

**Pages Missing**

# The Presbyterian Review.

Vol. XII.—No. 50.

TORONTO, JUNE 18, 1896.

\$1.50 per Annum

## The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No 20, 21, 23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets, Toronto.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, June 18, 1896.

### The New Moderator.

IT has been said that Presbyterian Churches never make a mistake in the selection of a moderator. However this may be with respect to all the branches of the Presbyterian Church it will hold with respect to Canada. A glance at the roll, now drawing near to a quarter of century in length, will show not only the fitness of the men called upon to occupy the chief place in the Church, but also their eminence in the various departments of work to which they devoted their strength.

Following those men Rev. Dr. Gordon can boast a lineage of which any church might well be proud. And to them he will prove a worthy successor. He occupies the chair with great ability; in fact is an ideal moderator. The tact, the personal impressiveness and magnetism so necessary are manifest in his every action—in his very restraint. His grasp of the business is thorough. He is master of the position and the wheels move smoothly and expeditiously under his direction. The Assembly can be very heartily congratulated on its choice, and the moderator on the harmony and fine feeling which prevailed during his presidency.

A few facts regarding his career will not be out of place here. He is 51 years of age and was born in Pictou, N. S. He received his education in Scotland at Glasgow University, from which University he graduated at an early age, taking the degree of M. A. He continued his theological studies in the same place, taking the degree of B. D. He returned to Canada, and about 1866 became minister of St. Andrew's church, Ottawa. He remained in that church until 1882, when he was called to Knox church, Winnipeg. In 1887 he was called to St. Andrew's church, Halifax, remaining there until 1894, when he was appointed to the chair of systematic theology and apologetics at the Presbyterian College, Halifax, the degree of D. D. was conferred upon him by his alma mater, Glasgow University.

### The Chair's Filled.

In one respect Friday's session furnished a surprise. It was not expected by many that the two vacant chairs at Knox College would be filled, the idea having gone abroad that probably one of them would be filled and the other kept open for another year on account of the state of the college finances. Then, it was not generally supposed that the Board would bring forward Mr. Ballantyne's name,

Mature thought will endorse the course followed in making both appointments, for it will be admitted that a complete staff will strengthen the college and the better enable its friends to work in its behalf to place the funds where they ought to be. Many will regret that Rev. Dr. Somerville was not made the occupant of the chair of Apologetics and Church History. He would have been a strong acquisition to the college faculty in many ways and his appointment would have been popular. He has been a devoted son of Knox, and has rendered invaluable service to his theological Alma Mater, and had the choice fallen upon him, he would have brought an enthusiasm for her to his work, as well as ability, which would be of great value. But, while still in the prime of life, it is more than probable that he was passed over on account of his having passed the meridian. It is held by educationists that specialists must take up their special lines at a comparatively early age so as to become thorough masters in them; hence the tendency to the appointment of young men as professors, noticeable in this decade. Of course the appointment of Mr. Ballantyne will give the utmost satisfaction. He was chosen after the greatest care had been bestowed upon the available list and his selection is only an additional testimony to his high attainments. He has still the freshness and susceptibility of youth. He is a graduate of Toronto University and of Knox College, and studied in Scotland, and Germany, paying special attention to Church History. He is also a good linguist and has the promise of growing in scholarship with his years. He is minister of Knox Church, Ottawa, and is a son of Hon. Thomas Ballantyne, ex. speaker of the Ontario Legislature.

His Colleague, Rev. Dr. G. L. Robinson, was decided upon by the College Board in April, and he is the unanimous choice of the Assembly. He has a brilliant record. He is a young man, having graduated from Princeton College in 1887. The following biographical sketch, copied from the Presbyterian Review of April 9th last, has appeared in the press: Dr. Robinson is a graduate of Princeton and on taking his degree there he spent three years in Beirut, Syria, as an instructor in the Protestant College in that place. He was thus brought into contact with the Orient and conceived a special taste for Oriental studies. This was particularly marked during his course of study in the Theological Seminary here from 1890 to 1893. While he stood well in all the departments of study in this institution, he showed a marked fondness and aptitude for Hebrew and the cognate languages, and for the Old Testament generally in its criticism and interpretation. During the summer vacations he attended the summer school at Chautauqua under the direction of Dr. Harper in order to perfect himself yet more in these favorite studies. His proficiency and quickness attracted the notice of President Harper, who offered him a fellowship in Chicago University. He preferred, however, to obtain his honors at Princeton, where he competed for the fellowship in Old Testament literature which was awarded to him upon his graduation. This carries with it an income of \$600 and the privilege of spending a year at some foreign university in Old Testament study. This was continued to him for a second year, a

favor which has been granted to only one other person. He prosecuted his studies for one year at the University of Berlin, and then upon the death of the distinguished Dr. Dillman he spent his second year at Leipsic where he took the degree of Ph. D. The thesis which he presented on that occasion is a defence of the unity of the Book of Zechariah and is, it is understood, to be printed. Dr. Robertson is said to be an excellent preacher, and when he graduated from the seminary was offered the pastorate of a prominent church in Georgetown, which is opposite to Washington on the Potomac River. He has but recently returned from Germany, and is at present minister of Roxburgh Presbyterian Church, Boston.

#### The Manitoba School Question.

The resolution brought before the General Assembly by two of its most respected leaders Drs. Cavan and King on the Manitoba School Question voices the opinion of the Church and of the most thoughtful element of the commonwealth. It is calm, dignified in its strength and such a deliverance as will carry weight in the ranks and in the country. It is strong in its moderation; so fair that no reasonable objection can be taken to a single clause, and so guarded in expression that the gauntlet of criticism is easily run, yet it has no uncertain sound, no hesitancy nor want of direct aim. It is opportune, and ought to tell in the present critical juncture.

The resolution is as follows:—"The General Assembly, while in common with former assemblies, attaching great importance to the religious character of public education, is strongly opposed to the restoration of Separate schools in Manitoba as involving the application of public funds to sectarian purposes, a thing deemed both inexpedient and wrong in principle; the assembly expresses disapproval of any legislation or Governmental action in the matter of education which is intended to confer privileges upon one section of the community that are not accorded to all; in particular, the Assembly disapproves of any attempt to remove alleged grievances connected with the establishment of National schools in Manitoba, by remedial action of the Dominion, and especially by remedial legislation, such as has been proposed. Legislation of this character, while competent according to the letter of the constitution, is not required and is almost certain to be followed by very hurtful consequences. The assembly cannot, indeed, regard the establishment of Separate schools, as in any case a satisfactory solution of the educational problem occasioned by diversity of religious belief. In the interest of civil and religious liberty the General Assembly deems it its duty at this time to lift up its testimony against all proceedings which confuses temporal and spiritual authority, thus inevitably impairing the functions of both. Whilst the fullest expression of opinion in educational and other public questions which involve moral elements is always competent to churches, and may become their distinct duty, the General Assembly would earnestly deprecate any attempt on the part of any Church to place itself above the State in the civil sphere or to dictate to its adherents (members) in their service of a public trust. The Assembly still hopes that the Conference between the commission and the Province of Manitoba may remove existing difficulties in the subject of public education by such adjustment as, while preserving the principal of National school, may satisfy any reasonable claims of the minority."

This is consistent with past deliverances with respect to the application of public funds to sectarian purposes, which is rightly contended is involved in the establishment of Separate School in Manitoba. It is on firm ground in

condemning the conferring of special privileges "upon one section of the community that are not accorded to all." An equally sound position, but deeper, is assumed in the clause which says: "The Assembly cannot, indeed, regard the establishment of Separate Schools as in any case a satisfactory solution of the educational problem occasioned by diversity of religious belief." In that sentence lies the kernel of the whole question. Separate Schools have proved unsatisfactory. They are wrong in principle and in results, and elsewhere must a solution of the religious difficulty be looked for.

It is interesting to notice how this problem has been regarded in other countries. We are familiar with the systems adopted in Britain, and with the proposals now waiting legislative enactment with respect to England. Dr Wilbur F. Crafts, a name not unknown in Canada has written a book entitled Practical Christian Sociology, which has at least the merit of being practical. A chapter is devoted to the question of education in which religious instruction is referred to. We invite attention to an interesting experiment which he cites. He says:—

The school question is, Can the common Christianity be taught in the common schools in an unsectarian manner as the necessary basis of common Christian morals? And the answer is: It can be, for it has been. . . . The case I am to cite, though not itself the solution of the school question, points straight to it. It is the case of the Pennsylvania Reform School at Morganza, where our "common Christianity," with special reference to Christian morals, has been taught daily to the whole school for many years by Protestant teachers from an unsectarian Christian text-book, written for this purpose by a Roman Catholic priest, Father Canevan of Pittsburg; a text-book which has been approved by his bishop, approved also by a Presbyterian editor on the board of management and by other Protestants, and which is used, under the priest's approval, in conjunction with the daily study of the International Sabbath-School Lessons, as expounded in the undenominational lesson leaves of The American Sunday School Union, and impressed by such hymns as "Rock of Ages." These lessons have been studied more than sixteen years, long enough to traverse the whole Bible, by selections, twice and more. These studies occupy fifteen minutes of each week-day evening, and a longer time in the Sabbath-school, in which last, also, the whole school unites. The work is largely memorizing the form of sound words. For denominational teaching a priest meets Roman Catholic children on Monday evenings. Extended conversations with Father Canevan and with the superintendent of the institution, Mr. J. A. Quay, show that the plan has been highly satisfactory to all concerned. The bishop's very suggestive letter of approval is as follows:

"ALLEGHENY CITY, December 30th, 1890.

"Mr. J. A. Quay:

"DEAR SIR. The book, Easy Lessons in Christian Doctrine, is the only book of religious instruction that has come under my notice, which claims to keep within the lines of belief common to all who profess faith in Jesus Christ. It is, therefore, well suited for a text-book in public institutions where Catholics and Protestants cannot, at all times receive separate religious instructions. Catholics can accept all that the book contains; and the important truths of the Catholic religion which it does not contain can readily be supplied by the priest who conducts the special services for the Catholic inmates of the institution in which your book is issued.

"Respectfully yours,

"R. PHELAN, Bishop of Pittsburg."

The fact that this harmonious co-operation of Protestants and Roman Catholics in teaching Christian morals is found in a reform school does not in any way affect the main argument of this topic. The school is also a public

school, supported and controlled by the State, and there is not one word in the text-book that makes it any less appropriate for other public schools. Indeed it is avowedly prepared for "mixed schools," wherever found.

Dr Crafts proves his case and once for all the possibility of a common handbook has been established.

The dignified rebuke to the hierarchy contained in the resolution could not have been better expressed. Such a protest will be listened to in quarters where civil and religious liberty are prized and the answer will be conveyed with emphasis through the ballot box.

#### Dr. Langtry and the Presbyterian Church.

Our friend Dr. Langtry has been at it again. When Principal Sheraton brought in a resolution into the Diocesan Synod to send greetings to the General Assembly of the Presbyterian Church and bid it Godspeed in its work he was suddenly checked by Dr. Langtry who would have nothing to do with any such schismatic body and could not recognize it as a church at all. At such an exhibition of narrow minded bigotry we rub our eyes and wonder whether this can really be the Nineteenth Century. His position seemed to meet with some support in the Synod or it would have no significance at all. But it is not the first time that a few noisy cacklers have made themselves appear a great host, and we think better of the Anglican Church than to suppose that he represents any considerable number among their intelligent clergy, and we would expect the laity to be utterly ashamed of him. We have no doubt most of them are, and we would venture to suggest that it would be a good time for them to do a little quiet thinking. Dr. Langtry claims that this is the logical conclusion from the principle of Apostolical Succession. It is not easy to answer him from that point of view and it might well lead to serious doubts as to the soundness of a principle that leads to such absurd and un-Christian results. But if they are not prepared to give up the principle we trust they will cultivate the virtue of modesty and charity as an offset to it, in order that they may avoid such absurd and ridiculous conclusions as those of Dr. Langtry. It is an Englishman's privilege to be illogical. We trust they will live up to their privileges and next time send a good strong deputation to the General Assembly with the best of good will. A Church which is growing like ours can afford to be generous for once and over look this momentary outburst of petty spleen. We should be sorry to see a church which has so much good in it after all relegate itself permanently to such a case of mediæval darkness as this lapse would imply.

#### Presbyterian Ladies College.

The announcement that the Principalship of the Presbyterian Ladies College, Toronto, has been offered to the Rev. J. A. Macdonald, of Knox Church, St. Thomas, will be received with much satisfaction by all the friends of that admirable institution. The choice is a singularly happy one. Mr. Macdonald is one of the best known and most trusted of the brilliant young ministers in the church, and his name will be a guarantee of the admirable and competent direction of the important institution over which he will preside. He will prove a good principal in many respects and in none more so than in the strength which his administrative and educational abilities will bring to the management. The work will be congenial to one of his literary tastes and should not materially, if at all, interfere with the arduous journalistic work in which he is now engaged and into which he has decided to throw his very best effort. We wish the College all success under his guidance.

#### As Others See Us.

We do not often place before our readers compliments paid to THE PRESBYTERIAN REVIEW on its success and enterprise as a high-class religious journal. These be the days when an excess of modesty is unfashionable and we are tempted into the procession. Here are a few extracts from the Toronto daily press, describing our General Assembly number of last week. We thank our secular confreres for their kind words, and at the same time for the kind words they so often utter on behalf of religion and its agencies, and for the religious press. The Canadian Press needs no apology and we offer none; we do it only the merest justice when we say that we could have no more sympathetic journalistic allies than those that occupy the secular arena in Canada.

