the congregation at Nelson for the purpose of maturing arrangements for Mr. Clay's settlement there; or otherwise provide for the supply of that station. A report of the catechists appointed to the various mission fields was submitted by the clerk, and he was thanked for his diligence in the matter. A communication from Escuminac, Que., was read, signed by all the elders, requesting that Rev. A. Oglivie Brown he appointed moderator of their session in place of Rev. Peter Lindsay, solely on the ground that the former is more conveniently located, and would be able to visit the field, without involving such a considerable increase. is more conveniently located, and while be able to visit the field, without involving such a considerable journey. In making this change the presbytery desired not only to convey to Mr. Lindsay the hearly thanks of the session of Escuminac, but also their grateful appreciation of his past services there. Several circulars on the reception of ministers were read. The presbytery resolved to make application to the next General Assembly to receive as a mainter of the Presbyterian Church in Canada the Reservices. minister of the Presbyterian Church in Canada, the Rev. Ghosen Al Howie, a licentiate of the Church of Scotland. The clerk was instructed to issue the usual circular there-anent. The following resolution, moved by Mr. Atken, was also adopted in the case. "That this presbytery, while not ignoring the serious drawback of blindness, they are of opinion that Mr. Howie is perfectly competent to discharge a pastor's duty. His labours within the bounds, as well as his numerous certificates, abundantly justify this resolution, and encourage the hope that the Assembly will see it their duty to admit him to the status of a minister of this Church. The Kev. F. W. George was appointed commissioner to the General Assembly in place of Rev. John McCarter, who resigned the appointment. The clerk reported that he had received a letter from the conducted by the Rev. Prof Seringer, M.A., and Rev. John Nichols. Twenty names were added to the roll.

Tite secrament of the Lord's supper was observed in Duff's church, East Puslinch, on the first hunday in June. There was a large attendance on all the Sacramental costs, especially to, Thurs'sy and Sabbath. The paster was ably artified by Revs. J. R. Beattie, of at it a.m.—E. Wallace Walts, Clerk.

Sabbath School Work.

LESSON HELPS.

SECOND QUARTER.

REVIEW.

LESSON XIII., June 27th, (Scripture Lesson John i., 1-17.)

GOLDEN TEXT,-And the Word was made, flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Pather), full of grace and truth.—John 1. 14.

Time.-This quarter covers nearly three years of Jesus' earthly ministry, from Jan., A.D. 27, to Oct., A.D. 29.

PLACE - Jerusalem, Cana, Capernaum, Beth saida, Sychar. John leaves out a large portion of the ministry in Galilee, because recorded in the other Gospels, which were written before his, and he dwells chiefly on the ministry in Jerusalem and

Successions.-(1) Read the first eight chapters of John's Gospel at one sitting. (2) Trace out the movements of Jesus on the map in order to make his life real and vivid to you. (3) Study up the state of the country in the time of Christ. (4) Review the titles, golden texts and central truths of the quarter.

OUESTIONS.

INTRODUCTORY.—What book of the Bible have we been studying? Who wrote it? When and where? Tell all you can about the book. Give some account of the apostle John. How much time do the lessons of this quarter cover? Where did the events take place? Name the principal persons mentioned.

SUBJECT : THE REDEEMER OF THE WORLD.

I. HIS NATURE (Lessons 1, 11, 12).—Who is the Redeemer of the world? How long has he existed? What great works did he do before he became man? When did he become man? How is he the Light of men? the Life? the living water? Meaning of "Christ." What reasons have we to rejoice that our Saviour is divine? that he became man? he became man?

II. THE BEGINNINGS OF HIS KINGDOM (Lessons 2, 3, 4).—Who were his first disciples? How were they led to him? What great results have grown from these small beginnings? What was his first miracle? When and where? What was it meant to teach? What was the first great doctrine he taught? To whom? Why is this placed first?

III. HIS MIRACLES (Lessons 3, 7, 8, 9).—What are miracles? Why did Jesus perform them? What was the first one, and its teachings? What is the next recorded one? What was that meant to teach us? Describe the next one. What does this teach us? What one the following night? What miracle did we study in Lesson 9? What are its teachings? are its teachings?

IV. HIS TEACHINGS (Lessons 4, 5, 6, 10, 11, 12.)

What great doctrine was taught to Nicodemus, what comforting truths to the Samaritan woman at the well? What did he teach her about worship? What instruction did he give his disciples on the same day about working for God? What did he teach about the bread of life? About the living water? About the liberty of the Gospel? About eternal life?

