

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

The Canada Presbyterian.

Vol. 25.—No. 25
Whole No. 1271.

Toronto, Wednesday, June 17th, 1896.

\$2.00 per Annum, in Advance—
Single Copies, Five Cents.

Books.

Fleming H. Revell
Company
140-142 Yonge St., Toronto
Chicago New York

A Personal Word.

Commissioners to the General Assembly and visitors to the city are cordially invited to visit our book establishment where they will find a large and varied assortment of

Theological, Devotional,
Missionary and
Juvenile Publications.

Our Catalogues free on application.

NOTE ADDRESS
FLEMING H. REVELL COMPANY
Cor. Yonge & Temperance Sts.

Special Canadian Edition

TITUS :
A COMRADE OF THE CROSS,

—BY—
FLORENCE MORSE KINGSLEY.
Bound in extra English cloth, bevelled boards, gilt top, cover design in gold and ink, freely illustrated.

Price, 90 cents.

We have just issued this handsome edition of "Titus." It makes a capital Sunday School book, and is also likely to be popular as a gift book.

By the same Author

STEPHEN :
A SOLDIER OF THE CROSS.

Canadian Copyright Edition.

Paper, 50 cents.
Cloth, 75 cents.

WILLIAM BRIGGS, Publisher,
29-33 Richmond St. W., TORONTO.

To
Sabbath Schools.

Now is the time to send in your orders for Presbyterian Board Sabbath School Supplies. If you have not received samples kindly drop us a card and a set will be forwarded by mail.

W. Drysdale & Co.
232 St. James Street
Montreal.

Wedding
Invitations.

The favorite season for weddings is now at hand.

The "correct form" of invitation for 1896 is the plain sheet of wedding note, with inside and outside envelopes. We can supply these either Copper plate Engraved, or printed in Engraver's Script.

OUT OF TOWN orders receive specially careful attention. Samples and prices sent on application.

For "Correct Style" and careful workmanship try

BAIN'S,
Stationers, Engravers & Printers.
52 King Street East,
TORONTO, Ont.

Books.

NEW BOOKS.

- Lectures on the Council of Trent, by James Anthony Froude.....\$2.00
- Ethics of the Old Testament, by W. S. Bruce, M.A.....1.75
- Eden, Lost and Won, by Sir J. W. Dawson, LL.D.....1.25
- Practical Christian Sociology; a series of Lectures at Princeton Theological Seminary, by W. F. Crafts, Ph.D.....1.50
- Christ and His Friends; a series of Revival Sermons, by Louis A. Banks, D.D.....1.50
- From Faith to Faith; Sermons preached before the University of Dublin, by J. Bernard, D.D.....1.25
- The Preacher and His Place; Lectures delivered at Yale University, by David H. Greer, D.D.....1.25
- The God-Man; Davies Lectures for 1895 by T. C. Edwards, D.D.....1.25
- The Temptation of Jesus, and Other Sermons, by Robert Eytton, Prebendary of St. Paul's.....1.00
- History of Religion, by Allan Menzies, D.D., Professor in University of St. Andrew's, Scotland.....1.50
- The Seven Churches in Asia; by Alex. Mackinnon, D.D.....1.00
- For Days of Youth: Daily Texts and Readings for the Young, by Charles A. Salmond, M.A.....1.50

Upper Canada Tract Society,
John Young Depository,
102 Yonge Street, Toronto

NOTICE.

At the last meeting of the General Assembly the following recommendation of the S. S. Committee was unanimously carried:—"The system of Class and School Registers prepared by the Sabbath School Committee be used in all the Sabbath Schools of the Church."

SABBATH SCHOOL SUPPLIES

Prepared and recommended by the Sabbath School Com. of the General Assembly.

- | | |
|---|------------|
| Sabbath School Class Register, | \$0.04-1-2 |
| Superintendent's Record in cloth | 0.10 |
| Secretary's Record (25 classes for one year) | 0.40 |
| Secretary's Record (for three years) | 0.75 |
| Secretary's Record (with spaces for 50 classes) | 1.00 |
| New Scholar's cards, per doz. | 0.20 |
| Scholar's Transfer Cards, per doz. | 0.10 |

All these requisites will be furnished, postage prepaid, when ordered direct from this office and the money accompanies the order.

PRESBYTERIAN P'TG & PUB. Co., Ltd.
5 Jordan Street, Toronto.

No Lady should be without
the Book

"Search Lights on Health, or
Light on Dark Corners,"

—BY—

Prof. B. G. Jefferis, M.D., Ph.D.,

Latest and best guide to purity and physical womanhood, new revelations for maidens, wives and mothers, in pure, chaste, but plain language. The enormous demand for this valuable book warrants us in saying it is the most popular book of the age.

Tenth edition, 514 pages, over 250 illustrations. BEAUTIFULLY BOUND IN FULL LEATHER, \$1.50; IN CLOTH, EXTRA, \$1.25; PLAIN, \$1.00, POSTPAID. Money promptly refunded if not satisfactory. A Bonanza for lady agents. Write for further information.

J. L. NICHOLS & CO.,
Wesley Building, Toronto.

A Special Discount to Ministers and Students. The best possible value always

JOSEPH J. FOLLETT,
FINE CLOTHING
TO ORDER,
181 YONGE ST., - TORONTO

Professional

BEAUMONT JARVIS,
ARCHITECT.
Heating and Ventilating Engineer.
McKINNON BLDG., S.W. cor. Jordan
and Melinda Sts., Toronto. Phone 2274.

A. M. ROSEBRUGH, M. D.,
EYE AND EAR SURGEON
Has removed to 129 Church St., Toronto.

STAMMERING.
CHURCH'S AUTO-VOICE SCHOOL,
53 Alexander Street, Toronto, Canada.
No advance fee.
Cure guaranteed.

DENTISTS.

DR. J. O. BANSLEY,
DENTIST,
394 Yonge St., Over Thompson's
Drug Store.

J. W. ELLIOT,
DENTIST,
HAS REMOVED TO
144 CARLTON STREET.

DR. HORACE E. EATON,
DENTIST.
80 BLOOR ST. W. TELEPHONE 2658

DR. CHAS. W. CORRIGAN,
DENTIST,
265 Wellesley St., Cor. Rose Ave.,
Toronto.

DR. R. GORDON McLEAN,
DENTIST.
Kent Chambers,
144 Yonge Street, TORONTO

ARCHITECTS.