The current issue of "The Presbyterian Review" is a General Assembly number. A supplement accompanies the issue, a fine photogravure reproduction of the large picture of the first General Assembly of the Presbyterian Church in Canada. The topics of interest to this session of the Assembly are fully discussed, Rev. Dr. Robertson's sermon as retiring Moderator is printed in full, a sketch of the history of the Central Presbyterian Church is given and condensations of a number of the more important reports of the Church are published. The entire number will be of much interest to commissioners to the General Assembly and to the Church at large.—*Globe*.

A most interesting number of "The Presbyterian Review" has been issued in connection with the General Assembly. It is beautifully illustrated with pictures of the Central church, where the Assembly meet, and with portraits of the retiring Moderator and leading fathers of the Church. The contents are interesting, dealing largely with Assembly matters, and the get-up is attractive and the workmanship first-class. Accompanying it as a supplement is a fine engraving of the first General Assembly of the Presbyterian Church in Canada, the only print of this picture in existence. It is probably the largest group, half-tone, ever published here, and is an admirable reproduction.—*Mail*.

The General Assembly number of "The Presbyterian Review," published this week, is an excellent issue. Besides presenting its readers with a double-page photo-engraving of members of the first General Assembly held in Montreal in 1875. The "Review" contains several illustrations of leading members and officers of the Assembly, with portraits of the three divines who have filled the pulpit of the Central church, where the General Assembly holds its sessions. The picture of the General Assembly of 1875 is one that all Presbyterians will cherish. The issue is also full of interesting matter relating to the General Assembly and the Schemes of the Church.—*World*.

This week "The Presbyterian Review" issues a well illustrated special edition in connection with the Presbyterian General Assembly, now being held in the Central Presbyterian Church. As a supplement to the paper, a photo-engraving of the first General Assembly, held on June 15th, 1875, is given. The paper contains illustrations of the Central Presbyterian Church, Dr. Jennings' church on Bay street and of Rev. David Mitchell, the first pastor of the Central Presbyterian Church, Rev. P. McF. McLeod, Rev. Dr. McTavish, Rev. James Robertson, Rev. Dr. Cochrane, Rev. John McMillan, Rev. Dr. Torrence, Rev. R. H. Warden, and other officers of the Church.—*Evening Star*.

One of the most hopeful signs in mission lands is the awakening of a desire to help others. The contributions of the Zulus last year in the field occupied by the American Board amounted to \$4,174. The force consists of thirty missionaries, sixty-four native teachers and 160 helpers. There are twenty churches with an aggregate membership of 2,000 and nearly an equal number of Sabbath school scholars.

## Forgiveness of Injuries.\*

BY REV. ADDISON F. FOSTER, D.D.

## THE PROCEDURE IN FORGIVENESS.

Our Saviour was obliged to give his disciples a method of procedure in adjusting their difficulties. In this rude world difficulties spring up even between Christians. Christ's directions are for brethren,—“if thy brother sin against thee”—they are for those in the church: “Tell it to the church.” It has been doubted if the word translated “church” could possibly mean this here. It is urged that the Christian church was not organized till some time afterwards. True enough; but Christ was preparing the way for the church and apparently He had outlined His plans in reference to it to His disciples. This was not the first time that He had used the word. He had previously said, “Thou art Peter, and upon this rock I will build my church.” Evidently the word had a definite meaning and the meaning it has to-day. A “brother” then was a fellow church-member, a brother Christian. If things go wrong between these brethren what course is to be pursued?

1. Let the aggrieved move in matter. Why so? Ought not the aggrieved to seek out the aggrieved and ask his pardon? Certainly, but he may not know that he has hurt his brother. It is quite possible to say a thing thoughtlessly or do a deed ignorantly that rankles in another's breast while the offender is innocent of any intent of harm and knows nothing of the feeling he has aroused. The remedy for this is in Christ's direction and is to be found in no other way. Let the aggrieved, then, ask for an explanation.

2. There must be a personal effort to right the wrong. The two meet: they talk over the trouble; the aggrieved honestly tries in a Christian way to secure reparation. This means much. If the two are Christians, misunderstanding and even injustice will melt away like the mist of the morning.

3. But if this does not succeed the third step is for the aggrieved to continue his effort at reconciliation by an interview with witnesses. They can testify to the truth of what he has said. They can add their persuasions to his. And if the effort fails they can testify to the church what has been done.

4. But if this fails, then let the trouble be brought to the attention of the church. The church should adjust the trouble if possible. A family is bound to do all it can to harmonize its members. The church is a family.

5. But if this fails, what then? “Let him be unto thee as the Gentile and the publican.” This is a direction for the aggrieved party. How far does it apply to the church? Just so far, and no farther, as it finds itself obliged to share the grievance of its injured member. If the offense be real and serious, the church cannot well avoid espousing the cause and sharing a sense of injustice.

The treatment required is simple and not severe. The brotherly relations cease—and that is all. The Gentile and the publican were not in the same social circle with the disciples. There was not and could not be intimacy between them. So one who is unrepentant and persistent in his injury is to be let alone. The old relationship is impossible. He should be kindly treated. His welfare should be sought. But confidence in him is gone; his hostile spirit continues; intimacy is no longer possible. This means a withdrawal of fellowship on the part of the individual aggrieved and it may mean the same on the part of a sympathizing church. Action taken thus cautiously is ratified in heaven, and thus God gives His children, guided by the Spirit, a certain power to bind and loose.

Peter raises a new question. It relates to

## THE NATURE OF FORGIVENESS.

How often shall I forgive my brother? The Pharisee says three times. Is seven times enough? No, says Christ, let it be seventy times seven, by which he evidently means, let it be without limit. Forgiveness is not so much the doing of a thing a certain number of times as it is the possession of a right spirit. What we need is a forgiving spirit, always ready to receive an explanation and to restore the penitent to favor. But there cannot be forgiveness without repentance? No God will not forgive us without repentance, and He does not ask a greater grace in us towards one another. It is impossible to restore one to brotherly relations who persists in his hostility. To attempt to do it

were absurd. But the moment that he repents his wrong forgive him and restore him. Until that time, if you have gone through the steps for his reclamation as directed by Christ, you are justified in denying him the old brotherly relation, but not in seeking him harm or in neglecting to do him good so far as you are able.

## THE REASONS FOR FORGIVENESS.

Christ set these forth in the parable of the unmerciful servant. One reason is that we have the divine example for such forgiveness. God is ready to forgive us. He sets us an example that we should do as He has done to us.

A second reason is our vastly greater need for the divine forgiveness. We must have that forgiveness for the sake of peace. We cannot be happy and live in alienation from our Father. We are impelled to seek Him and cry for pardon for our sins. But how illogical and absurd for us to hope for the divine forgiveness when unwilling to forgive a brother man whose injury to us is infinitely less than ours to God. God accepts His children's grievances as His own and He cannot and will not forgive us while we persist in treating wrongly our brother man.

One other reason for our exercising forgiveness is that to fail to do so in accordance with the divine directions is a sin and must be punished. It is both disobedience to God and injustice to man. It is, still further, in direct opposition to God's plan in dealing with man and to the spirit of Him whose name is Love.

## The Potsherd of Egypt.

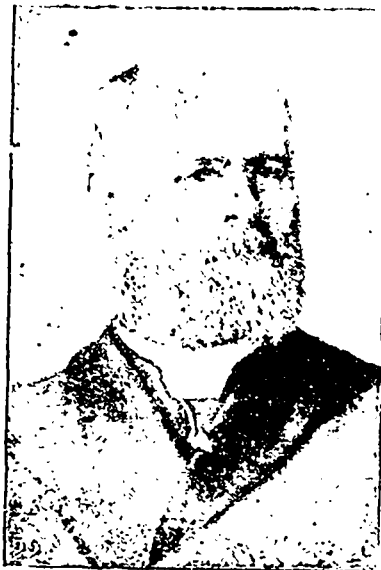
Prof. Sayce in a recent article written from Cairo gives an interesting account of the numerous finds made in Egypt during the past few years of records written on fragments of broken pottery belonging to the time of the Roman occupation. The exceeding cheapness of the material no doubt caused it to be preferred to papyrus and the ink used still remains wonderfully distinct. Of course many of the fragments are now unintelligible, but enough have been deciphered to show their general character. The great majority of these “ostraca,” as they are called, represent business transactions, such as bank loans and payments of taxes. In fact the largest collections have been found on the sites of the old custom houses, and show as nothing else could the exactions which were forced from the poor peasantry on one pretext or another. After giving a number of specimens he continues as follows: The ostraca, however, are not always concerned with the tax-collector and his victims. One of those in my possession gives a “list of the donkey boys of Karnak, with the names of their fathers, and though the list was doubtless made out for the purpose of extracting money out of them, the same cannot be said of two other ostraca which I have obtained from Karnak. On one of these we read; “Orion the younger to Pautis; you will do well to come to me. If you have found a boat, bring it to me, and (if) you have found one 1st it come quickly.” On the other the handwriting of which points to the reign of Augustus, we have an interesting peep into life in a public office at the time: “My lord Iaidorus, when you come bring me the lexicon to the first book of Illiad, as I have already begged you to do.” The clerks in the civil service, it would seem, were not wholly forgetful of literature.

It is not often, however, that we come across anything so human among these dry bones of a dead civilization. We have for the most part to be content with the light thrown by the ostraca on the inner life and social history of Egypt in the Greek and Roman age, and the proofs they give of the merciful way in which the patient and industrious fellahin were taxed. The wonder is that such overreaching did not exhaust the province sooner than was actually the case, or that the peasantry of Upper Egypt did not more often rise in rebellion against their avaricious masters. Everything was taxed and taxed to the uttermost farthing. The taxes were paid, partly in money, partly in kind, wheat being of course the standard of value. Among them I must not forget to mention the castor oil which still plays so important a part in the toilet of the dark-skinned belles of Nubia, as well as in the diltary of their husbands. Even olive oil, which was manufactured in the presses at Thebe, is called in one of my ostraca by the name of the less inodorous liquid.

\*A Meditation based on (Matt. xviii. 15-35); in the Bible Study Union Course on “The Teachings of Christ.”

## THE GENERAL ASSEMBLY.

After the retiring Moderator's sermon had been delivered (as reported last week) the Assembly was constituted and Rev. Dr. Robertson delivered a brief valedictory. Rev. Dr. Campbell referred to the death of Rev. Dr. Reid, and Rev. Dr. Warden was appointed assistant clerk pro tem. Rev. Dr. Torrance seconded by Rev. Dr. Hamilton moved the election of Rev. Dr. Gordon as Moderator; and Rev. A. J. Mowat Montreal, declining to be a candidate, Dr. Gordon's election was unanimous. Mr. MacLeod, Three Rivers, clerk of the Business Committee reported on the appointment of various committees, and hours of meeting and the opening session then adjourned.



REV. D. M. GORDON, B.D.

John McMillan, and after an interesting discussion was adopted.

### The Colleges.

Friday was a busy day. The reports of the colleges were presented, summaries of which are as follows.

#### MANITOBA.

In the Report presented to last General Assembly, the number of students during the preceding year was stated to have been 152 in the Faculty of Arts and the preparatory Department, with 31 in attendance in the Faculty of Theology. During the winter session, just closed, the number in the Faculty of Arts and the Preparatory Department was 179, and there are now in the Faculty of Theology 27 students, making a total for the year of 206. At the examinations of 1895 in the University of Manitoba 11 scholarships and 8 medals were gained by students of the College. To the examinations now in progress, 92 students of the College have gone up, being the same number as in the previous year.



REV. DR. J. M. KING, D.D.

The congregational contributions from Ontario, Quebec and the Maritime Provinces have been \$3,075.81. That amount includes \$300.45, the contributions of congregations in the Maritime Provinces for the year 1894-5, which did not reach Winnipeg until after the College accounts for that year had been closed. The corresponding contributions for the year just ended appear to have been \$237.95, or \$62.50 less than those of the previous year. The amount, then, which has been contributed in Ontario, Quebec and the Maritime Provinces during the past year for the College, has been \$3,013.31, or about \$45 less than during the previous year.

On Thursday an overture was introduced from Owen Sound suggesting that the Assembly should be more rigid than heretofore in its acceptance of ministers from other churches, except from those in Great Britain and Ireland. After a debate which was carried into the afternoon the overture was sent to a committee for report. A Special Committee recommended the appointment of Rev. Dr. Warden as Junior Clerk and the report was adopted. The Home Mission report (published last week) was presented by Rev.

The contributions from the Synods of Manitoba and British Columbia, including \$98, interest upon a sum of \$1,200, which belongs to the Theological Department, have amounted to \$4,026, which is an increase of about \$1,000. The Board feel encouraged by this practical proof of the interest in and liberality to the College of its friends in the North-West. This increase in their giving has not only discharged considerable arrears of salary due to the Principal, but has also left a respectable amount applicable in relief of the ordinary expenditure.

The interest received from investments has been \$3,440.56, as compared with \$1,754.17 during the year before.

The total receipts for the Ordinary Fund, including \$898.71, the balance in hand at the beginning of the year, have been \$20,530.65. This includes, in addition to the sources of revenue already named, \$8,607.30 for fees and board of students. The expenditure for the year has been \$19,781.41, leaving \$799.24 as the balance in hand. It will thus be seen that the income of the year has been short of meeting the outlay.