TEMPERANCE LESSON.

(Scripture Lesson.-Mark v., 1-20.)

INTRODUCTORY.—Read over the story given in the Scripture Lesson. In what two other places is the same story given? (Matt. viii., 28-34; Luke viii., 26-39.) Who were the principal actors in it? Where did it take place? And when?

HOW TO CAST THEM OUT.

I. THE POSSESSED OF DEMONS (vs. 1-5.)—Who met Jesus on the shores of the Sea of Galilee? Where was his home? What is meant by being possessed of demons? How did men come to be under such control? Why is strong drink like these demons? How do men come to be under its control? Are they to blame for it? Can they escape?

II. THE RUIN WROUGHT DY THESE DEMONS (vs. 4-13).—What injuries did the demons do to the man possessed? How would this affect his home-life? his happiness? his usefulness? his life and health? What injury did they do to property on the shore? Did they injure everything they touched? What is said of their number? Their power? What injury does atrong drink do to the drinker himself? What to his family? to his usefulness? to his happiness? to his life and health? to the community by inciting to crime? to property? Are the demons of strong drink also legion? What do you know of the difficulty of binding and restraining this evil? What of its opposition to all good?

III. THE POWER BY WHICH THESE DEMONS ARE CAST OUT (vs. 8, 15).—Who cast the demons out of this man? By what power? Had other efforts been in-vain? What was the effect on the man? By whose power must the demons of intemperance ba cast out? Will any other power alone do it? Name some of the ways in which Jesus uses his power for this purpose. How does Gospel religion aid? What can be done by tem-perance literature? What by temperance socie-How does ties? What by instruction and training, and in what places? What by public meetings? What by law and its enforcement? What by example? What by signing the piedge? Does the religion of Jesus aid, inspire and encourage all these?

IV. THE OPPOSITION OF MANY TO THE WORK (vs. 14-17).—What did some who had seen the wonderful change in the man do? What barm had come to them? What did they fear? Was their conduct evidently selfish? Why are many opposed to the temperance reformation? How does it injure them? Does this counterbalance the good? Is their opposition selfish?

V. THE TESTIMONY OF THE SAVED (ve. 15, 17: 20).—What change was wrought in the man? Whom did he tell of the change? With what effect? What changes has temperance wrought in many? Why should they tell others what the Lord has done for them?

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CHURCH NEWS.

BRITISH AND FOREIGN.

MRS. VAN COTT has been conducting revival services at Denver, Col., where between 500 and 600 persons have been converted.

THE coloured General Assembly of the Cumberland Presbyterian Church began its session at Danville, Ky., on May 20th.

THE King of Belgium has decided to open an African Seminary in connection with the University of Leyden, at which young men will be prepared for mission. ary work in the newly opened districts of the Dark Continent.

All, the arrangements have been completed for holding the fifth annual conference of the societies of Christian Endeavour at Saratoga Springs on July 6th, 7th, and 8th next. It is intended to make the occasion one of unusual Interest.

TWFNTY-TWO students connected with the Kieto Training School were to be received in March by the second church in Kioto, Japan, on their con-fession of faith, while the third church was to receive eighteen persons from the city.

THE total receipts of the Methodist Missionary Society during the first six months of the present fiscal year, from November 1st to April 30th, 1886, were \$462,746.72. This is an increase over the corresponding six months of the previous year of \$83,617.04.

LAST year eleven new Methodist churches were dedicated in Chicago district. Western Avenue church was built at a cost of \$40,000, and on April 18th Wesley Church was dedicated free of debt at a cost of \$36,000. Most of the churches were mission churches.

THE British and Foreign Bible Society was organized in March, 1804. From that time to March 31st, 1885, it has issued 32,779,623 Bibles, 49,306,165 New Testaments and of portions of the Scriptures 22,111,118, making nearly 405,000,000 complete copies of the Word of God,

THE Presbyterian churches of N. S. Wales, Victoria, South Australia, Queensland, West Australia, and Tasmania, have been formed juto one body, and will hereafter be known as the Presbyterian Church of Australasia. The first Federal Assembly will be held in Sydney next month.

IN a Chinese village, during a time of drouth, a missionary saw a row of Idols put out in the hottest and dustiest part of the road. He inquired the reason, and the natives answered, "We prayed our gods to send us rain, and they won't; so we've put them out to see how they like the heat and dryness."