HERBERT G. PAULL,
ARCHITECT.
May be consulted by County Trustees.
Boards at 106 Wellington Place, Toronto.

LEGAL.

**KERR, MACDONALD, DAVIDSON
& PATTERSON** Barristers, Solicitors, etc. J. K. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Patterson, R. A. Grant. Offices—Cor. Victoria and Adelaide Sts., Toronto.

Clergymen

When in our city this summer, do not fail to call.
See our Clerical Collars.
Special attention to Clerical Tailoring, Pulpit Gowns, etc.

Geo. Harcourt & Son
57 King St. West, Toronto

The Fisk Teachers' Agency,
Bank of Commerce Building,
25 King West, Toronto.

We supply teachers with positions and School Boards with suitable teachers. Terms to teachers on application. No charge to Boards. When in the city call and see us.
W. O. McTAGGART, B.A.,
(Tor. Univ.) Man.

Store Enlarged.
264 Yonge Street.

New spring and summer goods in great variety. New designs in Scotch and Irish suitings. Our celebrated unshrinkable worsteds for Prince Albert and Morning Coat suits still leads. Prices very reasonable and liberal cash discounts given during this month.

JAMES ALISON,
Merchant Tailor,
264 Yonge St., Toronto.

BREAKFAST—SUPPER.
EPPS'S
GRATEFUL—COMFORTING.
COCOA
BOILING WATER OR MILK.

Financial.

G. TOWER FERGUSSON G. W. BLAIRIE.
Member Tor. Stock Exchange.
Fergusson & Blairie,
BROKERS AND INVESTMENT
AGENTS,
33 TORONTO STREET.
Rents collected. Estates managed.

STRONG AND PROSPEROUS
THE
SUN LIFE
ASSURANCE COMPANY
OF CANADA.

The Reliance Loan & Savings
Company of Ontario
33 WELLINGTON ST. EAST, TORONTO.

THE RELIANCE SYSTEM OF
ANNUITY PAYMENTS.

\$8.50 per month (\$42.00 per year) paid in for 15 years will give you an income of \$100.00 per year for the succeeding 15 years.
\$5.50 per month (\$66.00 per year) paid in for 10 years will give you an income of \$190.00 per year for the succeeding 10 years.

No Medical Examination Required.
Write for particulars.

1884 ASSESSMENT SYSTEM 1895.

The Provincial Provident Institution of St. Thomas, Ont., furnishes sound Life Insurance at the lowest possible cost consistent with absolute security, and liberal contracts to good agents.

SUN Founded A.D. 1710.
Insurance Office. **FIRE**

HEAD OFFICE,
Threadneedle St., London, Eng.

Transacts Fire business only, and is the oldest purely fire office in the world. Surplus over capital and all liabilities exceeds \$7,000,000.

CANADIAN BRANCH,
15 Wellington St. E.,
TORONTO, ONT.
H. M. Blackburn, Manager.
Residence Telephone, 3376.
HIGINBOTHAM & LYON, AGENTS.
Telephone, 488.

Financial.

THE TEMPERANCE
AND GENERAL
LIFE ASSURANCE COMPANY

by long odds the best Company for
Total Abstainers to insure in.

They are classed by themselves, which means a great deal more than can be shown in an advertisement.

Ask for literature. Money to loan on easy terms.

HON. G. W. ROSS, H. SUTHERLAND
President. Manager.

TORONTO GENERAL
AND
SAFE DEPOSIT TRUSTS CO.
VAULTS.
Cor. Yonge and Colborne Streets
TORONTO.

Capital\$1,000,000
Reserve Fund..... 250,000

Hon. Ed. Blake, Q.C., M.P., President
E. A. Meredith, LL.D., Vice-Prest.
John Hoskin, Q.C., LL.D.,

Chartered to act as Executor, Administrator, Trustee, Guardian, Assignee, Committee, Receiver, Agent, etc., and for the faithful performance of all such duties its capital and surplus are liable.

All securities and trust investments are inscribed in the Company's books in the names of the estates or trusts to which they belong, and apart from the assets of the Company.

The protection of the Company's vaults for the preservation of wills offered gratuitously

SAFES IN THEIR BURGLAR PROOF VAULTS FOR RENT.

The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.

J. W. LANGMUIR,
Managing Director

The central idea of the York County is cheap money to the borrower.

The York County
Loan & Savings Co.
of Toronto.

The value of this Company's plan of saving is that it reaches an immense number of people who but for it would never lay by a dollar.

STANDARD
LIFE
ASSURANCE COMPANY.

ESTABLISHED 1825

Assets\$25,511,757
Investments in Canada 9,870,000

Low Rate. Free Policy. Liberal Term to Clergymen. Ask for Prospectuses.

W. M. RAMSAY, MANAGER.
THOMAS KERR, Chief Inspector
Toronto Office, Bank of Commerce Building, Toronto.

Radway's Ready Relief

Instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

RADWAY'S READY RELIEF CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

CURES THE WORST PAINS in from one to twenty minutes. Not one hour after reading this advertisement need any one SUFFER WITH PAIN.

ACHES AND PAINS.

For headache (whether sick or nervous) toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

TAKEN INWARDLY—A half to a teaspoonful in half a tumbler of water for stomach troubles. Colic, Wind in the bowels, Colds, Chills, Fever and Ague, Diarrhoea, Sick Headache, and all internal pains.

Price 25c. per bottle. Sold by all druggists

RADWAY & CO.,

No. 7 St. Helen St. Montreal, Canada

51 KING E. 152 YONGE.

51 KING W. 68 JARVIS.



HOT MEALS ALSO AT

51 KING E. & 28 1/2 COLBORNE.

The Parisian Steam Laundry Company, of Ontario, Limited

67 ADELAIDE ST. W. Phone 1127.

Good work and prompt delivery. Mending done free.

E. M. MOFFATT, Manager. Established 1873.

\$2.50 BUFFALO TO CLEVELAND

DAILY LINE BETWEEN CLEVELAND AND TOLEDO. Via "C. & B. LINE."

Steamers "City of Buffalo" (new) "State of Ohio" & "State of New York."

DAILY TIME TABLE

SUNDAY INCLUDED AFTER MAY 30.

Lv. Buffalo, 5.30 P.M. | Lv. Cleveland, 5.30 P.M. | Ar. Cleveland, 8.30 A.M. | Ar. Buffalo, 8.30 A.M.