In the report presented last year, the Board said, it might be necessary to ask the General Assembly to reconsider the whole question of the work to be undertaken by the College. While still believing the Summer Session to be advantageous to the Home Mission work of the Church, the Board now respectfully request the General Assembly to relieve the College from carrying it on any longer, as the condition on which it was undertaken by the Board, the provision by the Church of the additional expense incurred, has never been fulfilled, and as it has become evident that in the absence of this additional contribution to income, it cannot be maintained without involving the College again in debt, from which it has been freed only by a great effort. All the members of the teaching staff are overworked, but especially is this so in the case of the Principal. Besides discharging all the duties which necessarily devolve upon him as the head of the institution, he has now for some years, without intermission, been spending at least 11 months of every year in the laborious work of teaching. The Church has no right to impose upon him such heavy work, seriously impairing his health and shortening his life. To carry on a Summer Session he must be relieved from the larger part of his work in teaching during the winter. Owing to the failure of the Church to provide the increased financial support, on the faith of which the work of a Summer Session was begun, the Board has been unable to relieve him. But that relief must be secured before another Summer Session can be undertaken.

That by great exertions the Principal has freed the College from a heavy debt, and that by careful management, and the exercise of rigid economy, he has, up to the present time, kept it from again falling into debt, cannot be an argument to justify failure on the part of the Church to do its duty. If extra work is to be done by the College to assist the Church in carrying on Home Mission work, it is surely not asking too much, to ask the Church to meet the extra expense necessary for doing that work. But what are the facts? The College has never received the additional \$1,500 a year, on the faith of which the work of a Summer Session was begun. On the contrary, there has been a steady decrease year by year, and the amount contributed in Ontario, Quebec and the Maritime Provinces, towards the support of the College during the year 1895-6, has been nearly \$500 less than it was during the year in which the College was asked to undertake the work. Any income from the investment of legacies left the College, and from increased liberality of friends in the North-West, should be applied to the development of the College apart entirely from the work of the Summer Session.

Under these circumstances the Board must respectfully ask to be relieved from carrying on a Summer Session during another year.

#### HALIFAX.

The Board acknowledges gifts for the Library and pays the following tribute to the memory of Rev. Dr. Burns:—By the death of Dr. Burns, for many years a member of the Board, the College has sustained a severe loss. His tongue, his pen and his purse were freely used for the good of the institution, which he dearly loved. He was one of a band of ardent friends, whose labors were instrumental in placing it on its present efficient footing. We mourn his loss, but we thank the Lord for his life and labor among us.

The condition of the finances, although not alarming, is not satisfactory. A year ago, the Church was forewarned that an increased collection would be required, and we find that a slight increase has been made, but not nearly sufficient to meet the requirements. Congregations should increase their giving by one-fourth in order to furnish the means of keeping out of debt.

The account, for the year past, is as follows:—

Receipts from donations and 161 congregations	\$3,018 44
"    "    interest.....	6,889 93
Balance on hand at beginning of year.....	77 11
Balance Dr. -t close of year.....	1,044 48
<b>Total..</b>	<b>\$11,929 94</b>

The Senate reports a total attendance of fifty-four students, and a high average in the examinations.

**KNOX.**

The Board reports. The College continues to attract a large number of students, and the class lists are unusually extensive.



REV. WM. CAVEN, D.D.

The graduating class of 1898, numbering twenty-seven, is one of the largest recorded, and that of the first year, from which the classes of the next two years will be recruited, numbering thirty-seven, is larger than any similar class in the annals of the College. The Board observe with satisfaction that many of the students avail themselves if not of a full University course, yet of the benefit of attendance at lectures in the University, while a large number have obtained degrees in Arts after distinguished careers, before entering on their theological studies. The

Board earnestly recommend to the students the desirability of taking a degree before beginning their professional studies, and continue to do everything in their power to induce students to adopt this course.

The abolition of the Preparatory Course is a subject frequently pressed on the attention of the Board, and they feel that while at present it cannot be dispensed with, yet they trust that its discontinuance may be but a question of time. The Preparatory Course has been under the exclusive charge of Mr. George Logie, B.D., and the Board desire to record their high appreciation of the ability and fidelity with which he has discharged his important duties. The Board are pleased to be able to report that they have secured his services for another year.

During the vacancies in the professorial staff the Board appointed the Rev. John Somerville, D.D., Rev. D. M. Ramsay, B.D., and Rev. J. McD. Duncan, B.A. The subjects taught by these gentlemen during the terms in which they respectively lectured, will be found in the Report of the Senate herewith transmitted. The Board feel under great obligations to these gentlemen for their able services extended to the College under much personal inconvenience.

The matter of the nomination of two new Professors has occupied the most serious and careful attention of the Board. In accordance with the regulations adopted by the Assembly for the appointment of Professors, the Board issued an invitation to each Presbytery in the Church, requesting them to submit names of gentlemen whom they might deem qualified for the Chairs of Old Testament Literature and Exegesis, and Apologetics and Church History respectively. Of the Presbyteries responding to the invitation, a large majority submitted the name of Rev. George Robinson, minister of Roxbury Presbyterian Church, Boston, as suitable for the Chair of Old Testament Literature and Exegesis. The name of Rev. Hope W. Hogg, B.D., Oxford, was also transmitted as one qualified for the position of Professor of Apologetics and Church History. The Board unanimously agreed to nominate those gentlemen respectively for the vacant Chairs. Since the nomination, the Board regret having to report that Mr. Hogg, while expressing his high appreciation of the honor conferred on him, found it necessary to decline to permit his name to be submitted to the Assembly.

The Board deeply regret the loss of the Rev. William Reid, D.D., who for so many years, and with so much devotion to the duties of his office, discharged in his capacity of Agent of the Church the functions of Treasurer and Secretary of the College. During his tenure of office the College has gradually developed from small beginnings to its present proportions, and its endowments and investments, which were under his exclusive charge,

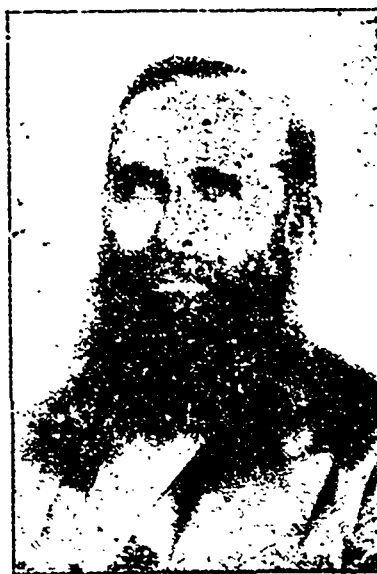
having now assumed the dimensions of a monetary institution, it is desirable that they be now placed under the direct management and control of the College itself, and that a Treasurer, appointed by the Board, should look after its financial affairs. Under the minute of the Assembly of 1876 it was provided that the General Agent and Treasurer for the Western Section of the Church should "act as Secretary and Treasurer of Knox College;" while under the By-Laws of the College, which were formulated by the Presbyterian Church in Canada in 1860, after providing for the appointment of a Board of Management, it is declared that the Board "shall appoint their own Secretary and Treasurer, who shall keep records and accounts which shall be open to the inspection of the Synod."

As the resolution above referred to is inconsistent with the by-laws adopted for the government of the College, the Board recommend that the resolution of 1876 be amended so that no question should arise as to the authority of the Board to appoint its own officers, as is the case in every corporation. No difficulty need arise regarding the appointment of a Treasurer, as the Board will gladly avail themselves of the services of Rev. Dr. Warden, and have much pleasure in appointing him as their Treasurer.

The Board being of opinion that so long as the office of Treasurer is held by the occupant of the position of General Agent of the Church, a different person should be appointed Secretary of the College, as it would be inexpedient for one acting, to a certain extent, as agent for all our seminaries, to advocate the special claims of any one of the Colleges. For this reason the Board have appointed the Rev. William Burns, so long associated with the Endowment and other work of the College, as their Secretary.

Since the death of Dr. Reid the securities which stood in his name, but which represented monies belonging to the College, have been transferred to the Corporation by his executors. A large amount of labor devolved on the Rev. Henry Esson Reid, B.A., the son and one of the executors of Dr. Reid, in distinguishing the securities appropriate to the College from those held by him belonging to other funds. From Dr. Reid's long connection with the Church, and from their being under his exclusive control, much information regarding them was necessarily confined to himself. The Board desire to express their thanks to Mr. Reid for his very valuable services in connection with this matter. As all new securities will be in future taken in the name of the College, no similar difficulty will again arise.

Appended hereto will be found the Treasurer's Statement of



REV. WM. BURNS, SECRETARY.

the College accounts for the past year, as also a statement of the Jubilee Fund rendered by the Rev. William Burns, the Treasurer of that fund, showing the receipts and disbursements connected with it. From the Treasurer's Statement it will be seen that the total income from interest on investments and congregational contributions has been \$15,330.69, while the expenditure has amounted to \$21,907.23, leaving a deficiency of \$6,576.34. In connection with this it may be stated that, from the fall in the rate of interest, and the great difficulty experi-

enced in finding safe investments, the Board have resolved to apply monies which may in the meantime be repaid on loans, in liquidating the existing mortgage on the College premises.

The Church must be reminded that there are only two sources of income from which the College derives its support, namely: the interest from investments and the contributions from congregations. In view of the pressing needs of the College, the Board appointed a Committee to consider the matter of Increase of Endowment and Sustentation, and the formation of a Society to stimulate the interest felt in the College. This Committee reported the constitution of such a Society, which has been approved of by the Board.

**QUEEN'S.**

The trustees of Queen's University and College report ninety-four students now in theology or in arts but looking forward to

the ministry. Feeling reference is made



REV. GEO. M. GRANT.

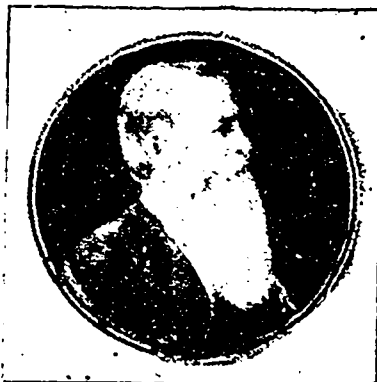
to the departed professors and friends, such as Rev. Dr. Williamson, D. J. Macdonnell, and Dr. R. J. Laidlaw. **THE FINANCES.**—By a change in our accounts says the trustees, the expenditure on salaries is given for only nine months of the past year. Notwithstanding this, there is still an accumulated deficit from former years in the statement, and, in spite of most vigorous economy, the regular revenue scarcely equals the fixed expenditure. The contributions of the Church to the support of the Theological Faculty are still far below the minimum, notwithstanding our earnest appeals. When we responded to the request for control by the Assembly of the appointments to the Theological Faculty, it was expected that in consequence many would contribute to its support who had previously done nothing. While gratefully recognizing the continued gifts of some congregations, and the addition of a few new ones to the list of contributors, the trustees desire to express the hope that a more general sense of justice will prevail in respect to this matter.

The statement of revenue is as follows:—

Temporalties Board.....	\$ 2,000 00
The Professors, Beneficiaries of Temporalties Board..	1,050 00
Kingston Observatory, Grant from Government.....	500 00
Rent of Drill Shed.....	750 00
Rent of Carruther's Hall.....	1,250 00
Rent of Grounds.....	120 00
Chancellor's Lectureship.....	250 00
Fees, Class and Graduation.....	54,882 30
Fees for Examinations, Library, etc.....	3,814 41
	<hr/>
	8,696 80
Interest on Mortgages and other Securities.....	17,418 23
General Assembly's College Fund—	
Church Agents, Balance 1894-5.....	\$ 239 09
" " on Account of 1895-6.....	1,537 69
Congregations contributing directly.....	1,100 25
	<hr/>
	2,976 94
Receipts for Scholarships.....	2,572 34
Interest on Jubilee Fund Subscriptions.....	5,067 67
Balance Deficiency.....	9,015 14
	<hr/>
	\$51,667 12

MONTREAL.

The Board reports an attendance of students of eighty-one, and the finances as in a satisfactory condition. The adverse balance in the Ordinary Fund, reported to last Assembly, of \$1,579.77, has been entirely wiped out, and the year closed with a balance on hand of \$23.41. In all the other funds of the College there is a balance upon the right side, with the exception of the Building Fund, the indebtedness of which remains at \$26,200, the interest of which is a heavy annual burden. The Endowment Fund has been increased during the year by the sum of \$817, and now stands at \$191,865.11. The



REV. D. H. MACVICAR, D.D.

Board has been more than ordinary fortunate in its investment of College monies. It has never yet had to foreclose a mortgage, and no property has ever reverted to it. At the present time there is not a single dollar of interest in arrears, and it is confidently believed that all the securities owned by the College could easily be disposed of at their face value, being in every respect first-class. Indeed a profit has already been realized, so that the Board has

been able to open a Profit and Loss Account, to the credit of which there is at present, \$3,879.75. It is only, however, by the exercise of strict watchfulness and economy that the ordinary revenue has been made sufficient to meet the expenditure. During the next year the expenditure will be somewhat increased, because of heavy insurance payments and other special disbursements, and the Board confidently appeals to the congregations of the Church and to the friends of the institution generally, for liberal and generous support.

Owing to a variety of circumstances, the Rev. Principal MacVicar has thus far been unable to avail himself of the leave of absence kindly granted by the General Assembly of 1893. His purposes, however, in connection with his visit to Glasgow, as a member of the Presbyterian Council, to spend next winter in Europe. It is hoped that he may return strongly invigorated for future service, and be spared for many years to the work to which he has devoted his life.