BETWEEN four and five thousand Chinamen, it is said, are instructed in the Sunday Schools of the New York Chinese Mission. The Celestials are getting quite numerous in all our large cities, and the Sunday School, modified to meet their needs, has been found quite an effective agency in reaching them.

We sometimes see the expression "Mohulla work," in articles on missions in India. Mohulla means a ward in a city; and, in this work, the missionaries go into an open square in the city, and preach the gospel to all who will hear. The women missionaries go at an hour when most of the men will be away at their work, and often have a large audience.

the priesthood in Spain is being aggra-vated by frequent outrages on the part of the Romist clergy. He says:—"It has long been felt by all true Roman Catholics in Spain, that the immorality which has reached an almost incredible point in their religious teachers must be swept away. The fear of damaging the apostolic church has kept them so long silent. Now that events have broken this treacherous calm, a storm that will shake the Church to its foun-dation appears imminent."

THE Methodist Episcopal Church South has 3,885 effective traveling preachers, 177 on the supernumerary list, 344 superannuated; total, 4,406. Local preachers, 5,943; white members, 957,260; coloured members, 527; Indian members, 488, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, 1018, dian members, 4,858; total preachers and members, 990,994. Increase during the year, 29,597 Infants baptized during the year, 29,546; adulta, 58,755. Sunday Schools, 10,622; teachers, 71,-973; scholars, 561,747. Collected for 9/3; scholars, \$61,747. Collected for conference claimants, \$89,177; for foreign missions, \$163,211; for domestic missions, \$80,739. Total for missions, \$243,950

THE School of Religious Science established some time since in Paris under government patronage seems not to be a success. Lectures according to the plan were to be delivered by prominent men connected with both Roman Catholic and Protestant theological academies. The object was to liberalize the minds of the rising generation of teachers, and it was hoped and believed that it would be a great success. It appears that only some 60 students have inscribed their names. Professor Sabatier, a distinguished Protestant divine, has commenced his course of lectures with only sixteen students, and of these fourteen are of his own faculty of theology.

A FAIR PROPOSITION.

There could be no offer more fair than that of the proprietors of linguard's Yellow Oil, who have long offered to refund every cent expended for that armedy if it falls to give satisfication on fair trial.

AN OPIUM EATER'S STORY.

CRAWLING OVER RED HOT BARS OF IRON IN HIS SEARPULFERENZY—A SCIENTIFIC IN-VESTIGATON AND ITS RESULTS.

"Ortun or death !" This brief sentence was fairly hissel into the ear of a prominent druggist on Vine St. by a person who, a few years ago well off, is to day a hopeless wreck.

One can scarcely realize the sufferings of an oplum victim. De Quincy has vividly portrayed it. But who can fitly describe the joy of the rescued victim?

H. C. Wilson, of Loveland, O., formerly with March, Harwood & Co., manufacturing chemists of St. Louis, and of the well known firm of H. C. Wilson & Co., chemists, formerly of this city, gave our reporter yesterday a bit of thrilling personal experience in this line.

this line.

"I have crawled over red hot bars of fron and coals of fire," he said, "In my agony during an opium frenzy. The very thought of my sufferings freezes my blood and chills my bones. I was then eating over 30 grains of opium daily."

"I flow did you contract the habit?"

"Excessive business cares broke me down and my doctor prescribed opium! That is the way inhe-tenths of cases commence. When I determined to stop, however, I found I could not do it.

I could not do it.

"You may be surprised to know," he said,
"that two fifths of the slaves of morphine
and oplum are physicians. Many of these I
met. We studied our cases carefully. We found out what the organs were in which the appetite was developed and sustained; that no victim was free from a demoralized condition of those organs; that the hope of a curs defended entirely upon the degree of vigour which could be imparted to them. I

vigour which could be imparted to them. I have seen patients, while undergoing treatment, compelled to resort to opium again to deaden the horrible pain in those organs. I marvel how I ever escaped."

"Do you mean to say, Mr. Wilson, that you have conquered the habit?"

"Indeed I have."