Eastern Standard Time.

Take the "C. & B. Line" steamers and enjoy a refreshing night's rest when en route to Cleveland, Toledo, Columbus, Cincinnati, Indianapolis, Detroit, Northern Lake Resorts, or any Ohio, Indiana, or southwestern point.

Send 4 cents postage for tourist pamphlet. For further information ask your nearest Coupon Ticket Agent, or address

F. HERMAN, Gen'l Pass. Agt., Cleveland, O. T. F. NEWMAN, Gen'l Manager.

UNDERTAKERS.

J. YOUNG

(Alex. Millard)

The Leading Undertaker and Embalmer. 359 Yonge Street.

Telephone 679.

H. STONE & SON, UNDERTAKERS

Corner Yonge and Ann Sts.

Telephone 881.

Consumptive

People are directed to the wonderful virtues of JO-HE for affording great relief and possible cure. This oil, found oozing from magnetic rocks in Texas, is, by nature, highly charged with Magnetism and Electricity, and is very penetrating, soothing, and healing. JO-HE is the King of all remedies, and will speedily bring about recovery in many cases—benefit is experienced from first treatment. Oil 75c. per can, mailed to any address.

Testimonial book sent on request.

ONTARIO SUPPLY CO.,

Agents for Canada. 77 Victoria Street, Toronto.



Catalogue Free. 100 STYLES OF SCALES.

Prices reduced for this month

C. Wilson & Son,

127 Esplanade Street East, Toronto, Ont.

SEND FOR H.W. PETRIES ILLUSTRATED CATALOGUE NEW & 2ND MACHINERY TORONTO, CANADA.

Mustard - THAT'S - Mustard

Dunn's Mustard

MADE ABSOLUTELY PURE FROM RICH FLAVOURED ENGLISH SEED SOLD IN 5c. and 10c. TINS.

Ask for Dunn's Pure Mustard



NO DUTY ON CHURCH BELLS! Please mention this paper.

Notice to Presbytery Clerks.

PRESBYTERY Clerks and others, having communications to make regarding the business of the General Assembly, are asked to forward their correspondence to the undersigned, at 68 St Famille Street, Montreal.

ROBERT CAMPBELL, Clerk of Assembly.

RIPANS

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER ONE OF THEM WILL DO YOU GOOD.

Rev. Frederick R. Martin, long-time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tablets: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tablets upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all round' family remedy I do not believe there is anything better to be had."

Spring & Summer Suitings

in the Latest Patterns, in Great Variety.

Prices to Suit the Times.

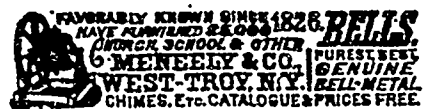
C. W. SHERIDAN,

Merchant Tailor,

34 Queen St. E., - Toronto.

\$18 a Week Easy.

You work right around home. A brand new thing. No trouble to make \$18 a week easy. Write to us quick, you will be surprised at how easy it can be done. Send us your address any way. It will be for your interest to investigate. Write today. You can really make \$18 a week easy. THE PERIAL SILVERWARE CO., Box T C, Windsor, Ont.



Buckeye Bell Foundry E. W. Vandusen Co., Cincinnati, Ohio. Best for Church Bells & Chimes. Highest Award at World's Fair. Gold Medal at Mid-winter Expn. Price, terms, etc., supplied free.

HEALTH AND HOUSEHOLD HINTS

When your face and ears burn so terribly, bathe them in very hot water, as hot as you can bear. This will be more apt to cool them than any cold application.

To keep the bread jar and cake box sweet, rinse after washing, with boiling water, in which a little common soda has been dissolved; then set out of doors in the sun for a few hours.

If people knew the value of red pepper as a health-giving ingredient, it would, no doubt, be used more freely in soup. It stimulates the liver, destroys malaria, and is an excellent preventive of chills and fever.

The feather duster, say the physicians, should be abolished. They do not remove dust but stir it up and set it floating, bringing the germs it contains where they may be inhaled. At least the dust settles somewhere else and has to be stirred up again.

It is very annoying, especially to an invalid, to have the bedstead creak with every movement as if protesting against being burdened. When this happens, take out the slats and wrap the ends of each in newspaper. There will be no more groaning and squeaking.

Chicken, veal, lamb, ham and tongue are all nice for sandwiches. Chop and mix with a nice dressing. The following will make a good dressing to be used with the meat filling: Yolks of three eggs, one tablespoonful of butter, one desert-spoonful each of mustard and salt, one saltspoonful of cayenne pepper, half a cupful of vinegar.

Cream Cake.—Break two eggs into a cup; fill cup with sweet cream. Take one cup sugar, two teaspoons baking powder, one and one-half cups flour, a little salt; flavor to suit.

Sippet Padding.—Cut slices of bread very thin, butter them and lay in a baking dish (butter the dish first), strewing over them citron, raisins and currants with sugar. Put in alternate layers of bread and the fruit. Pour over the whole an unboiled custard of milk and eggs as sweet as you like it. Bake a light brown.

Chicken Pot Pie.—Cut up a tender chicken, and stew until done. Season with pepper, salt and a small piece of butter, and thicken the gravy with flour. Make light biscuit dough, roll thin, cut in little squares, and drop in the bottom. Let boil fifteen minutes, take up the chicken, lay on a dish, and pour the gravy and dumpling over.

Soup for Calf's Feet.—Take four calf's feet, wash and crack the bones, put them in a kettle and pour over four quarts of cold water, add a tablespoonful of salt, cover the pot and let simmer two hours. Add vegetables same as for other soups, and season with red pepper. When the vegetables have boiled tender, stir in two tablespoonfuls of tomato catsup. Strain through a coarse colander, then return to the pot; when it comes to a boil, take up and serve hot.

Batter for Fruit Fritters.—Four tablespoonfuls of flour, a pinch of salt, one egg, half a teaspoonful of baking powder, milk to make a rather thin batter. They must be fried over a hot, clear fire on an oil stove, and as soon as done be placed in a strainer and kept warm till served, which should be as soon as possible. A steady heat is necessary for the proper frying of fritters, and the pan should be hot before they are put in. Excellent fritters are made by cutting firm, ripe tomatoes in slices, sprinkling them with salt, and, after letting them stand ten minutes, dipping them in batter made by above directions, and frying in the same way.