The Board is gratified in being able to report that the Rev. Dr. Barclay, of St. Paul's Church, Montreal, has kindly consented to conduct the classes in Systematic Theology next session, during the absence of Principal MacVicar, and arrangements have also been made for short courses of lectures in Old Testament and New Testament Biblical Theology.

The liberality of the late Mr. Anderson is acknowledged by the Senate.

MORRIN.

The Governor's report:

It affords the Governors of Morrin College much gratification to report that the circumstances of the College are more encouraging, and its prospects brighter than they have been, for many years past.



REV. DONALD MACRAE, D.D.

The work of the College during the session has been restricted to the Arts Department.

Of the number admitted as regular undergraduates, at the beginning of the session now closed, six have in view the office of the Sacred Ministry; while in the second year class, two are pursuing their studies with a like object. These young men have been,

without exception, most exemplary in their conduct, and more than usually attentive to their duties. The Professors have been faithful and painstaking and have shown in many ways deep interest in the students.

The Rev. John Sharp, M.A., who was appointed for the session, to conduct classes in Philosophy and English, discharged his duties with marked ability, and to the entire satisfaction of the Board of Governors.

The timely contribution to the funds of the institution, obtained from the estate of the late Senator Ross, has enabled the Governors to make a few much needed improvements in the College building, both within and without, to supplement the teaching staff, and to advance its efficiency in a high degree.

The Board have much pleasure in reporting that the Rev. Donald MacRae, D.D., of St. John, New Brunswick, to whom they unanimously offered the position of Principal, which has been vacant since the death of the late Rev. Principal Dr. Cook, has, after full and careful enquiry into the condition and prospects of the College, signified his willingness to undertake the duties of this position, should the General Assembly be pleased to express its approval.

Since the close of the Session an additional chair has been established—that of Chemistry and Experimental Physics—and a competent Professor, who has enjoyed the advantages of a course of instruction at Jena, Germany, has been appointed. The study of Modern Languages has also been adequately provided for, by the appointment of a teacher who holds testimonials of a high character from the Lyceums of France and Germany.

The Board anticipates with much confidence, a career of increasing usefulness for the Institution, both in the cause of Higher Education and the Church. A most important aid in realizing this hope will be the generous confidence and sympathy of the General Assembly now respectfully asked, as in former years, with the full persuasion that when circumstances may call for extended operations, requisite countenance and substantial assistance will not be wanting.



The reports were adopted and a supplementary report from Knox College recommending the appointment of Rev. James Ballantyne B.D., Ottawa, for the chair of Apologetics and Church History, also carried.

The report of the Committee on Statistics was presented by Rev. Dr. Torrance. A summary has appeared in these columns. On the motion of Rev. Dr. Grant it was adopted.

The report of the Committee on the Distribution of Probationers was presented by Rev. Dr. Torrance and adopted. After a glowing tribute to the late Convener, Rev. R. J. Laidlaw, D.D., the report continues.—Your Committee have felt considerably strengthened in their service by the action of the last General Assembly. Beneficial results have flowed from it, although not to all the extent to be desired and which will yet be reached. Fathers and Brethren will remember that a motion was proposed at that meeting to disband the Committee and leave it to Presbyteries to procure their own supply, but this was defeated by a very large majority. The attention of Presbyteries, where it was thought necessary, was called to this decision, and the result has been that they have been more general and faithful in reporting their vacancies for supply. From Appendix No. 1, which contains a list of Vacancies and Settlements, it will be seen that there is only one Presbytery, that of Brookville, from which no report was received for any quarter of the year. From the Presbyteries of Kingston and Owen Sound there were no reports for any of the first three quarters, while there was a report of "No vacancies" for the fourth; Saugeen sent no report for the second or fourth quarters; Quebec did not report the third quarter in time to appear in the printed scheme, but the Convener in that Presbytery has been very faithful and loyal in observing the regulations of the Assembly; Montreal reported regularly "No vacancies." For full information as to the names of Presbyteries reporting, and of vacancies, with settlements, your Committee refer to the Appendix No. 1.

Appendix No. II. contains the names of Probationers whose services were placed at the disposal of the Committee. From this it will appear that there were 29 names on the roll. For the first quarter there were 14, with 38 vacancies, and the Committee were able to give five Sabbaths' supply to each; for the second quarter there were 17 Probationers, with 34 vacancies, each receiving seven Sabbaths' appointments; for the third quarter 19, with three vacancies, allowing five Sabbaths' supply to each, and for the current quarter 14, with 27 vacancies, allowing six Sabbaths' to each Probationer.

One name was removed from the roll through expiry of time. Another has been omitted in the meantime, because of the unsatisfactory manner in which he dealt with the appointments given him, declining to fulfil some and letting his mind be known only when it was almost too late—and perhaps in some instances too late—to provide a substitute. One has taken an appointment in the Presbytery of Calgary, and another has had work given him in the North-West. Four have withdrawn, but in some cases it is not possible with the present amount of information to trace the history of the persons. All that your Committee have been able to gather is entered in the Appendix.

By comparing the entries it will be seen that 70 vacancies, distinct, were reported; in these there were 40 settlements, leaving 30 of the original number.

Your Committee trust that the action of last Assembly will be carried out even more fully by Presbyteries during the year, whose first term is just approaching, and that those you may entrust with this department of service will be faithful to the act and regulations which have been adopted for their guidance.

### Foreign Missions.

On Friday evening the grand rally for Foreign Missions took place. The session was held in Cooke's church which was crowded. The report, was taken as read.

The addresses were of great interest, and a more extensive report than is possible this week on account of pressure of space is held over.

### Sabbath Schools.

On Saturday morning Rev. Dr. Fotheringham presented the report of the Committee on Sabbath schools. He stated that owing to the amalgamation of several General Assembly committees with that on "Life and Work" many Sabbath school committees were led to think that no special reports were called for. A great deal of information did not therefore come to hand. The statistics presented showed a falling off in almost every department, as compared with the previous year. Following is a brief summary:—Schools, 2,126, of which 1,793 reported, leaving 331 unheard from; officers and teachers, 17,118; and 147,935 schools on the

roll; with an attendance of ninety per cent. of the former and sixty-seven per cent. of the latter. Only 217 teachers' meetings held. Of the officers and teachers 2,554 were elders; 58,748 scholars attended public worship each Sabbath; 4,859 scholars were received into full communion with the Church. The money raised by Sabbath schools was \$78,841; amount contributed by congregations to the support of their schools, \$13,143. Of these monies \$43,891 was expended on the schools, \$23,803 for the schemes, and \$4,219 for other objects, leaving \$1,600 unaccounted for.

A portion of the report which occupied some time in consideration and discussion was that referring to publications. The committee, while admitting that the publication could be done as it is at present in St. John, held the opinion that it could be done much better in Toronto, where, according to present tenders, the profits of one year on the present circulation would more than wipe out the debt.

Dr. Fotheringham moved, seconded by Rev. Mr. McKay, that the moderator appoint a special committee to confer with the Sunday schools' sub-committee to consider what had best be done, and to report as speedily as possible.

Col. Fraser moved in amendment that not only the financial statement of the publications but the whole educational scheme be investigated. He added that he had read at least one periodical which had characterized the Westminster Help used by the schools as unfit for Presbyterian children to read.

It was argued then that Col. Fraser's motion should be one with Dr. Fotheringham's, as both were practically the same. This was agreed to and the motion carried unanimously.

### Professor Ballantyne.

It was announced that Rev. Mr. Ballantyne had accepted the vacant chair in Knox College that had been offered to him.

### Aged and Infirm Ministers.

#### WESTERN SECTION.

The Committee, per Mr. J. K. Macdonald, reports:—

In regard to the Finances, the Committee, although it resulted in an adverse balance of \$211.40, was greatly pleased that, notwithstanding that both congregational collections and ministers' rates were less than in the previous year, the credit-balance carried forward from last account and an increase of \$374.08 in interest on investments made it possible to pay annuities on the modified basis of 1892-3.

It is only right, however, to call the attention of congregations to the fact, that unless greater liberality is exhibited the payment of even the modified annuities cannot be continued. If any fair measure of justice is to be accorded to ministers, who for the most part have spent their lives in the Master's service, congregations will require to contribute more liberally to the Fund.

The decrease in congregational givings, as compared with the previous year, is \$401.04 and in ministers' rates \$399.14. No increase in rates can be looked for, as for several years past the paying up of arrears by many ministers has largely swelled the sum received from that source. Some increase may reasonably be expected from interest on investments, but it is quite evident that the increased demand from annuitants being placed on the Fund will more than absorb any increase from interest, and hence we can only look to the congregations to meet the increasing demand.

Your Committee feels that congregations are not made to fully realize their responsibility to make provision for the Aged and Infirm Ministers. Ministers on the list do not come from any particular congregation but from the Church as a whole, and the obligation to make suitable provision rests back upon each. Surely it is as much a duty to provide for them a reasonable maintenance, as it is to send the Gospel to the heathen. One of our sister churches makes the fund corresponding to ours a first charge on the revenues, and there is much to commend that course.

The Committee hopes that, the special attention of congregations having been called to the matter, the adverse balance will be removed, and the Committee placed in funds to meet the evidently increased demand by the number of ministers retiring and going on the Fund for benefit.

#### THE ENDOWMENT.

The continued business depression and scarcity of money have rendered it impossible to make the progress the Committee had hoped to be able to report. It should also be stated that much difficulty is experienced in reaching congregations owing to an apparent unwillingness to have a presentation of the claims of the Fund made. This has resulted in much disappointment and considerable loss of time.

The following shows how the new effort for Endowment stood on the 30th April last:—

Total amount subscribed.....	\$135,009.11
"    "    paid in.....	121,597.33
Adding to the above the old Capital of \$15,550, the Fund is:—	
Total subscribed.....	\$150,559.11
"    "    paid up.....	127,147.83

In the last Report reference was made to the David Maurice Wright bequest, which was expected to yield about \$9,000 to the Fund, and the intention expressed to have the estate taken over by the Church and a bond given, as authorized by the last Assembly, for the due payment of the legacies. The illness and subsequent death of Dr. Reid prevented the Committee from carrying this out. Action has since been taken to have the estate handed over to the Church, and the matter has been placed in the hands of Mr. J. A. Paterson that it may be so transferred. In the meantime only the amount actually paid over, viz.: \$3,560, has been entered in the foregoing statement of the Endowment.

It is only fair to state that Ministers in charge could greatly aid your Committee by co operation in presenting the claims of the Fund and arranging for the Agent to address their congregations. It seems to be frequently forgotten that, it is the Assembly that has ordered the work to be prosecuted.

EASTERN SECTION.

Collections were received from one hundred and forty-five congregations. The number of congregations reported in 1895 as contributing was one hundred and thirty-seven; in 1894, one hundred and thirty-two.

One hundred and twenty-four ministers were connected with the Fund as contributors at the close of the ecclesiastical year. Fourteen names were added during the year to the list of members; three names were removed.

The number of annuitants on the Fund at the beginning of the year was twenty-one. Of these two were removed by death, viz., Rev. Wm. McCulloch, D.D., and Rev. J. B. Logan.

The report is in striking contrast with the one presented last year. At that time, in spite of earnest efforts in the interests of the Fund, your Committee had to report an expenditure considerably in excess of revenue, the number of annuitants constantly increasing, and—by far the worst feature—an apparent lack of interest on the part of many ministers. But the year 1894-95 proved to be a season of sowing, and now we are reaping. The collections from congregations during the year just closed were one-half larger than those of the year before. The rates from ministers increased from \$491.17 to \$1,132.06. Thus your Committee was able to pay annuitants the usual amounts, meet general expenses, and reduce the adverse balance with which the year opened.

Encouraging as these facts are, we must not for a moment indulge the thought that the Fund has entered upon such an era of prosperity that we may safely relax our efforts. The financial statement herewith presented, shows in a marked way that the success of the Fund depends entirely upon the general co-operation of ministers, that as they rally to its support all obligations can easily be met, and thus in the day of our brother's adversity, or in the evening of his life, we can stretch out a helping hand and prove our brotherhood in Christ Jesus.

Inasmuch as frequent changes in the regulations awaken mistrust, your Committee would deprecate further alterations. At last until the rules now in force have been sufficiently tested.

In the afternoon of Saturday a large party of the commissioners took a sail around the lake on the steamer A. J. Tyron. Others went across to Niagara and other points.

Assembly Services.

The services yesterday in Central church were attended by enormous crowds. At the morning service Rev. A. Robertson, of New Glasgow, preached. At 2.30 p.m. a united Sunday school service was held, most of the city Sunday schools being largely represented. Rev. E. Scott, of Montreal, and Rev. Dr. Bruce, of St. John, N.B., and several others, delivered short addresses bearing upon Sunday schools and their work. At four o'clock the Assembly Communion service was held. The Moderator presided and was assisted by ex-Moderators Revs. Dr. Robertson and Sedgwick, Rev. Jas. Herdman, of Calgary, conducted the seven o'clock service. A young people's mass meeting was held at 8.30 p.m. Rev. R. D. Fraser, of Bowmanville, presided, and delivered an address.

This Week's Proceedings.

Among the pleasant experiences of Monday morning were the invitation to a reception at Government House, the telegram from Dr. Robinson, accepting the Professorship at Knox College, and the resolution congratulating Rev. Principal Caven on his academic honor of LL.D., from Toronto University. Thereafter the reports of the Ministers' Widows' and Orphans' Fund (eastern and western section, and of the Canada Synod, in connection with the Church of Scotland) were presented and adopted.