"No, sir. Studying the matter with several opium-cating physicians, we became satisfied that the specific for opium was located in the kidneys and liver. Our next object was to find a specific for restoring those organs to health. The physicians, much sgainst their code, addressed their attention to a certain remedy and became thoroughly convinced on its scientific ments attention to a certain remersy and became thoroughly convinced on its scientific ments alone that it was the only one that could be telied upon in every case of disordered kidneys and liver. I thereupon began using it and, aupplementing it with my own special treatment, finally got fully over the habit. I may say that the most important part of the treatment is to got those organs first into treatment is to get those organs first into good working condition, for in them the appetite originates as d is austained, and in them over hinety per cent. of all other human ailments originate.

" For the last seven years this position has "For the last seven years this position has been taken by the proprietors of that remedy and finally it is becoming an acknowledged scientific trath among the medical profession; many of them, however, do not openly acknowledge it, and yet, knowing they have no other scientific specific, their code not allowing them to use it, they buy it upon the quiet and prescribe it is their own bottles.

"As I said before the opium and morphine habits can never be cured until the appetite

"As I said before the opium and morphine habits can never be cured until the appetite for them is routed out of the kiduzys and liver. I have tried everything, experimented with everything, and as the result of my studies and investigation, I can say I known nothing can accomplish this result but Warner's Safe Cure."

Have others tried your treatment?" "Have others tried your freatment?"
"Yes, sir, many; and all who have followed it fully have recovered. Several'of them who did not first treat their kidneys and liver for six or eight weeks, as I advised them, completely failed. This form of treatment is always insisted upon for all patients, whether treated by mail or at the Loveland Opium Institute, and aunolemented by our special Institute, and supplemented by our special private treatment; it always cures,"

Mr. Wilson s'ands very high wherever THE London Times Madrid corres-pondent writes that the feeling against the reference is only another proof of the wonderful and conceded power of Warner's Safe Cure over all diseases of the kidneys, liver and blood, and the diseases anneys, liver and blood, and the diseases caused by derangements of those organs. We may say that it is very flattering to the properictors of Warner's Safe Cure that it has received the highest medical endorsement and, after persistent study, it is admitted by scientists that there is nothing in materia medica for the restoration of those great appropriate that could it to prome the second of the second organs that equals it in power. We take pleasure in publishing the above statements coming from so reliable a source as Mr. Wilson and confirming by personal experience what we have time and again published in our columns. We also extend to the proprietors our hearty congratulations on the results wrought.—Cincinnali Times-Star.

## HOUSEKEEPERS! Are You Furnishing?

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WILL CURE OR RELIEVE DIZZINESS, BILIOUSNESS, DYSPEPSIA, INDIGESTION, OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS IAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN,

OF THE SKIN, HEADACHE And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD. T. MILBURN & CO., Proprietore.

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IIUNDREDS LIKE IT TO Fgan's imperial Truss Co., Toronto, that Gentlemen,—I have now norm your Truss three months, and find myself cured, and as sound as I ever was it did its work with ease and comfort, and I never had to lay off for one day, but wore it all the time at my work, which consists of log-diff, stumping ditching, digging ditches, and lifting stone. The success in my case abould satisfy the most accycleal that your Truss will prove a boon and confort to all similarly afficted. I have tried many Trusse, but yours alone proved a success. You're respectfully, UFORGIG ILSON, Brinston's Corbert, Ost, Nept 20, 1833. Mention this paper. Address Esax's Impensal Trates Co., 23 Adelaide St. E., Toronto, Ont.

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We will pay the above reward for any case of livecomplaint, dyspopola, sick headache, indigration, constipation, or contivacent, that we cannot cure with Wret's Vegetable Liver. File when the directions are strictly compiled with. They are purely vagetable and never fail to give satisfaction; sugaricosted. Large boxes, containing 20 pills, 25 cents, for sale by all draggists. Beware of counterfeits and institutions. The grounds manufactured only by JOHN C. WEST & Co., "The Fill Makers," its Queen St. East, Toronto. Free tits! packages sent by mail prepaid on receipt of a three cent stamp.



\$1000 REWARD FOR ITS SUPERIOR.

Weshing made light and eary. The clothes have that pure whiteses which me other mode of washing an produce. No rubbing required, as friction to injure the fabric. A 16 year old girl can do the washing as well as an older person.

To piece it in overy homestoit the grice has been pinced at \$8.50, and if not found natiofactory within one mouth from date of purchase, money refunded.

See what the Canadian Beptief says about it:

"The Model Washer and Bleacher, which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and ishor-saving machine, is substantial and coduring, and is very cheap. From trial in the bousehold we can testify to its arcellence."

excellence."