Soup of Odds and Ends.—This is made of any scraps or bits of meat and vegetables that is left from one or more meals. As, for example, the bones of a porter-house steak, a mutton chop, a tablespoonful of hashed meat, a hard-boiled egg, piece of a chicken, one or two cold potatoes, turnips, two or three spoonfuls of cold boiled rice, meat gravy, every kind of bits of pork, ham, bread, etc., etc., may be used. Put all together in a stew pan, except the bread, cover with cold water, and let simmer for half or three-quarters of an hour. Then put in a quart of beef stock, and let it simmer gently for half an hour longer, when it should be served hot with square pieces of toasted bread placed in the bottom of the tureen.

NERVOUS Troubles are due to impoverished blood. Hood's Sarsaparilla is the One True Blood Purifier and NERVE TONIC.

ICE CREAM Wholesale and Retail....

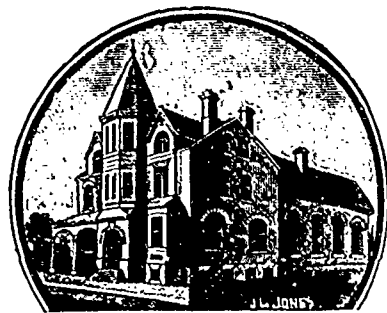
SPECIAL RATES FOR PICNIC'S

Also a large assortment of CAKE and CONFECTIONERY.

BREAD DELIVERED TO ALL PARTS.

C. J. FROGLEY

850 YONGE ST. (Cor. Yorkville Ave.) Telephone 3701.



Toronto College of Music (LIMITED.)

IN AFFILIATION WITH THE UNIVERSITY OF TORONTO.

Patrons: His Excellency, the Governor-General of Canada, Lady Aberdeen, and Mrs. Alexander Cameron.

The advantages are unsurpassed for a Modern Musical Education in all branches from Preparatory to Graduation.

Send for Calendar 1896 Free.

School of Education: Grenville P. Kleiser, Principal; Miss Annie Richardson, Associate Teacher; Miss Mary E. Matthews, teacher of Physical Culture, Artistic Fencing and Elocution.

F. H. TORRINGTON, GEO. GOODBRAM, Musical Director, President.

STAINED

x x GLASS x x

WINDOWS

OF ALL KINDS

FROM THE OLD ESTABLISHED HOUSE OF

JOSEPH McCAUSLAND & SON

76 KING STREET WEST TORONTO.

DYSPEPSIA FLOUR.

Also Special Diabetic Food. Barley Crystal and Patent Biscuits, Cakes and Pastry Flour. Unrivalled in America or Europe. Pamphlets and Baking Samples Free. Write Farwell & Shiner, Westport, N. Y., U.S.A.

A RECENT BOOK

Miss A. M. Machar, (FIDELIS).

Roland Graeme: Knight.

W. Drysdale, Montreal; Williamson & Co., Toronto; Messrs. Ford, Howard & Hulbert New York

R. F. DALE BAKER & CONFECTIONER

BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY

COR. QUEEN & PORTLAND STS., TORONTO.

Freehold Loan & Savings Co.

DIVIDEND NO. 73.

Notice is hereby given that a dividend of 3 per cent. on the Capital Stock of the Company has been declared for the current half-year, payable on and after the First day of June next, at the office of the Company, corner of Victoria and Adelaide Streets, Toronto.

The Transfer Books will be closed from the 15th to the 31st May, inclusive.

Notice is hereby given that the General Annual Meeting of the Company will be held at 3 p.m. Tuesday, June 2nd, at the office of the Company, for the purpose of receiving the annual report, the election of Directors, etc.

By order of the Board, S. C. WOOD, Managing Director.

Toronto, 22nd April.

THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JUNE 17th, 1896.

No. 25.

Notes of the Week.

In the House of Congress lately a bill was passed restricting immigration. It provides for the exclusion of all males between the ages of sixteen and sixty years who cannot read and write the English or any other language. An exception was made in behalf of a father whose family is eligible to admission or already resides in the United States. Female illiterates of all ages are to be admitted, supposedly on the ground that in most States they have no vote. Steamship companies conveying into the country such passengers will be required to carry back at their own expense all immigrants who fail to come up to the requirements made by this bill. According to a table of percentages of illiterates, Portugal has the highest number and Denmark the lowest.

A most interesting and hopeful statement as regards the prospects for improved farming in Ontario, and also for the comfort and social standing of the farmer's life is the fact mentioned in the annual report just issued of the Ontario Agricultural College and Experimental Farm for 1895. The total number of students is no fewer than 250; 150 attended the general course, of whom 120—nearly all farmers' sons—were from Ontario, twelve came from other Provinces of the Dominion, and the remainder came from other countries. The special dairy course had 100 students attending, all but six being from Ontario. Among the dairy students were six ladies. Forty-one counties and districts were represented in the general course and 31 in the dairy course. It ought to be widely known that each county in the Province is allowed to send one student free of tuition and the nomination is made by the County Council.

That the month of May is in Britain the one for holding the anniversaries of religious and philanthropic societies of all kinds is well known to everyone who takes an intelligent interest in such matters. They are perfectly bewildering in their number and variety, but by their enthusiasm and success generally, they fire the heart and make the blood course faster through the veins. Among many others we notice the meeting of The Mission to Deep-Sea Fishermen, partly from our knowledge of such work in this city and Montreal through Dr. Grenfell of the Labrador Mission. At this meeting the chairman, Sir Joseph Pease, "pointed out that 121,000 men and boys were employed in the fish-catching trade of the United Kingdom. They landed 700,000 tons of fish, which were worth seven million sterling. During the year 10,609 medical and surgical cases were treated, over 27 tons of literature were distributed, and £2,491 worth of tobacco sold. The income of the Society was £22,000, but the expenditure exceeded this by £1,200.

South African affairs, which have for some months past bulked so largely before the public, have at last but settled down into their usual state of quiet, at least on the surface. The history of the past few months marks an episode not creditable by any means to some of the principal agents of the South African Company and mine owners of the Transvaal. Though quiet has been restored,

there still smoulders the embers which caused the trouble, and which may again, unless the greatest caution and wisdom are shown on all sides, break out into a flame. The real root of the difficulty, and what the final outcome of the whole matter is likely to be, is well put in a late issue of the *Globe*: "The English and the Dutch races have come into collision in the last great field of colonization. None can doubt what the end must be. Though obstinacy on the one side and rashness on the other may defer it for a generation, yet a united South Africa is bound to be achieved in the end; and whether the wisdom of Imperial statesmen can retain it in the empire or not, it is bound, at any rate, to become in the end a united and English-speaking South Africa."