Summaries of the reports are as follows:—

Widows' And Orphans' Fund.

MARITIME PROVINCES.

The Committee of the Presbyterian Ministers' Widows' and Orphans' Fund of the Maritime Provinces, reports as follows:

The receipts during the past year have been as follows:

From Ministers' rates.....	\$1,530 61
From fines and interest on arrears.....	65 00
From interest and dividends.....	4,205 68
From collections and donations.....	186 85
	<hr/>
	\$5,988 31

The expenditures have been:

For annuities to Widows and Orphans.....	\$4,014 98
For salaries and expenses.....	471 35
For cost of actuary's examination of scheme..	200 25
	<hr/>
	\$4,686 58

Leaving a balance of..... \$1,301 73 to be added to our capital fund, which now amounts to \$93,921.16.

The increase of capital is not as large as in former years. The causes of this have been that while no legacies have been received, there has been a decrease in the dividends and market value of some of our bank stock, a slight decrease in the amount collections, and an increase in expenditure owing to the investigation of our affairs which the committee thought proper to institute. On the other hand, it is to be noted that the amount from ministers' rates is the largest received in any one year.

WIDOWS' AND ORPHANS'—IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Board reports:—One annuitant died during the year, Mrs. R. G. MacLaren, on July 10th, 1895. Two additions have been made to the list of annuitants, viz.: Mrs. Wm. Canning, of Mountain, and the children of the late Rev. D. J. Macdonnell, of Toronto. The number of annuitants is forty-three. The receipts to May 1st, 1896:

Balance from last year.....	\$4,019 18
Interest from Investments.....	6,149 21
Congregational Collections.....	709 23
Ministers' Contributions.....	1,225 00
Returned Loans.....	7,800 00
Temporary Loan.....	436 00
	<hr/>
	\$20,388 62

Following are the assets:

Mortgages on Real Estate.....	\$101,350 00
Corporation Stock valued at.....	5,460 00
Cash in the Merchants' Bank.....	5,487 35
Interest Receivable to June 1st.....	830 25
Real Estate awaiting sale.....	3,000 00
	<hr/>
	\$116,127 60

Retiring Ministers.

The following ministers were placed on the Aged and Infirm Ministers' Fund:—Revs. Dr. Isaac Murray, H. B. MacKay, Dr. Wishart, William Lochead, Dr. James, W. S. Ball, Dr. Gregg, George Bell, J. S. Burnett, Wm. Forrest, Dr. Sutherland.

A resolution was given notice of by Rev. Principal Caven, D.D., seconded by Rev. Principal King, D.D., on the Manitoba School Question, which will be given in Tuesday's proceedings when the debate will take place.

Overtures regarding the appointment of a general committee to manage the funds of the Church were ordered to be printed and sent down to Presbyteries and Synods for report at next Assembly.

Church and Manse Fund.

Rev. Dr. Robertson presented this report the substance of which appeared in our last issue.

The report was adopted.

## Augmentation Reports.

On Monday evening, the reports on Augmentation were taken up.  
EASTERN SECTION.

The Committee reports that the receipts are fully up to those of preceding years. Five of the Presbyteries made a small advance on the contributions of the preceding year, and the other five fell back a little. The total received from congregations last year was \$8,105.42, an increase of \$22.56 over the preceding year. There were small sums from interest, bequests and donations, amounting to \$165.60, as against \$183.39 the previous year, so that the income from all sources is only the trifle of \$7.67 above that of the preceding year. It is gratifying, however, that there has been no falling off. But while this is the case it is discouraging to find that forty-six congregations that gave something, still failed to come up to the reasonable amount asked from them, and that twenty-nine really made no effort to help this invaluable scheme. Presbyteries must deal very diligently and vigorously with these delinquents, or we fear the fund will fail in one at least of its great purposes, that is, of showing the unity of the Church by the practical sympathy of each part for every other and the whole. Not only must the strong help the weak, but the weak must do what they can to help others that are weak, and so make common cause, as one body, with strong and weak together.

Fifty-eight congregations received aid from the Fund. Had they been paid in full, the amount required to do so would have been nearly \$9,000. But the committee found to their great regret that this amount could not be paid, without reducing the balance to a point considerably below safety. The balance to be reserved as necessary for the semi-annual payments was fixed at \$3,500. When the Fund was started there was given by our people a working balance of \$4,000, and it was felt that so long as the Fund is continued it cannot be safely reduced below the sum now fixed. The balance on hand a year ago was \$463 above this amount. This balance, along with the receipts for the past year, made \$8,734 for distribution, which, after a small deduction for expenses, gave ninety-two per cent. of the full grants promised to our augmented charges. The committee feel keenly the necessity thus laid on them to deprive a large number of their brethren of a portion of their hard-earned salaries. They have brought the matter before the Presbyteries, urging them to take immediate measures to have the brethren reconquered, and to avoid a recurrence of the hardship.

It is, from one point of view, gratifying that the demand on the Fund was larger last year than previously. It arose, not from increased grants to individual congregations, but to a larger number than ever before being settled, and so drawing the grant regularly. Of the fifty-eight congregations that received aid, the most of them had pastors the greater part of the year. It is to be hoped that this state of matters will continue, and that the Fund can be administered so as to secure to each the minimum salary, without disheartening discounts at the end of the year. To this end, self-help must be developed rapidly in the aid-receiving congregations. Many congregations must assume much more of the salary than now, and thus set free a portion of their grants for new places requiring aid. The applications for help during the current year show something of this tendency, there being an increase of \$577 in stipend over the previous year, and five congregations, viz.: St. James, (strengthened by union with neighboring stations), and Chipman, in the Presbytery of St. John, Canard, in the Presbytery of Halifax, Trenton, in the Presbytery of Pictou, and Brookfield (by union with Middle Stowiacke), in the Presbytery of Truro, cease to require aid from the Fund. Thus, the thirteen reported last year as having been nurtured to self-support by the Fund, become now the respectable number of eighteen. The Committee, in concert with the H. M. Committee, recommended to Synod the rearrangement, as far as possible, of all aid-receiving fields with a view to their being better able to support their pastors. The Synod affirmed the desirableness of the proposal, and Presbyteries have been thereby stimulated to strengthen weak charges and develop self-help within them. Further good results in the same direction are confidently looked for. The Committee are persuaded that a vigorous effort, on the part of Presbyteries, to show congregations the absolute necessity of increased self-help, would enable them to reduce the applications at least ten per cent. Were this accomplished, and the full sum of \$9,000 paid into the Fund, there would be no need of a cutting down of the grant at the close of the year.

## WESTERN SECTION.

After referring to the lamented death of Rev. D. J. Macdonnell, the late convener, the committee says: It seems peculiarly appropriate that at this juncture we should recall and emphasize the work accomplished from the inception of the Scheme in October,

1883, to the present time. In May, 1883, there were on the list of the Home Mission Fund 108 congregations supplemented up to \$600. Most of these were transferred to the Augmentation Fund, giving immediately immense relief and impetus to the purely Home Mission work. Besides these, about 160 congregations, where stipends were less than \$750, were placed on the list, making in all 256. Within the year eighty-seven congregations became self-sustaining, and almost all the others made decided advance in contributions. Since then 194 congregations, principally Home Mission Fields, have been placed on the list, whilst 174 congregations have become self-sustaining, and fifty-four have either been returned to the Home Mission list or removed from other causes. Probably no movement to which our Church has set its hand has equalled this, in stimulating and fostering its weaker fields, and in giving heart to the workers in them. Certainly, it is not too much to say that the present position of our Church and her prospects for the future had been altogether less satisfactory had it not been for the movement so ably guided by our late Convener.

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

It is pleasant, in view of all the circumstances, to be able to report that after paying grants in full there remains a small balance, \$1,090, at credit. The receipts total \$24,333.61; but as there was a refund of \$440.91, the contributions from all sources should be set at \$23,892.70, as compared with \$25,436.05 last year, a decrease of \$1,543.35. It is so far satisfactory, however, that in a year of great depression and without special appeals, such as were made in the previous year, this result has been reached. The Committee recognize also the warning given them, that they must continue to exercise that strict and cautious policy which has been slowly, yet, we believe, surely gaining the confidence of the Church. That there is a balance at credit is due to the careful and thorough revision of grants made during the last two years, the earnest desire of the Committee being to effect such judicious reductions as should prevent the recurrence of the deficits which had from time to time hampered the work. The Committee thankfully acknowledge that their task has been made easier through the increased interest and carefulness of Presbyteries.

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

This year we again ask that \$28,000 be placed at our disposal, but we are convinced that if it could be made \$30,000, or \$32,000, there could be no better investment made in the interests of the Church. For then we could at once relieve the Home Mission Fund of some forty or more congregations, whose interests would be best promoted through a settled pastorate. We invite such sympathetic consideration and action on the part of Presbyteries, Ministers and Sessions throughout the coming year as may place us at its end in so favorable a financial position that we shall be able to report that such a helpful forward movement has been well begun and is likely to be carried on to a successful issue.

The report was presented by Rev. Dr. R. Campbell, Renfrew, acting Convener.

## The Young People.

Rev. R. D. Fraser presented the report of the Committee on Young People's Societies. He was supported by Revs. Wm. Patterson, and Messrs. Macbeth and McMillan. Each of the gentlemen delivered strong addresses relative to the work. Following are the figures relative to membership: The total number of societies reporting is 796. Of these 629 are Y. P. S. O. E.'s, and fifty-six Junior O. E.'s. The remaining seventy-seven are of various sorts:—Y. P. Home Missionary Society, twelve; Children's Auxiliary to H. M. S., three; Boys' Brigade, ten; Boys' Mission Band, Young Ladies' Association, King's Daughters, and some thirty other societies of various names, but with the common object of developing the religious, intellectual, and social activities of their members. It will be noticed that the C. E. societies far outnumber those of other kinds. In seven out of ten Presbyteries of the Maritime Provinces Christian Endeavor possesses the whole field, and in eleven of the Presbyteries further west. A total of 377 separate congregations and 219 mission stations have not reported any society. In many of these such organizations exist, and the likelihood is that the whole number of Young People's Societies throughout the Church is upwards of 1,000. The membership is reported as 31,615, or an average of close upon forty for each society. There are 9,333 young men, and 16,612 young women. "There seems to be a general impression abroad," says the Convener of the Guelph Presbytery's Committee, "that the men are dropping out of Church work, and out of all connection with Christian activity. I believe there are more men in Church work to-day than ever there were." In the junior societies the proportion of the sexes is more equal, namely, 1,405 boys and 1,623 girls. Few details are given as to the junior methods, although the proper conducting of this department is vital. Of the total membership of the societies 16,507, or only a little more than one-half, are in full communion with the Church. This affords ground for concern on the part of pastors and session. Adopted.

**CHRISTIAN ENDEAVOR.**

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR JUNE:—For all teachers of the young in Sunday schools, day schools, and colleges, that they may see their opportunity and responsibility, and that they may help their pupils to a higher plane of Christian living. That the Spirit of God may abide wherever youth are taught.

**True Men and Women.**

DAILY READINGS.

First Day—A true man is brave—Neh. iv. 13-18.

Second Day—Sincere—Zech. viii. 16-23.

Third Day—Upright—Ps. cxix. 9-16.

Fourth Day—A true woman is loving—Exod. ii. 1-10.

Fifth Day—Helpful—2 Kings v. 1-14.

Sixth Day—Faithful—Luke xxiv. 1-10.

PRAYER MEETING TOPIC, JUNE 25th—TRUE MANLINESS AND WOMANLINESS.—Ps. xxxvii. 1-11.

We clip the following clearly and beautifully expressed thought on our topic from the "Open Meeting," in the *Golden Rule*:

Christ had the manliness to face the fiercest battle ever fought, but he had also the sweetness, gentleness, and tenderness of a woman. He was none the less manly for His womanliness. He was none the less womanly for his manliness. We may, by a close communion with Christ, attain true manliness and womanliness of character. G. L. O. Gilead, Conn. This idea is in direct harmony with what Paul says in Ephes. iv. 13.—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" and in 1 Peter iii. 3, 4, "Whose adorning let it not be that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

DOCTRINAL TEACHING.—The purpose of true manhood, *Shorter Catechism* Q. 1. How accomplished, *Shorter Catechism*, Q. 2, 35.

**FOR THE SABBATH SCHOOL**

CONDUCTED BY S. JOHN DUNCAN-CLARK.

**International S. S. Lesson.****LESSON XIII.—REVIEW.—JUNE 28.**

GOLDEN TEXT.—"Repentance and remission of sins should be preached on His name among all nations."—*Luke xxiv. 47.*

CENTRAL TRUTH.—CHRIST'S WORDS.

ANALYSIS.—

A Risen Christ.—*Luke xxiv. 1-12.*Great Invitation.—*Luke xiv. 15-24.*Repentance, Return, Reception.—*Luke xv. 11-24.*Earth gained, Heaven lost.—*Luke xvi. 19-31.*Asking for Faith.—*Luke xvii. 5-19.*True Prayer.—*Luke xviii. 9-17.*Tested in Little.—*Luke xix. 11-27.*Excellency of His Love.—*Luke xx. 9-19.*Are you Ready for His Coming.—*Luke xxi. 20-36.*Christ Minded.—*Luke xxii. 24-37.*How we are Redeemed.—*Luke xxiii. 33-46.*Empty Tomb.—*Luke xxiv.*

Review.