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Pipe new crop of Fruits for Christmas
Extra She stock new Teas. English Streakfast,
Morsing Congou, Takoe Cougot, Assam, Orange
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A call solicited at cor. Young and Shoor.

BOTSFORD & HIGGINS,
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TEA! TEA!! TEA!!!

Anderson Bros.,

TOR DARPAINTE.
We carry a beary line of first-class Teas, Groceries and Provisions and Butter a specialty, wholesale ANDERSON BROS., 107 Queen St. West.

ADAMS' CLOTHING FACTORY,

ADAMS OLOTHING FACTORY,

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Fire thousand pairs Pants, strong, derable, well
made, \$1.19, \$1.90. \$2 oo. Keglish alk and worsted
Tweeds, \$3.00 and \$3.50. Made to measure asme
prices. Pifteen hundred Boys. Suits from \$1.00;
Youth, and Men's Saits, \$3.00 and \$5.50; strong pure
wool tweed mits well made \$6, swalp price \$5.0. Single
wool tweed mits well made \$6, swalp price \$5.0. Single
to measure in every variety, and well made, \$1.00.
\$12.00 and \$1.00. Cheapast in Canada. Come and
see them. Seventeen hundred Hatts, nevert styles and
shapes, \$1.00 and \$1.50, just half Yonge Street prices.
Tweeds and Serges, any length, less than wholesale
prices. Cut free.

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New Importations direct from & MEENOCK Ask your groces for Park's Seperior
Ham, Tongue and Chicken Sawage,
Undoubtedly the best on the market. Full lines of
Hams, Baccon, Lard, Beef Hams, Dried Bref, Stc.

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FLECTRICITY SCIENTIFICALLY APPLIED BY L. Paor. Vanot's New Entrant. Postively increases the vital force, and curas servous and obscure diseases not successfully diagnosed and treated by other means. (This battery for home treatment is invaluable) See testimonials and references of its highest standing, such as Orip Publishing On. Rev. C. M. Milligan, C. C. Pomeroy, J. Edgar, M.U., etc. Address PROF. VERMEY Reserving application in the contraction of the contraction.

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SLATE and GRAVEL ROOFER Manufacturer and dealer in Tarred Felt, Roofing Pitch, Building Papers, Carpet and Deafeaung Felt, Coal Tar and a and 3 ply Kenly Rueding, &c. Low prices and good goods.

31. WILL TABLE

prices and good goods.

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THE WEST END CLOTHIER. JOHN SMEALL (Buccessor to Will, Willand),

MERCHANT TAILOR, etyligh book and penyert fet gradanterd. 563 Queen St. W., Teronio.

JAMES HARRIS, Wholesale and Retail Dealer in Groceries,

Provisions, etc. Produce handled on commission. Consignments of Choice Dairy Butter and Eggs solicited.

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McShane Bell Foundry. Finest Grade of Bells, Chices and Posts for Chippen Cours, etc. Fairy surrected; satisfaction grades and for the for price and outlogue, if y. Median R. Cv. Hattmore, Md, U, S. Mentke this sales.

Clinion H. Meneely Bell Company TROY, MY.

MANUFACTURE SUPERIOR BRLLS. Special Alter for Oltre to Charth & School Belle

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IS CALLED TO

"THE AVONMORE" ega. eg6 and eg8, JARVIS STREET, TORONTO, A select private boarding boase for ladies and gentlenen. It is handsomely farmished throughout, has an excellent table, and is convenient to two leading lines of street cars. Rates molerate. Best of references. Apply to

AIRS. COLEMAN, 24-71

Proprietress WANTED-LADY Active and Intel-sent in her own locality an old Strain. References required Permanent position and good salary GAY & BRUS, 14 Barriay St, N.Y.



SHIVER WARE, Al SPOOMS AND FORKS. ENGAGEMENT RINGS,

WEDDING RINGS, Gold and Silver-Headed Canes.

CRICKETING AND

TENNIS COODS, Large Stock to be cleared out AT COST.

AFSEYD FOR PRICES. 5. B. Windrum, 31 King St. East. Repairing Watches and Jewellery by the Beet Workmen.

SPECIALTIES in BREAD

Thate subjected to a careful chemical and microcopical examination the two varieties of beand known as "Cobourg Fancy Loaf" and "Directive Breat," seades by Mr. Thomas Adams, of this city, and find them to be entirely free from all adulter ation and deleterious adminture.