The press on the other side of the line is far from being of one mind upon the late legislation of Congress on the admission of illiterates into the country. The *Repub.* of St. Louis asks, "Can the United States afford to exclude from its dominions a man who may possess all the qualities which go to make worthy citizenship except education? There are men in this country to-day who have barely succeeded in learning to write their names, and who are nevertheless among the most enterprising citizens in the communities in which they live. The *Journal*, Minneapolis, says, "This bill ought to pass the Senate." The *Record*, Philadelphia, on the other hand, charges Republicans with being glaringly inconsistent. "In curious contrast," it says, "with the zeal of the Republicans to prohibit illiterate immigration is their hostility to all efforts to protect the suffrage from ignorance. To them it is quite in accordance with the fitness of political things that swarms of ignorant voters in the 'Black Belts' of Alabama, Louisiana, and Mississippi should overwhelm the ballot-box; but they snuff great danger to our institutions when a few hundred illiterate Italians, desirous of earning an honest living, seek homes in this country."

The extent to which the country is agitated by the Manitoba school question, how strong the feeling is against it among men of all political parties, and how that issue for the time eclipses all others, is well seen in the action of the Methodist Conferences which have been in session within the past few days. Those who hold the doctrine that such bodies in their corporate capacity should be, in the face of issues affecting most deeply the highest interests of the country, no better than dumb dogs, find no countenance in these conferences. In that of Montreal each one of a series of strongly worded resolutions protesting against the claims of the hierarchy and against coercion was carried either unanimously or by large majorities. In the Hamilton Conference the proposal was received with enthusiastic applause to send to that of Manitoba this greeting: [Galatians v., 1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." If the people of the Dominion vote in accordance with the action of these and other religious bodies, there can be no doubt as to what the result of the election will be as regards the principle of coercion at least, and whether the people or the hierarchy are supreme in Canada.

The following questions which appear among others in a new paper, *Ottawa*, may be quoted as particularly pertinent at the present moment. It is, by the way, we may add, an Independent Conservative journal. "If there is any certainty that the Catholics of Manitoba are unanimous in their dissatisfaction with the present state of their schools, has the demand for the restoration of Separate Schools in Manitoba come from the Roman Catholic laymen of Manitoba or from the Bishops of Quebec? If we do not condemn the mandement must we not be taken to have accepted the doctrine that 'the Bishops, whose authority is from God Himself, are the recognized heads of a perfect society, sovereign and superior by its nature and its end to civil society'? Would not the admission of such a principle operate a revolution in our form of government? Would not its adoption subordinate the civil authority to that of the ecclesiastical, and would it not establish the supremacy of the church in all affairs, civil as well as religious? Have we forgotten the lessons of history, and are we willing to submit our necks in all lowliness and humility to the clerical yoke?"

A piece of legislation has been enacted by the Louisiana Legislature, and its constitutionality sustained by the Supreme Court of the United States, which to us poor down-trodden subjects of Queen Victoria appears remarkable, if not even infamous for a country where "all men are born free and equal, and have an equal right," etc., as the great American eagle has screamed it forth thousands of times to its infinite delight in the ears of the listening and enslaved nations of Europe. The law requires "railroads in the State to provide separate cars for white and coloured passengers, as being in analogy to the laws of Congress and many of the States." The accommodation thus provided for coloured people, for which equal charge is made, is also very inferior in many places to that provided for whites for the same price. "Justice Harlan dissented from this decision, taking the ground that it would be just as reasonable to require separate coaches for Americans and foreigners, for descendants of the Teutonic race and those of the Latin race, for Roman Catholics and Protestants. He held that the law was contrary to the Thirteenth Amendment, that railroads were public highways, to the use of which under the Constitution all citizens are entitled. He declared that such laws were in the last degree mischievous, and that no public authority in this country could constitutionally regulate the civil rights of any class of American citizens." In justice it must be said that this decision has provoked much hostile comment from the press. The *Age* (coloured), New York, after quoting several cases of legislation of a similar kind, says: "As far as the Afro-American citizen is concerned, there remains to him no right whatever under the Constitution of the United States. A more perverse and infamous consensus of legal decisions was never made by any court of final resort than that which the Supreme Court of the United States has piled upon the three war amendments to the Federal Constitution. They place the citizens absolutely at the mercy of the State without appeal to the Federal power, representing all the States and greater than any one of them."

PULPIT, PRESS AND PLATFORM.

Ram's Horn: The greatest waste of time we can be guilty of in this world, is to neglect to prepare for the next.

Rev. Dr. Field: The liquor question is the question of the age, but the school question is the question of the hour.

The Outlook: The aphorism that capital should buy labor in the cheapest market is an economic falsehood. The New Testament principle, Masters, give unto your servants that which is just and equal, is economically prudent. Justice pays better than greed.

Presbyterian Witness: Much ought to be done, and can be done justly and magnanimously, in the interests of peace and good will. But we do not see what could justify us in setting up sectarian seminaries in Manitoba and the Northwest in defiance of the expressed wishes of the people.

John Learned: There has always been and there always will be the brave advancing minority, the world's hope, the invincible few—not a remnant, meaning something left over, but a leadership, keeping in the van of thought, bearing and daring for what they believe to be the truth and right.

The N.Y. Independent: Badness is not to be argued with, but rebuked. So with all conceit, and especially that most detestable of all, religious conceit. It is to be ridiculed and travestied, as was that of the Pharisees by Christ, when He pictured one of them as saying: "God, I thank thee that I am not as other men are."

Ian Maclaren: No party has ever existed in civil history without containing patriotic men, and no party has labored for the commonwealth without doing it service. Any party that declares itself to have a monopoly of purity and a monopoly of honesty; any party that declares that the other cares only for its interests, but that they alone care for the well-being of the people, is condemned there and then. It ceases to be a party of patriotism; it becomes a party of Pharisaism.