**Help Along With Kind Words.**

Cheery words cost little, but how much good they do; how they drive away melancholy, banish gloom and alleviate pain. The man who goes about saying them is the world's benefactor. Society is the better for his living. He does more for his generation by the simple fact of his cheery disposition, and his habit of stirring up the moody and imparting courage to the forlorn, than can be done by a hundred liberal men who have not a genial way of dispensing their liberality.

Many a time life seems hardly worth living to the hard beset, who have found trouble and sorrow, to whom the winds of fate have brought loss and wreck, or who have parted with their faith in humanity. At the period when they can scarcely lift their eyes from the ground, along comes, with his smile, and his cordial hand, and his look of genuine interest, one of the blessed souls whose errand seems to be to uplift his fellows. He does not say very much, nothing perhaps which can be remembered or recorded, but he leaves an impression of good comradeship, of sympathy. The man he meets is encouraged, and passes on with renewed strength to meet whatever there may be to encounter, says a writer in *Harper's Bazar*.

**OUR YOUNG PEOPLE.**

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

**HOME MISSION WORK.**

Deep down in Lillian Fargo's heart there was a longing to do something to make some one happy.

"If I only knew what I could do," she said softly to herself, one early spring morning, as she stood before a little bed of wild woodland violets, which occupied a sheltered corner of the flower-garden.

A little old woman came down the quiet village street and paused at the gate for a little chat with Miss Fargo.

"It's too bad about Dick Willard," she remarked, "You know he's been sick so long, an' he was tuk worse last night, an' the doctor says he can't last much longer. I'm jist goin' down to see if I can do anything."

"Wait just one minute, please," said Lillian, as she plucked a little bunch of the blue violets, the dew still sparkling on their petals and their fresh, sweet odor breathing of mossy dells and purling brooks.

"Would he care for these, do you think, Mrs. Jones?"

"Why, of course, Miss Fargo. I bet he would! Yes, I'll take 'em to him."

Dick Willard's sad, wan face brightened with a smile, such as it had not worn for days, as his slender fingers clasped the lovely flowers. And when, a few hours later, the "angel of Death" came to him, he still held the tender blossoms.

It was only a little deed—a little act such as you and I might do any day; but don't you think those blossoms carried a message of love to that dying boy?

Everything in the world has a mission to fulfil, and the mission of flowers should be to bring sunshine into the shadowed world of care, sorrow, and sickness, to lighten the heavily burdened hearts of weary and discouraged humanity, and, by their purity and beauty influence for good some life, which, it may be, could be reached in no other way.

All around us, whether in noisy, bustling city or quiet country village, lie golden opportunities for doing good. There is always some one in need of help, and there are always so many little ways in which you can supply that help—a cheerful word, a simple little song for those of you who can sing, and for the sisters who have "flower-gardens" a few sweet blossoms.

The little deeds of kindness in our everyday life are Home Mission work by which we can help in winning the "world for Christ."—*Presbyterian Banner*.

We must make time to be alone with God. The closet and the shut door are indispensable. We must escape the din of the world to become accustomed to the accents of the still, small voice. Like David we must sit before the Lord. Happy are they who have an observatory in their heart-house to which they can often retire beneath the great heart of eternity, turning their telescopes to the mighty constellations that burn beyond life's fever, and reaching regions where the breath of human applause or censure cannot follow.

**HOW READEST THOU?**

In the meetings of our Young People the Bible holds an important place, and in the private devotions of a large number the Bible is daily read. Yet it is generally conceded that the general knowledge of the Word of God thus gained is in the case of a large majority far from satisfactory. Even the international system of Sunday-school lessons, which has done much to secure a more or less thorough knowledge of separate passages, has failed to promote the study of entire books, and of the divine revelation as a whole. There is a feeling abroad, and quite generally expressed, that a more systematic and thorough study of the Bible is

possible in our Young People's Societies. Certainly anything that will aid in securing this very desirable end should be warmly welcomed. Speaking in Pittsburg recently, on the subject of Bible reading, David R. Breed, D. D., said a number of very suggestive things which we commend to our young people generally.

#### IGNORANCE OF THE BIBLE.

The Bible is read by the majority even of those who read it regularly, disjointedly, hurriedly and without reflection. The result is that while very many people are familiar with certain Biblical expressions, know the names of many Biblical characters and can even quote some Scripture passages, they are pitifully ignorant of the Bible as a complete and connected system. They do not know the sequence of characters and events; they do not know the progress of thought, the succession of type and antetype, of prophecy and fulfilment. They do not know the scope of the various parts, their relation to each other and the method of constructing them into a harmonious unity. They know the Bible only as you know that beautiful residence in the East End; whereas you saw it only in its separate portions, when the stones were uncut, the sand and lime un-mixed, and the boards were neither smoothed nor joined. They know the Bible in piecemeal.

#### A FEW TESTS.

I have before me an unusually intelligent company of Christian people; lovers of the Word of God. To this intelligent company I propose to submit a number of startling declarations and each one may judge of their faith by applying them to himself. From my careful observation of the Scriptural knowledge of many Christians I dare affirm some things like the following: In order to an intelligent knowledge of the comprehensive character and majestic movement of the Bible we ought to be fairly familiar with the order of its books and this is certainly essential to facility in using or reading the Word of God. But I dare affirm that there are not five persons in this intelligent company who can name the books of the Bible in order. Most of you, I judge, would be obliged to take refuge with the young urchin who, when he was asked to give the list, archly replied, "I do not think that I could give their names; but I think I should know them were I to see them."

Suffer me to suggest some easier and simpler tests. There are not ten persons here that know to what tribe of Israel Moses belonged. There are not fifteen that can tell how many dynasties are represented in the Kings of Judah. There are not twenty that know when and by whom the subjects of the kingdoms of Israel and Judah were carried into captivity. There are not twenty-five that can name the book containing the history of Saul, king of Israel. There are not thirty that know when Isaiah prophesied. There are not thirty-five that know how the ministry of Jesus is divided between Judea and Galilee.

These propositions are in no sense unfair. It certainly would not be unfair to ask an equal number of readers of French history from what province Napoleon was derived, and Moses was more to Israel than Napoleon to France. It is not unfair to ask an Englishman by whom the Anglo-Saxons were subjugated, or in what countries the Duke of Wellington campaigned. You know that George Washington came from Virginia; do you know from what tribe Joshua came? You know the decisive battle in the late civil war; do you know the decisive battle in the conquests of Canaan?

#### American General Assembly

(Continued from last week.)

#### MONDAY MORNING.

The proceedings of the day opened at 9 o'clock precisely with the half hour devotional exercises led by Rev. Dr. W. W. Knox, of New Brunswick, N. J.

On the resumption of business the Moderator took the chair, and Rev. Dr. Booth moved that a request of the Woman's Mission Boards for copies of the minutes of Assembly and reports be granted.

The Committee on the Board of Missions for Freedmen reported through its chairman, Rev. Dr. V. D. Beal, of Philadelphia,

Pa. The Board during the past year has reduced teachers' salaries and otherwise decreased expenditures, even reducing the number of teachers by twenty-seven. There are fewer scholars by over one thousand as only scholars provided with scholarships or able to pay their way are received; eleven more churches and missions have been in part aided, acquiring six additional pastors; twenty men are ready to enter the ministry; 2,083 new members added to the church, this being 600 more than last year. The Freedmen have given \$35,577.34 for support of ministers and churches, and for support of schools \$32,521.94, a total of \$68,099.28, an excess of \$4,713.99 over the previous year. They also sent to the Board \$644.37, besides gifts to other Boards of the church, \$1,656.20. The extent of the Board's work for last year is seen from these figures: Ministers, 181 (8 white, 173 colored); number of churches and missions, 814; whole number added, 18,761; Sunday-schools, 314; scholars, 19,624; whole number of schools, seventy-five; teachers, 230; pupils, 9,511. The total receipts, with balance of \$2,807.31, \$177,214.46; expenditures, except balance, \$1,292.37, being the same sum; 3,311 churches raised last year \$53,834.70; 1,618 woman's societies, \$43,314.87; 442 Sabbath-schools, \$3,178.33; and 269 young people's societies also raised substantial help. The members of the Board whose term of office expired were re-elected, the work was commended to the Presbyteries, pastors and to individuals for support, and a special recommendation was made that Middle University, with the other Freedmen schools, should be by the wealthy liberally endowed.

As unfinished business the discussion of the special report on Young People's Societies was resumed by Rev. Charles S. Lane, of Mt. Vernon, N. Y., and others. The subject was then laid over till Tuesday afternoon, as the time of adjournment had arrived.

#### TUESDAY.

The Judicial Committee, Rev. F. O. Monford, D. D., chairman, presented a partial report which was adopted.

A resolution was submitted by Dr. J. Clement French, of Newark, re-affirming the deliverances of former Assemblies wherein confidence has been expressed in the Young People's Societies and encouragement given to their work.

The resolutions were adopted and the committee was discharged.

The report of the Committee on Home Missions was presented by the chairman, Rev. W. P. Kane, D. D.

The Board entered upon the year under depressing circumstances. A debt which had been growing five years had reached the limits of the Board's credit.

Notwithstanding the unfavorable conditions under which the work of the year has been conducted, and the consequent evils of retrenchment, there are gratifying evidences of progress.

The seven largest and strongest synods of our Church have made provision for the support of their own missions and dependent churches.

#### AFTERNOON.

The report of the Committee on the Board of Aid for colleges and academies was presented by the chairman, Rev. T. H. Cleland, D. D.

This board has been in existence for thirteen years. This year has been an exceedingly trying one to most institutions and to this Board. There has been a great decrease in the receipts. Last year, from all sources the Board received \$119,627.34. This year it has received only \$89,138.37. Still there has been much to be thankful for.

A popular meeting in the interest of Home Missions was held in the evening, with addresses by Dr. John Hall, Dr. McMillan, Dr. Roberts and others.

#### WEDNESDAY.

The report of the Standing Committee on Foreign Missions was presented by Rev. Dr. B. C. Henry, Chairman.

During the past year this Board has received from all sources the amount of \$835,391.78, or a gain of \$19,652.41 over last year. The amount of debt one year ago was \$174,770.54. This has been reduced to \$76,770.46, and there is a surplus in the treasury of \$30,535.32, so that the debt is, practically, almost wiped out.

The attention of the Assembly is respectfully called to the very small amount given by the Sabbath-schools of the Church, \$30,232.12, being a decrease from last year of \$7,741.88. Taking the total membership of the Sabbath-schools reported last year—1,057,043—this shows an average of less than three cents for each member, while, divided by the number of schools reported, it gives but an average of about \$3.85 each. A strong resolution calling on the National administration to examine into affairs in Turkey was passed.

The report on Publication and Sabbath-school work was presented by the chairman, Rev. Dr. Thomas Verner Moore.

The work of this Board has two distinct departments—business on the one hand, and missionary work on the other.

The Business Department closed the year with net profits amounting to \$31,140.83, of which two-thirds, or \$20,764.22, were passed over to the Sabbath-school and Missionary Department, in accordance with the order of the General Assembly. There has been a decrease in net profits from those of last year of \$5,653.51. This has been largely, if not altogether, due to the great expense involved in the publication of the three editions of the Hymnal, etc.

In the Missionary Department our missionaries organized during the past year 1,030 new Sabbath-schools. The number of re-organizations reported was 363.

## AFTERNOON.

Rev. Dr. Matchmore presented the report of the Committee of Conference with the Theological Seminaries, appointed by the General Assembly of 1895.

The result of the various conferences with, and an examination of the official replies of the seminaries, and especially in view of the reasons set forth in the replies of Auburn and San Francisco, compel the committee to again call the attention of these seminaries and the Church to the explanation and interpretation of the recommendations of 1894, made by the Assembly in 1895, and especially to the first resolution of the report of 1895, adopted by the General Assembly.

This report was signed by Dr. Matchmore as chairman, in behalf of the entire committee. It was a unanimous report. He also presented a "supplementary report of Rev. Geo. D. Baker, D.D., not adopted by the committee."

Special reports were also presented on special subjects referred by the Assembly.

## THURSDAY.

The report of the Standing Committee on Systematic Beneficence was presented by Rev. Henry G. Smith, chairman.

The Special Committee's report has been prepared and presented by Rev. W. H. Hubbard, acting in the place of Rev. R. S. Green, D. D.

The definite line of work of this committee, as outlined by previous General Assemblies, is:

1. To secure a contribution from every church for every Board.
2. To influence every member of every church to contribute to every Board.
3. To lead God's people worshipfully to give Him a generous percentage of their income in recognition of His just claim upon their all.

This movement throughout the Church is well organized, their being a special committee in every synod and in every presbytery.

Rev. Henry G. Smith then emphasized in an admirable speech that the responsibility for the development and success of the proposed plan, rests mainly with the presbyterial committees which are organized already in every presbytery in the Church.

Dr. Moore, of Montana, said this is the committee whose work lies nearest the foundations of the work of the Church. One great cause of embarrassment is the fact that small churches do not feel their responsibility to all the Boards of the Church.

The report and resolutions were adopted.

## CHURCH ERECTION.

The report on Church Erection was made by the chairman, Rev. W. F. Junkin, D. D.

The Board has received during the year 223 applications, of which 181 have been for grants or loans for church buildings and forty-seven for aid in the erection of manse.

The number of churches aided in one way or another reaches 224, and the aggregate amount appropriated, \$135,312.63.