The "Cobourg Loaf" has evidently been made of the finest flow, and the "Directive Bread" from ground wheat, from which the bran and glutenbearing portions have not been separated. In both cases the cookery of the farinaceous conditionate has been thoroughly certorned—a point of first importance in the process of direction—and in other respects, as shown by the elasticity, lightness, clearness and uniformity of the loaves, the manipulations of the operator have been those of a shifful and intelligent workman.

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E. B. SHUTTLEWORTH,

E. B. SHUTTLEWORTH,

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PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG. 407 and 40 Yougo Street, Opp. Grooterice &L.

Choice Season Fruits. Table Raising in London layers, blue and black pasket, and finest Debese cooking. Raising in Valen-

clas; selected do, and Sultanes; Currente in Patras and finest Vastossa. Peels in Orange, Lemon and Citron. Also Malega Orapes, Dates, Figs, Prunes Oranges, Lemons, etc., etc., at MARA & CO.,

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WRIGHTS HATS THAT R HATS

FULL STOCK
LATEST STYLES SILK & FELT HATS MANILLA HATS, ETC.

10 per cent. discount to Ministers.

WRIGHT & CO., 55 KING ST.

## Presbyteriau Ręview.

THURSDAY, JUNE 17TH, 1886.

In ordering goods, or in making inquery concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you sale the advertisement in the Pressurgerann Review.

THE corner stone of new St. Andrew's church, Lindsay, Ont., was tald on Monday, 7th Inst., by Rev. Dr. McTavish, pastor of the congregation.

DURING the thunder storm on Wednesday, oth institute spire of the Preabyterian church, Alisa Craig, was struck by lightning and so shattered that it will have to be taken down.

MR. F. I. BROWN, the new precentor of St. Andrew's, Ingersoll, was recently pre-sented with some pieces of plate and an address by his friends in the choir of Knox church, Goderich.

THE Rev. J. L. Mutray, Kincardine, preached last Sabbath in Erskine church, City, morning and evening. Rev. T. I. Fotheringham, of St John's, in Zion Congregational church, morning and evening. Rev. M. McGillirray, Perth, in old St. Andrew's morning and evening.

drew's morning and evening.

The following among other pulpits in Hamilton were eccupied by members of the Assembly last Sabbath:—
Wesley Church.—Morning Rev. E. Scott, of Nova Scotla. Evening: Rev. V. T. McMullen, Woodstock.
Gore street Methodist Church.—Evening: Rev. A. McSinclair, Springville, N.S.
First Methodist Church.—Morning: Rev. Prof. Bryce, M.A., LL.R. Evening: Rev. James Tedd.
Zion Tabernacle.—Morning: Rev. Thos. Talkach. Evening: Rev. D. McDougall.
St. John's Church.—Morning: Rev. W. W. Maclean, M.A., Belleville. Evening: Rev. J. B. Edmondson, Almonte.
Knox Church.—Morning Rev. John Fortest, D.D., Principal of Halifax College. Evening: Rev. Principal McKnight, D.D., ex:Moderator of the General Assembly.
McNab street Presbyterian Church.—Morning: Rev. D. M. Gordon, B.D., of Winnipey, Evening: Rev. A. B. MacKay, of Montreal. Sunday School at 3 p.m.: Addresses were given by Rev. E. Scott, New Glargow: Rev. Hugh MacKay, missionary to the North-West Indians; and other members of the Assembly.
Central Presbyterian Church.—Morning: Rev. A. B. MacKay, Montreal. Evening:

bers of the Assembly.

Central Presbyterian Church.—Morning:
Rev. A. B. MacKay, Montreal. Evening:
Rev. L. H. Jordon, B.D., Montreal; 3 p.m.
Rev. John Campbell, M.A., Professor of
Church History, Montreal Presbyterian College, preached to the children.

Erskine Presbyterian Church.—Morning:
Rev. R. Y. Thompson, M.A., B.D. 3 p.m.
Rev. Hugh MacKay, missionary to the
North-West Indians. Evening: Rev. C.
Chinlouy.

Chiniquy.

EXTRACT FROM SPEECH OF THE HON. A. MACKENZIE, M.P., PRESIDENT OF THE NORTH AMERICAN LIFE, AT ITS LAST ANNUAL MEETING.