Robert Sellers: A more skilful piece of diplomacy is not to be found on record than that of the Bishops in availing themselves of the claims of the Quebec Protestants to thwart those claims and at the same time to secure great concessions to their church. The reasonable demand of the Quebec Protestants that they be secured by the B.N.A. Act in the enjoyment of the Common schools they had established themselves and had enjoyed for seventy years was perverted by the Bishops into extending the privileges of Separate schools in Ontario, and now into an attempt to shackle our free North-west with the incubus of a sectarian system of education. Will the electors of Ontario now teach the Bishops the lesson that ought to have been taught them in 1866? They can safely do so without the slightest fear that the interests of the Quebec minority will be in the slightest degree endangered.

Our Contributors.

CONCERNING THE GENERAL ASSEMBLY.

BY KNOXIAN.

A short time ago some of the Presbyterian papers on the other side of the line wrestled with the question, What should a General Assembly be and do? What a General Assembly should be is a problem that need not be discussed farther than to say that the Supreme Court of a Presbyterian Church should be good. In fact we should all be good, whether we are members of the Assembly or not. Goodness is the quality most needed in the human family at all times. Like a motion to adjourn, goodness is always in order. We need money badly enough, we need learning, we need working power, some of us need more common sense, but we need goodness more than we need any of these things. Goodness is the greatest power in the Church or in the world. A little more goodness would not hurt our politics at the present time.

What a General Assembly should do at any given time must be determined by circumstances. What it usually does is easily stated. It reviews the work of the past year, fixes up the machinery a little, and cuts out more work for the next year. Sometimes it does this quickly and sometimes slowly, sometimes wisely, and sometimes otherwise. It would never do for a General Assembly to be perfect. A perfect Assembly would go right through the standards. The Supreme Court must always be loyal to the standards, even when these venerable symbols say that perfection cannot be attained in this life. Most of us can live up to that particular doctrine.

The Home Mission Committee tells the Assembly what they have done in their vast field during the year. They also tell the Fathers and brethren how much money they have spent and how much they want for next year. They close their report with some recommendations in the way of improving the Home Mission machine. The Home Mission machine is not wicked like the political machine. The Fathers and brethren listen to the report respectfully of course, but as they have already read the whole thing and studied it carefully, and marked paragraphs on which they intend "to say something," they do not need to work as hard in the listening line as people sometimes have to work in listening to sermons. Usually the report is received, its recommendations adopted, thanks given to the committee, "especially to the convener," and the Assembly finishes its Home Mission work. Doing all this is easy compared with travelling over the rocks in Muskoka, or driving over the prairies on a buckboard. We have travelled between stations on the independent railway; we know all about the construction of corduroy bridges; we have preached in at least one church that was well ventilated because the roof was a tree top and the building had no sides; we have seen others doing Home Mission work under a great variety of circumstances, and we do honestly declare that the easiest place in the Church to work the Home field is in the General Assembly.

The Foreign Mission Committee report to the Assembly what they did in their various fields during the year, give the number of their missionaries and other laborers, tell how their balance stands and say how much money they would like for future operations. They also usually suggest some changes in the machinery. As the years go by and the Church moves on, new or altered conditions always demand some adjustments of the Church machine to ever changing circumstances. Of course the Supreme Court gives proper attention to the Foreign work. But after all, how much can the average man do for Foreign work beyond paying and praying? The work is confessedly difficult. New problems are continually arising.

Much of the knowledge necessary for the solution of these problems is special—not merely special as regards the whole work, but special in regard to the particular field in which the problem may have arisen. The easiest and best way to do Foreign Mission work is to allow the committee to attend to it.

There is no place in the Church in which it is so easy to train students for the ministry as in the General Assembly. When the college reports are read all a member has to do is just rise and make a little speech on college work. Telling the professors what they ought and ought not to do is about the same thing as telling a pastor how he ought or ought not to preach,—how he should or should not do his pastoral work. We all enjoy homilies from our parishioners on the manner in which we should discharge pulpit and pastoral duty, and it would be selfish to withhold similar enjoyment from our professors.

The Augmentation people tell the Assembly how they are getting on. Sometimes the Assembly helps them in their labors by putting a few congregations on the list as "special cases," and members of future Assemblies object to these special cases and threaten to withdraw support from the fund because these special cases are there. There is no place in which a man can work the Augmentation scheme so easily as from his seat in the General Assembly. It is almost as easy as sitting in a cushioned pew in church and saying how sermons ought to be made and preached.

All the other committees tell the Supreme Court what they did, and the Assembly does its part by attending to the reports. Far be it from us to say that this annual review of work done is unnecessary. It is absolutely essential to the very existence of the Church. The Church must do it or die. Let us all be thankful that criticizing, receiving and adopting reports is such easy work. If these exercises were as hard as doing the work passed upon most of us would be in our graves or on the Aged and Infirm ministers' Fund.

REV. D. J. MACDONNELL AS A MINISTER AND A MAN.*

At the very close of the Old Testament era this statement is made as to God's faithful people: "Then they that feared the Lord spake with one another, and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." In a quarter of a century God has given us but one such call to reflection as this in the breaking of the pastoral tie. What is the essence and burden of the call? Beyond all question the most outstanding fact in the reminiscence of the last twenty years is the personality of our minister.

Now we want to speak and think of him just as he was for our own sakes, and for the great love he bore to us, and the well grounded love we had for him. We have read and heard much of the admiration and affection with which our departed pastor was regarded far and wide. The press and pulpit of the whole land have raised their voice, and that a mighty voice, sounding loud and deep, even from the remotest east and west, as though the far-off murmur of the Atlantic and the Pacific shore had fallen upon our ears. And friends have been with us, and right well have they spoken of him whom they loved and honored. But sympathizing with us though they did, and speaking true and kindly words, they were yet not of his flock, not of his household; they cannot sound the depths of our peculiar grief, or rise to the heights of our peculiar joy. We were his in the great work and achievement of his life; and he was ours, with something of the devotion of an army to its leader, with something of the rever-

ence of a family towards its head, with something of the loyalty of a clan to its chieftain.

And is he not still ours, though in a somewhat changed relation? Does not the change only show how strong and sure is the bond that binds us to him, even though we are now linked with him by memory alone, and have no more with us the sound of his voice, or the gleam of his eye, or the touch of his hand?