The aggregate of receipts in all departments was \$118,092.77, and the disbursements, including loans and expenses of administration, were \$165,582.44.

During the year there have been reported to the Board as completed through its aid, without debt, 193 churches and manse, the aggregate value of which is estimated at \$573,280.

The resolutions presented by the committee were adopted.

## AFTERNOON.

The report of the Executive Commission of the Alliance of the Reformed Churches, throughout the World was presented by Rev. W. H. Roberts, D.D., L.L.D., Chairman of the Western Section and President of the Alliance. The report contained the record of the movement conducted by the Alliance in the interests of co-operation in Home Mission work on the part of the Presbyterian and Reformed Churches on the North American Continent. Among other things, the report pointed out that the work actually accomplished within little more than a century, through Home Mission effort in this new world, was quite as wonderful as the triumphs of the Gospel in heathen lands, and more complete from

the very fact that so many denominations have been employed therein. The plan of co-operation is as follows:

"The Boards and Committees of Home Missions, Church Erection, Freedmen's Missions and Sabbath school work of the American Churches in 'The Alliance of the Reformed Churches holding the Presbyterian System,' both in the United States and Canada, recognizing with gratitude to God their substantial unity both in faith and polity, do agree upon the following principles of action for their guidance in their work, viz.:

1. That in the work of all these Boards as related to each other the authority of the church courts is to be recognized as final.
2. That there shall be no interference with churches, mission or Sabbath schools at present existing, unless by voluntary agreement between the denominations directly concerned.
3. That, ordinarily, no churches, missions or Sabbath-schools shall be established in small communities where the field is fully occupied by other Presbyterian or Reformed churches.
4. That the supreme judicatories of the several churches recommend their church-members, when moving into new communities, in which there is no congregation of their own Church, to unite, for the time being, with some other Presbyterian or Reformed Church, if such there be.
5. That if cases of difference of opinion arise in connection with the work, they shall be referred for consideration and amicable adjustment to the missionary authorities of the denominations directly concerned."

The plan adopted by the Alliance was adopted by a conference meeting of secretaries of several Home Mission and other Boards held in New York City in January, 1896, and presided over by Dr. W. H. Roberts.

## EVENING.

Vice-Moderator Agnew presided at the night session, and Rev. Dr. Wm. L. McEwan, of Pittsburg, read the report on the Million-dollar Memorial Fund; \$352,854.36 had been raised. The rural regions, villages and smaller towns had done their part. But the great cities had done comparatively little, "with the one honorable exception of Pittsburg, which had raised more than one-seventh of the whole amount." He thought it was a time for humiliation in view of the fact that the Church had failed to raise a little more than one-half needed to pay the debts of the Board.

Rev. William H. Hubbard spoke in the same strain, and held that only a part of the Church did its duty.

## FRIDAY.

Rev. Frederick Campbell, of Chicago, led the devotional services.

Dr. Steele reported approving the Boys' Brigades and St. Andrew and Philip Societies as doing much good.

Rev. Dr. Henderson reported on church polity. Unordained men may not be appointed on standing committees.

Rev. Dr. W. H. Roberts said that the statistics of the church show that 65,000 members have been received during the last year, and that the total membership is now 940,000.

The question of the next place of meeting was taken up. The Assembly, by an overwhelming vote, decided to go to Winona, in Indiana.

The Committee on bills and Overtures, to which was referred the memorial in the matter of the protection of our missionaries in the Turkish Empire, submitted through Col. D. W. McClung a strong resolution.

## AFTERNOON.

The report of the Committee on the Theological Seminaries came up for discussion.

Rev. W. H. Hubbard, chairman of the Committee on Temperance, read the report and then made a strong appeal.

Rev. Dr. W. H. Roberts, representing the Alliance of the Reformed Churches holding the Presbyterian faith and order, said that said Alliance now includes ninety-five different organizations with a membership of twenty-five millions of adherents.

## HOME MISSIONS.

The Assembly was addressed by Dr. Kane, Secretary McMillan and Dr. John Hall.

## SATURDAY.

The Assembly received a supplemental report from its Committee on Foreign Missions recommending certain re-election.

Dr. McLeod, of Scranton, proposed an overture to the Presbyteries for a triennial meeting of the General Assembly, and after debate the resolution was defeated.

The Judicial Committee reported as to the matter of students pursuing their studies under disapproved instructors. Last year the New York Presbytery asked for instructions, and these were given by the Assembly.

## THE LITTLE FOLK.

## "General, Didn't I Lead Them Straight?"

During the Egyptian War Lord Wolseley found the foe strongly encamped at Tel-el-Kebir. After a careful examination of their position he determined on a midnight assault. To insure the success of the scheme it was necessary that the enemy should be attacked in the rear as well as in the front, and the Highland Brigade was selected for this important and perilous work. In order to reach the rear, it was essential that they should describe a semi-circle, and that it should be done without the knowledge of the enemy. The great difficulty arose from their ignorance of the ground through which it was necessary for them to go. A young naval officer, named Rawson, a skilful engineer, took the bearings as well as he was able, and Lord Wolseley committed the detachment to his guidance. It was a position of great responsibility, for not only the lives of the men he was leading, but the honour and safety of the entire army, depended upon the wisdom of his piloting. As soon as the shades of night had fully concealed their movements from the enemy, the brave young fellow put himself at the head of his noble band, and, with only the stars for his guide, he led the men to the position Lord Wolseley had directed him to take. So correct had he been in his calculations that he brought his men into position at the exact time the commander wished. At a preconcerted signal our men charged on all sides, and the enemy were scattered.

They did not, however, retreat without a determined struggle. They received the charge with a deadly fire, and one of the first to fall was Lieutenant Rawson. As soon as possible the information that the brave young sailor had received a mortal wound was communicated to Lord Wolseley, and though surrounded with the excitement and responsibilities of a great victory, he left his staff and galloped to the spot where the young man was dying. The morning had broken, and the dying youth at once recognized his commander. A gleam of satisfaction and pride stole over his face as the general took his hand. Looking at him with eyes beaming with excitement, he said,—

"General, didn't I lead them straight?"

With a quivering lip Lord Wolseley replied—  
"Nothing could have been done better."

A grateful look was his only acknowledgment of the praise, and then, with a gentle sigh, he passed to a higher reward beyond.

He, however, though dead, yet speaketh, and his dying question ought to appeal in trumpet tones to every one.

Each of us is a leader, whether he will or no. "No man liveth to himself." The detachments committed to our guidance vary in number, but the Captain of our salvation has given us our position, and will hold us responsible for the right discharge of our duties. It will involve intelligence, forethought, self-denial and patient energy, but we shall have abundant reward, if, when we reach the end of our journey, we shall say of those entrusted to our care, as young Rawson did, "General, didn't I lead them straight?" Some of us are parents. God has given to our charge His most precious treasure, and their safety, for time and eternity, is mainly depending upon the guidance we give them. We may evade the duty, but we cannot escape the responsibility. We are their God-appointed guides; they are weak and ignorant, surrounded with enemies and dangers. One false step may involve eternal loss. They are like travellers landed on a hostile shore, and they will soon find that

"The world is but a wildering maze,  
Where sin has tracked ten thousand ways,  
Its victims to ensnare—  
All broad, and winding, and aslope,  
All tempting with perfidious hope,  
All ending in despair."

It will depend mainly upon us whether they

wander into these ways and so fall into the hands of the enemy, and perish, or whether they shall tread "the narrow path, which leadeth unto life."

The result will be decided not by our words, but by our actions. Their character will be formed, not by the books we give them, or the schools to which we send them, but by our lives.

What is said to them they soon forget; which is done before them becomes imperishable. Their hearts are soft as wax to receive an impression, and rigid as marble to retain it. They are born imitators, and our conduct will, to a large extent, decide their destiny. If we avoid them, they may perish from neglect; if we remain with them, not only will our tones and gestures be reproduced, but our moral characters and modes of life. Often the parent starts his children in a path which is safe at the outset, but which is full of peril farther on. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." And so it is in the guidance of our children.

Look, for example, at the use of strong drink. The father takes his single glass at night. He has done this for years. It is like a path near his own home. He imagines that "no lion shall be there, nor any venomous beast shall go up thereon." His boy treads the same path. He drinks the little that his father has left at the bottom of the glass, or a little is given him on his birthday or at Christmas. The father has led him into the path. Is it safe? Ay, safe if he stops where his father stopped; but children too often begin where their fathers ended. He thinks it is a pleasant land that opens before him that his father was over-cautions, and too particular. What is there to fear? Enemies are ever ready to cheer him on in the wrong road, and though starting in a path where there seemed no danger, he finds, when too late, that it has led into the broad road that leadeth to destruction. When the General comes, will that father be able with confident joy to ask, "Didn't I lead them straight?" Will he not rather have with sorrow and shame to say, *I meant right*. I thought it was a safe path. I did not see where it led. I have escaped, but *my charge* has perished?"

Take also gambling. The father indulges in a friendly game of cards at night, does it often, does it with his boy. He becomes a skilful player; by-and-by he goes to school by train with others of his age, and cards are introduced, at first for friendship, at last for half-pence. He then goes to business, and as his mother wishes him to have the comforts of home, every night he still uses the train, and may be found each day entering a carriage labelled "*engaged*," which means that *your* son, and other people's sons, are playing all the way to town, and all the way back again. Has he won? he is full of life and animation; has he lost? he is morose and irritable. By-and-by you will find a sporting paper in his pocket. His desire to get money without working for it has led him into the hands of sharpers. His purse is empty, and his employer's money is taken, and at last he stands in the dock, charged with embezzlement, and is sentenced to the felon's doom.

Who started him on that path? I know you did not mean him to go so far, that you would have died to save him from disgrace and ruin; but when the end comes, can you with cheerful confidence ask, "Didn't I lead him straight?"

There are others leaders beside parents. There are elder brothers and sisters. There are the foremen of shops. There are employers of labour. There are landowners, legislators. All are leaders. All are responsible for the guidance they give. All must meet their followers again in the presence of the King. Each of us will then see the full results of our life. Happy, thrice happy will that man be, who, with the light of eternity resting on the influence he has exerted, will be able to say, with humble confidence, "General, didn't I lead them straight?"

REV. CHAS. GARRETT.

## Church News.

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

### General.

The foundation of the new Presbyterian church at Harvey, N. B., will be completed this week.

The Rev. D. MacKenzie, Orangeville, has just returned from his extended tour in Palestine, and the east, looking all the better for his trip.

Rev. L. G. Macneill, pastor of St. Andrews church, St. John, N. B., has been invited to open the new St. Andrews church in St. John's, Nfld., and will leave for that place about the last week in July. St. Andrews, Newfoundland, is a former charge of Mr. Macneill's.

On Tuesday at 3 p. m., the Presbytery of Orangeville, met in the Presbyterian church at Ballinafad, June 11, and inducted Rev. D. C. Campbell, B. A., a graduate of Knox College, to the pastoral charge of Ballinafad and Millville church as ordained missionary for two years. Rev. R. Fowle, of Erin presided and delivered the charge to the missionary-elect. Rev. J. J. Elliot, B. A., of Hillsburg, preached, and Rev. W. Farquharson, B. A., of Claude, delivered the charge to the people. A successful garden party was held in the evening.

The ladies of Cheltenham entertained the delegates of the semi-annual meeting of the Orangeville Presbyterial W. F. M. S., on Wednesday, June 8th. The church was beautifully decorated. At the devotional meeting in the morning, Mrs. Campbell's (Cheltenham), Bible reading and Mrs. McCrae's (Guelph), short address on "Spirituality," received earnest attention. In the afternoon, Mrs. Marshall, (Shelburne), delegate to the meeting of the General Society at Peterborough, gave a very full report of the meeting. Mrs. McCrae addressed the ladies on "Our own Furnishings" followed by Mrs. Farquharson, in prayer. Mrs. Cation's solo and the singing of the Cheltenham M. B., were much appreciated. At the evening meeting the church was crowded. Short addresses were given by Rev. J. L. Campbell and Mr. O'Neill, Baptist minister, Cheltenham; Rev. Mr. Farquharson, Claude; and Rev. J. McP. Scott, Toronto. The singing was well rendered by the united choirs of Cheltenham and Mt. Pleasant.

South Side Presbyterian Church held an excellent audience on June 11th, on the occasion of the lecture on "Protestantism and Education" by Rev. Dr. Scrimger of the Presbyterian College, Montreal. Rev. J. G. Potter occupied the chair and excellent assistance was rendered by the choir of the church. The lecture was an exceedingly able and instructive exposition. After noting how the early Protestants had perfected a system of education for the masses, how the practical education of Protestant countries had caused them to make greater progress than Roman Catholic countries, Prof. Scrimger treated of the educational condition of Quebec. In Ontario 90-10 per cent. of the population can read and write; in Quebec, less than 64 per cent. He outlined the system of Separate Schools for Protestants and Roman Catholics which prevailed in Quebec, and told his audience how there are 800 teachers without diplomas, paid an average salary of \$77 per year, while the average salary for all teachers is but \$100 per year. Of the teachers 43 per cent. are members of religious orders and require no diplomas. The weakness of the Quebec schools is found in the primary schools, he said.