It is not my intention to criticise in a hostile spirit any of our rival comparies, but I propose to contrast our positions with that of some of the home companies by quoting from published or official state-ments in a fair legitimate application of

the figures.
I bespeak your close attention to these statemente :

Policies issued during the fifth year of our Company, \$1,986,500; Confederation Life, \$1,660,746; Sun Life, \$952,504; Canada Life, \$389,296.

The premium income of the same companies for the fifth year of their existence was as follows: North American Life, \$151,318.15; Sun Life, \$95,737.99; Canada Life, \$37,692; Confederation Life, \$119,-652.57.

In other words our premium income for

In other words our premium income for our fillb s **81 18** the most successful of our competitors in its fifth year.

Another material element of success is the amount of business in force. We are able to refer with pardonable pride to our position in that respect. At the end of the fifth year it was as follows: North Atacrican Life, \$4,849,237; Confederation Life, \$4,004,689; Sun Life, \$2,414 063; Canada

Life, \$1,306,304.
In respect of terminations the North American occupies a good position, as the following statement will show: listic of American, during fifth year, 40.21; Confederation Life, during thirteenth year, 45.82; Son Life, during thirteenth year, 70.02; Atna Life, on its whole business for 1884, 105.53; and on its Canadian business, 1884, 52.59.

## DECLARED INCURABLE.

E. C. McGorern, of Syracues, N.Y., who is a well-known resident of that place, was declared incurable by his physician, the disease being a con pilonico of kidney and liver complaint. In two days be found railed in Burdock Blood faiters, and in one month he entirely recovered.

FIVE TEARS OF TORTURE.

Mrs. Berkinshaw. 26 Pambroke St. Toronto, cured et a bad ismeores of the knee joint, upon which the surgeons were about to operate. Other treatment had been tried in value. Hagyard's Yellow Oil was the remedy used.

## Married.

Harr.s.—Teurtz.—In Ocea Sound, by the Rev. A. II. Septi, M.A., on Monier, the list of May, Mr. George Hallantus Heatle, to Mus Adelade Temple, a lof the Township of Bentlock.

Whenever-Firmusarsty.—At Bordor, on the Rith of May, by the New Abs. Maclessan, Mr Jamos W. Wakeded, of Keppel, to Miss Caristian Firmsocriett, of Bogody

Have you Sick Headache, had taste in your smuth in the morning? Do your suffer from hypersial, indignation or lithouness? If so, Dr Caron's litters will core you. Try it. Your bruggest will refund money it not satisfactory.

Da. Carpy's Catabar Cras is no longer as experiment. No cure no pay is the terms or which it is soll. Stoney released if medicine not satisfactory. Ask your Druggest about it, then buy it and take no other.

Don't use any more manerous purgratives such as Pilla, Salis, Ap., when you can get in Da. Canson's System littrant, a medicine that mores the Bowele gently, cleaning all impurities from the system and readering the Blood pure and cook. Untat Spring Medicine. 36 Orats.

## Bliscellancons.



Tor "worn-out," "run-down," debilitated school teachers, midirers, scamstrewes, house screens, and over-worked wonce generally. Br. Dierce's Eworite Privaription is the feet of all restoratio tonics. It is not a "Curceally but admirably fulfills a "ngkness of purpose, lefing a most potent investion for all those Chronio Weeknesses and Diercess peculiar to women. It is a powerful, k-versal as well as uterine, tonio and new incoment, indigention, the substraint of the world in the promptly curve weakness of stomach, indigention, debility and skeephesmess, in either sex. Favorite Prescription is sold by druggless under our powerite guarantee. No wrapper around bottle. Frice \$1.00, or six bottles for \$5.00. SICK HEADACHE. Bilious Headache.

SICK HEADACHE, Bilions Headache, and Constipation, promptly cured by Dr. Pierco's Pellets. 200, a visi, by druggists.

## - Jorgenson & Samuelson -

**WATCHMAKER8** AND JEWELLERS. 190 Queon St. West.



FITS EPILEPSY termanently cured by a new system of treatment, two TRIAL BOTTLES ent free. Send for freeling principles, epileptic REMEDY COMPANY, 47 Broad Street, N. Y. See Agent for Canala, FITS T. PEARSON, BOX 1330, MOSTREAL FITS

## PROBATIONERS WANTED

IN New South Wales, Australia

The Spool of Eastern Australia—occupying New South Wales, with i.e unsurpassed climate and impense resources, with a present population of 1,000,000, and rapidly increasing by immigration in steamship chartered by (loverument—are anxious to secure at once,

Five Suitable Licentiates,

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