How close and binding is the tie which united us to him we have all felt. It was perhaps most strongly brought out in one of those critical instances which illustrate character, and distinguish a life or a career. Two years ago, just one hour after that light had suddenly gone out which had gladdened and adorned his life, it was suggested to him that we would be able to have the Good Friday morning's service performed without his presence, and he said simply, "Why should I not go? I should like to be with my people." Greater love than this could no minister have for his congregation.

In looking back upon the life and work of our minister, what do we find?

Let us see. He was an eloquent man; he preached beautiful sermons; he was popular, and had a very attractive personality; he was in short a man to be proud of as a minister. But this is surely not the whole or the main outcome of a quarter of a century of service.

What would he himself desire that we should find? Though he deprecated mere admiration, he, like every other strong nature, craved influence. What gives a man personal influence? His moving thoughts and his strongest imitable qualities. What were such elements of influence in him?

We shall need to study the man lovingly and critically to gain the best lessons of his life. For the qualities that made tens of thousands mourn his untimely end did not lie on the surface, but rather shone through it from deep lying sources within.

Here we can only make a selection. Mr. Macdonnell's greatest work was done in the pulpit. How shall we explain his power? Not from his intellectual endowments alone, for perhaps his moral qualities were greater. As a preacher he had such obvious gifts as culture, style, judgment, passion. But we may single out one characteristic as most comprehensive. I mean his *clear sightedness*. He was distinguished especially for his power in two directions: in expounding God's word, and in handling the great themes of God's providence. In both directions he was scholarly and practical, simple, clear and profound. The secret of his greatness was that he *saw* things so clearly in their intrinsic character and in their relations. Clearness of mental and spiritual vision implies both insight and foresight. Insight made him a great interpreter. Insight and foresight combined made him a prophet. But these gifts were as much the result of study as of natural endowment. No trained student could sit under him and hear his expositions without feeling that a practical master was dealing with each subject. His knowledge of the original languages of the Bible, acquired in early years, was continually utilized as an instrument. But because he regarded it chiefly as an *instrument*, he was careful not to obtrude it while giving the rich results to us, his pupils.

Perhaps he wielded greater popular effect in dealing with themes of redemption and grace. Here the larger qualities of mind and soul found ample play. What broad and profound views he impressed upon us with regard to the essential character of God—not the God of the schools or of the clashing creeds, but the God of Revelation and of History, the God of the united consent of the prayers and hymns of Christendom! What true and helpful views also of man—of man as weak, sinful and sinning, and therefore all the more the object of the pity and redeeming grace of God! But the theme that seemed to be dearest to him, energizing mind and soul and body, was the meeting and reconciliation of God and man

through the God-man, the Christ. His sermons on the atonement alone are worth a library of current theological treatises, for insight, for cogency, for inspiration. "The simple things," he said, "are the great things in divine motive and action as well as in human life. The simple truth of the atonement is the love that gave us the Saviour." This supereminent fact dwarfed all others in his view; and therefore the obscurities of the lower levels of the problem were of lesser importance. In this he declared what his own spiritual eyes had seen, and hence he strove mightily to right the wrong that had been done in making the lower and less divine and less intelligible elements of the doctrine, the higher and the more urgent upon our belief and thought.

And thus, also, according to him, the regeneration of society and of the race is to be accomplished by his love of the atonement Christ working in human hearts. You remember his representations of the world as it might be, and as it is to be when permeated by this potent influence. I have said that he was a prophet. Such he was, because, like a true seer, he could not help revealing what he had seen. Unconsciously he mirrored himself in presenting his ideal—that age and race of men renewed by grace and inspired by love—

"Whereof the man that with us trod
This planet, was a noble type,
Appearing ere the times were ripe,
That friend of ours who lives in God."

Another conspicuous quality in him was *reverence*—reverence for God, reverence for men, reverence for the truth about God and man. I need not remind you of this feature in his pulpit ministrations. As I heard one of you remark not long ago, "The very rustle of his gown as he passed us on the way to the pulpit seemed to suggest his reverence." This, along with his good taste and discernment, was the main secret of his much talked of success in making the church services such a symmetrical and pleasing unity. He knew the value of form and order. But the same form and order without the informing spirit, might have robbed our simple and noble ritual of all its dignity and impressiveness, and made it a wearisome formality.

You remember how often in his discourses he seemed to bring God near to us. It was this very nearness of God to him that gave to his reverence its distinctive quality, and, indeed, made the whole nature of the man beautiful and sublime. With every surprise he was on the mountain-tops, and so he bore about with him the whole day long the radiance of a vision of God. We know how genial and winsome were his ways, how cheery his speech, how hearty his laugh. But a friend comes and talks to us of him and says, "He seemed to me to be always praying." Is the one picture more true and life-like than the other? No, for the whole man was revealed in both. In whatever he did we could always and everywhere see the saint of God. Equally distinctive of him was his rare power of *sympathy*. This quality was largely based upon those already dwelt upon. Nature had much to do with such a rare endowment, giving him a quick, responsive, sensibility, a large humanity, a spontaneous feeling of kinship with his kind. But something more than natural impulse was needed to change the sentiment of fellowship into the habit of loving. Sympathy is not merely a feeling for others, but feeling directed by knowledge. Carlyle says "the king among men is the man who knows." Our minister went far to prove that the king of men is the man who knows and feels. In his special sphere of life and thought the knowledge required was of the *practical* kind, an acquaintance with the actual needs and weaknesses of men. Without this his life might still have been beautiful, but it would have been unsubstantial—a dew-laden cobweb of sentiment, glistening in the sunlight of enthusiasm. But just as his reverence assumed the practical form of de-

*An address delivered to the congregation of St. Andrew's Church, Toronto, April 19th, 1896.

votion, so his altruism took the form of service. Behind and beneath all there was a steady unbroken reflectiveness, a careful study of the mixed and intricate conditions of life and society, and a constant habit of thinking himself, so to say, into the lives and experiences of other men, especially of those in mental or moral perplexity or in sore trial or disappointment.