The mission feast of Westminster is something unique in Canada. Once a year over a thousand people gather at the North Westminster Church, Wilton Grove, and are warmly welcomed by the pastor, Rev. E. H. Sawers, and his congregation. The object is the dissemination of information regarding Christian missions and the quickening of missionary zeal. The ninth feast was probably the largest in attendance, as well as one of the most

successful ever held. Rev. William Cavan, D.D., was the first speaker. He sketched the need heathen people have for the Gospel. To Mohammedanism, likewise the message must be of salvation through Christ. During the past twenty-three years the Presbyterian church of Canada has more than doubled in numbers, and the givings for missionary purposes has more than trebled. Not a little of the success of our work depends on the labor of the W. F. M. S. Let us not congratulate ourselves too heartily, for of none of us can it be said as of a woman of old, "She hath done what she could." Discouragements there are, but these may be overcome, and the encouragements were never more inspiring than at this present day. Rev. M. P. Talling, of London, followed, in a fervid address on "Missionary Life." Rev. Adolphus Hardtman, missionary among the Moravians of Bothwell West, who labored among the black men of Australia, told the graphic story of his labors.

Dr. Nichol, of Brantford, gave a fervent address upon the "Crisis of Missions." Rev. W. Quance, of Lambeth, delivered the closing speech of the occasion. A very interesting letter from Rev. Dr. Menzies, of Honan, China, was read, and the assemblage broke up. There were about 25 ministers at the mission feast. London sent a large contingent of delegates. St. Thomas, Dutton, Aylmer, Port Stanley, Hyde Park and Appin were represented.

### Presbytery of Sydney.

The Presbytery of Sydney met in St. Andrew's Church, Sydney, May 26, Rev. Mr. McCulloch Thompson being present, was asked to correspond. The Rev. J. F. Forbes read the following as Convener of the committee appointed to prepare a suitable minute, in view of Dr. Murray's retirement: On the retirement of the Rev. I. Murray, D. D., from the active duties of the ministry, on account of age and infirmity, and in the prospect of his removal from amongst us. This Presbytery desires to express its appreciation of his services performed as a member of this court. For nearly twelve years, Dr. Murray gave his congregation and the Presbytery the benefit of his long experience as pastor in other fields of labor, and the knowledge obtained through services rendered in other Presbyteries. Coming to us with a well stored mind, and scholarly attainment, coupled with his zeal and faithfulness, he assisted greatly in the improvement of congregational work and enterprise. Outspoken and fearless in the expression of his views, he uniformly carried weight, and led to the proper guidance and finding of the Court, in perplexed and vexed questions coming before it. He was always cheerfully ready, to do the share of work intrusted to him by the Presbytery. From his knowledge of Church government, and the rules and forms of procedure, he efficiently, for a number of years, discharged the duties of the Clerkship. Gentle and cautious in his intercourse with the brethren, he carries with him their respect and affection. The Presbytery, while grateful to God, for the services His servant was enabled to perform, would follow him with the prayer, that he may long be spared to wield a happy influence with tongue and pen during his remaining years; and the sunset of his life may be cheerful and bright, and that when his work here is ended he may receive the reward of faithful service from the King and Head of the Church. Presbytery recorded its regret that in consequence of the lack of active business habits on the part of some sessions the Financial report was not as complete as it ought to be. Mr. Grant was appointed to dispense the Lord's Supper at Pleasant Bay, and Mr. Fraser at Cape North, in both cases, time left to

the ministers officiating. Mr. Mal. McLeod, South Gut, was appointed, interim Moderator for Cape North Session. Presbytery were glad to find by Mr. McMillan's report of Louisburg's finances that that Mission Station had implemented its promises and were in a condition to call upon Sir Donald Smith to fulfill his promise of a gift of \$100 to it. Mr. J. K. MacDonald being transferred from Kingston Presbytery, to Sydney Presbytery, with a view of being licensed to preach the Everlasting Gospel subjects for trial were prescribed him. Presbytery agreed to visit Framboise, Lock Lomond and Grand River in August. Mr. McGlashen read a petition from the congregation of St. Matthew's, North Sydney, to Presbytery to take steps to moderate in a call from that congregation, with relative papers, and stated that Messrs. E. R. Moffat and D. D. MacKenzie were present as commissioners from the congregation, who on their behalf, promised a stipend of \$1,000. Presbytery granted the prayer of the petition and appointed Mr. McGlashen to moderate whenever the people were prepared to call Mr. McGlashen resigned his appointment as commissioner to General Assembly and Mr. McMillan; Sydney Mines, was appointed in his stead. Next meeting of Presbytery was appointed to be held in St. Andrew's Church, Sydney, on Wednesday, the 24th of June, at 10.30 a. m.

Since the regular meeting of this Presbytery on March 17th, there have been three special meetings for induction: namely, for induction of Rev. James Carswell as ordained missionary at Burk's Falls on April 9th, and for induction to the pastorate of Rev. S. Childerhose on 6th May, at Parry Sound, and of Rev. Thomas Macadam, on May 19th at North Bay. There remains but one vacant congregation in the bounds, that of First West Gwillimbury and Monkman's, the Rev. F. Smith, of Bradford being Moderator of Session. During the meeting of the Synod at Collingwood on May 13th, a special meeting was held at which the Rev. John W. Goffin, minister of the Congregational Church in Oro, applied to be received into the ministry of the Presbyterian Church. The committee appointed to confer with Mr. Goffin, met him and made the enquiries enjoined on Presbyteries in such cases, and after careful consideration unanimously and cordially reported that they recommended that the application be forwarded to the General Assembly. The report was adopted and three members of the Court were appointed to support the application before the Assembly's Committee on the reception of Ministers. It was also agreed to transmit an application of the Rev. W. K. McCulloch to be placed on the list of annuitants of the Aged and Infirm Ministers' Fund, on account of impaired health with recommendation of the same. The regular meeting was held at Barrie on 26th May, and was well attended by ministerial members. Mr. McLeod in the chair. There was not much business of public interest, and the session lasted only four hours. Mr. Walter Ross, a young man connected with the Uptergrove congregation having the purpose of studying for the Ministry, applied to be received as a Catechist. A committee conferred with him and reported that they were favorably impressed with his present attainments, and desired that their examination of him be continued till next regular meeting. This was agreed to. Rev. J. A. Ross, of Churchill, resigned his commission to the General Assembly, and Dr. Gray was elected in his stead. The Rev. D. D. McLeod obtained leave of absence for three months to attend the Pan Presbyterian Council in Glasgow, and to visit friends in the Motherland. A constitution for the Presbyterian Society of Christian Endeavor was presented by a committee appointed to prepare one. After consideration and some amendments the constitution was approved. A good report of the Presbyterial W. F. M. Society was received from Mrs. Needham, the Secretary. The Rev. W. Gallagher tendered resignation of the charge of Airlie, Blackbank and Banda, to take effect on Sept 20th. The resignation was laid over till next meeting and the Clerk was instructed to cite the congregation for their interests—Robt. Moodie, Clerk.



# Help

Is needed by tired, weak women, all run down because of poor, thin blood. Help is needed by nervous people and those tortured with rheumatism, neuralgia, dyspepsia, scrofula, catarrh. Help comes quickly when Hood's Sarsaparilla begins to enrich, purify and vitalize the blood and send it in a beating, invigorating stream to all the nerves, muscles and organs of the body.

## Hood's Sarsaparilla

Is the One True Blood Purifier. Small size, 2s. 6d., large, 4s. 6d. Sold by all chemists, or by post of C. I. Hood & Co., 31, Snow Hill, London, E. C.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

### Some Reasons why Travellers Patronize the Nickel Plate Road.

1st—Because its rates are always the LOWEST.

2nd—Because it gives unexcelled service—including through Wagner Palace Sleeping Cars between Boston and Chicago via the Fitchburg and West Shore Railroads, and Solid Through Trains between New York and Chicago via the West Shore and Nickel Plate Roads. Its day coaches are lighted with gas, heated by steam in winter, and are in charge of uniformed colored attendants whose services are free to all passengers. Its dining car and buffet service is unsurpassed, and its meal stations serve the best of meals at the lowest rates.

3rd—Because it will give you side trips without extra charge to CHAUTAUQUA LAKE and NIAGARA FALLS on all tourist and excursion tickets.


4th—Because it runs along the shores of beautiful Lake Erie, with its cooling breezes, and delightful scenery—passing through the famous "Grape Belt" of New York, Pennsylvania and Ohio, and the "Gas Belt" of Indiana—the beautiful cities of Erie, Cleveland, Fostonia and Fort Wayne—the summer resort of Green Springs, and many other noted places.

5th—Because the Nickel Plate Road is ever at the front in adopting EVERY IMPROVEMENT tending to the SAFETY, COMFORT, CONVENIENCE and PLEASURE of its patrons, and its smoothly running track, powerful locomotives, elegant and luxurious cars and lowest rates, designate it as the POPULAR ROUTE.

For all information, call on the nearest ticket agent, or address F. J. Moore, General Agent, 23 Exchange Street, Buffalo, N. Y.

The New England Conservatory of Music, in Boston, Mass., has furnished instruction to over 60,000 pupils since 1853, and its popularity as an institution of the highest excellence is constantly increasing. Its curriculum is not confined to music alone, but Oratory and Modern Languages have finely equipped departments and the best instructors money can procure. Special attention also is given to instruction in pianoforte tuning. The charges are low when compared with those of other musical schools. Prospectus mailed free on application.

### HOW TO SAVE THE DUTY.

If you buy a gold or silver watch-case stamped with the letters "A. W. O. Co." and the trade-mark of a "Maltese Cross," thus , you will make no mistake.

The makers, The American Watch Case Co. of Toronto, warrant the quality to be as stamped, and that they are thoroughly reliable in workmanship and finish. These cases are equal to the best made in Europe or the United States, and are as low in price. By buying them you can save the entire duty which has to be paid on imported goods.

### Literary Sparkles.

Here are three delightful anecdotes, all of them strictly true, that cast a somewhat lurid light upon the literary culture of East, West, and South respectively. The scene of the first is laid in Providence, Rhode Island, where a young lady was asked the other day by her uncle to make some purchases for him, of which he gave her a written list. The first item was "Scott's Emulsion," and after glancing at it the intelligent young woman made straight for a certain large book shop, where she was received by an equally intelligent salesman.

"I want a copy of Scott's Emulsion," said she casually.

"Scott's what?" said the clerk.

"Scott's Emulsion," replied the maiden.

"Oh, yes," was the answer. "Well, you see, we don't sell Scott's works except in complete sets."

The scene of the second occurrence is in a thriving city of the West, where a Southern litterateur of distinction had just delivered a long and critical lecture on Matthew Arnold to a fashionable audience. A friend of the lecturer, while passing out of the hall, overheard the following conversation between two ladies:

"That was a pretty good lecture, on the whole; but who was this Matthew Arnold, anyway?"

"Oh, I don't know. I haven't time to keep up with all these new Southern writers!"

The last incident occurred in a university town in one of the Southern States. A reading club had been organized, each member of which was required to prepare a paper on some designated literary masterpiece. One member, an Episcopal clergyman, was asked to take for his subject Sir Thomas Malory's *Morte d'Arthur* immediately after the meeting he sought the study of a literary friend.

"What is this *Morte d'Arthur* that they've given me?" he queried anxiously. "Of course I've always known that Malory edits *The Churchman*, but I never heard before that he'd written a book!"

### Ideas of Life.

He lives long that lives well.—Fuller.  
Life is as serious a thing as death.—Bailey.  
Man's life is an appendix to his heart.—South.

Life is good, but not life in itself.—Owen Meredith.

Live well; how long or short, commit to heaven.—Milton.

Christian life consists in faith and charity.—Luther.

Life is a crucible. We are thrown into it and tried.—Chapin.

A handful of good life, is worth a bushel of learning.—Herbert.

### Obituary.

William Giles, an old and respected elder of the Rothsay congregation, died at his residence on the 28th day of March. He was born in the North of England, came to Canada in the year 1816, and settled near Chesterfield, where he became a member of the Presbyterian church. He subsequently moved to the township of Maryboro, and was elected elder of the Rothsay congregation. He was a man beloved and looked up to by all classes and one who exerted a great influence for good on both old and young in the congregation by his Christian example and liberality in giving. He has been a true friend of the congregation in many ways. He lent the money to purchase the present manse, without interest, giving the congregation their own time to pay it back. He next deeded a valuable piece of land to the church as a globe for the minister's use. He laid the corner stone of the new church that has been lately built in Rothsay, and was the largest subscriber. And shortly before he died he deeded a hundred acres of land in such a way that the yearly rent will go towards the missions of the Presbyterian church. His funeral was one of the largest ever witnessed in Rothsay and many tears were shed beside his coffin. Mr. H. Edmison, the pastor, preached an appropriate sermon for the occasion, taking for his text, Rev. xiv. 13.—H. Edmison.

## IF YOU RIDE A BICYCLE YOU MUST

# USE POND'S EXTRACT

### CURES

Wounds, Bruises, Sunburn, Sprains.

### RELIEVES

Lameness, Strains, Soreness, Fatigue.

Always rub with it after EXERCISING, so AVOID LAMENESS and be in good condition for the next day's work.

## REFUSE SUBSTITUTES

—Weak, Watery, Worthless.

## POND'S EXTRACT OINTMENT CURES PILES.

Sent by mail for 50c.

POND'S EXTRACT CO., 76 FINE AVE., NEW YORK.



VISIBLE WRITING TYPEWRITER

Other Advantages.

Catalogue Free

WRITERS' SUPPLY CO.

7 Adelaide Street East, Toronto



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

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

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

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be accepted the cheque will be returned.

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

By order,

E. F. E. ROY, Secretary.

Department of Public Works, }  
Ottawa, 27th May, 1906.

DR. ISAAC THOMPSON'S EYE WATER