In how many forms was expression given to this sympathy, intellectual, moral and spiritual? In preaching and in discussion, public or private, his desire not to misrepresent your point of view was manifest. But still more significant and helpful was his purpose to keep your point of view always in mind, to take account of it, and make it part of his own case. To put oneself habitually in another's place, requires a great soul as well as an alert intelligence. In nothing, perhaps, was he greater than in this attribute, because in nothing was he more Christ-like. He was, to be sure, passionately devoted to truth. But great as he was as a lover and expounder of truth, he was greater still as a lover and helper of men. Thus is to be explained his singular tolerance alongside of his eagerness to get others to think and to do the right thing. How difficult such an achievement is may perhaps be best judged of by the fact that his tolerance was supposed by some to be the result of indifference to opinion or belief. Of such men also he was tolerant, knowing them better than they knew themselves. In this also, let us trust, he was a type of the coming age and the crowning race of men. Equally noticeable was Mr. Macdonnell's attitude of soul and mind towards the common life of life among common men and women. His demeanor towards any who approached him was so respectful, with a right chivalrous regard for men as men—the two-fold outcome of his reverence and his sympathy. To him every man was sacred as a brother, and still more sacred as a brother for whom Christ had died. Hence his patience in listening to a tale of trouble from a tramp or any friendless man. He wanted to know the history of every case before he would act or judge. And no history of human want or woe was irrelevant to any of his moods or to his great life purpose. All had a personal interest for him. In his classification of society there was no place for the familiar category of "uninteresting people." Shall we say that in listening to troublesome cases, and in the many kindred employments of his busy life, he was wasting his time or dissipating his energies? We know what he would have said, or at least what he must have felt. Even from the point of view of utility and influence, we may at least say this, that the main power of his life was exerted through his ideas and their public utterance; that his thought and speech also had a history, and they owed their quality and force to his habitual deeds.

But perhaps this congregation knew and tested his sympathy best in times of trouble and bereavement. I shall not enlarge here, nor is there any need. The sick and sorrowing in his flock were very near to his heart. Nothing could interfere to prevent his seeing them and trying to comfort them. Some of you know that even his own supreme sorrow did not exclude the thought of you from his mind and heart, nor restrain his presence from your homes and bedsides. And what a well-spring of comfort there was in his visits and in his words! Even when no word was spoken, the comfort would be imparted just the same; you saw in his eyes that he had taken your burden upon his soul, that he had pondered over your grief and measured your loss—those wondrous eyes with their depth of suggestion, with the strong steady gaze that told of concentrated purpose, and a surrender of the soul to Christ and to you. Surely this sympathy was a reminder to us of Him who had enkindled it! How can we learn best of the love of Christ and of His sacrifice? All sermons and exhortations are dull and lifeless as compared with a living reproduction of the spirit and work of Christ.

This is, after all, the quality that gave him his widest power, that made literally tens of thousands in our land mourn his loss, and brought such a multitude to take a last look at his face. A guest at his house once said, "He seems to be bearing the whole world upon his heart." One might almost suppose that this was the general opinion with regard to him when one considers also how many of all classes of people came to him for counsel or for comfort.

That Mr. Macdonnell had the faculty of expressing these qualities and of making his character generally a force in the life and thought of our time, was largely due to what we may summarily call his intensity. This also was known of all men. But enthusiasm is the dangerous quality in men of both thought and action. The safe and sure cross-way between the contemplative and the active life is narrow and rugged; and many a man of good impulses stumbles and falls in a swift and heedless passage. Only wise men can be safely enthusiastic. But he was wise, with the wisdom born of insight and sympathy. He held firm and true the balance between the mental and the emotional. Many things that are much in vogue his judgment put aside as either untrue, exaggerated, or matters of indifference. Other things that were near his heart he could and would restrain. But the few great things that were the motives of his moral and religious life, he proclaimed and acted out practically, with almost superhuman energy. Hence, when in matters of ecclesiastical or public life these principles demanded application, for the redress of some wrong, or the righting of some grievance, or the relief of some oppressed or endangered class of the community, then he was the man to come to the front; and always on well-reasoned and reasonable grounds, but with words of intense conviction, he would plead for the right and denounce the wrong. Then we felt that the cause was safe with him, for

The blast upon his bugle horn
Was worth ten thousand men."

Thought, speech and action with him came from a heart burning with the enthusiasm of love. It was thus that he let his light shine before men. The more intensely a flame burns the brighter its light and the purer its radiance. Such was the light of his life. Among the men of our time he perhaps reminds one most of Charles Kingsley. He was indeed a Canadian Kingsley, with a like versatility of talent, a like happy combination of the speculative and the practical, a like impetuous temper, held in strict control by conscience and sympathy, the same fiery energy, the same philanthropic impulse and interest, the same devotion to the cause of humanity, along with a sturdy and outspoken British loyalty. They were also alike in a comparatively early death. If we are sometimes inclined to murmur at the cutting off of such a career, let us remember that intense lives like these seldom can be lengthy lives. The flame, if it burns strong and fast, cannot burn long. Let us rejoice in its brightness and pureness, He at whose altar fires the flame was kindled and perpetually fed, may safely be trusted for the results of the sacrifice.

Yet we must not underestimate the loss. The ending of his life closed a chapter in many lives. To many souls that light was a guide and inspiration. To many his departure would seem to be the withdrawal of a strong steady impulse towards righteousness. To many he was a leader in the war against evil, going forth as a knight of Christ with the charge laid upon him that was given to the young king in ancient Israel, "Ride forth prosperously in behalf of meekness, truth, and righteousness." His practical power came largely from the fact that he taught us to find our strength and confidence, not in our force of brain or will, but in the consciousness that we are doing our duty and serving Christ. And so he became a monumental example and reminder. He moved men to say when in doubt as to a critical moral choice, "Would D. J. Mac-

donnell do this, or this, or this, if he were now in my place?"

Moreover, there was nothing about him to diminish the force of this spiritual attraction. God be thanked, this one of our ideals we have not been compelled to shatter, shattered thought it would have been by a single act of unkindness, or selfishness, or dishonor. There were in him none of those obtruding angles of self-assertion which so often reveal admiration or dampen enthusiasm. His character seemed to be as near the perfect sphere of consistency and beauty as is possible to be moulded out of weak and sinful humanity.

Then we remember again that his influence was not only wide, but minute and specific, that his work was helpful because it was so personal; because he so ministered to individual needs. Such lives as his seem to me to be like some great river, which blesses a whole nation in its course, and yet here and there comes close to the dusty high-way, that it may quench the thirst and rest the eye of the weary traveller.

And now we are apt to say, "This is all gone; and his life-work is a thing of the past." But thus it cannot be. Let us think a moment. It is the kind of influence exerted by a man that determines its degree of vitality and finally its claims to immortality. And the influence of our friend and brother was of a kind that is self-developing and self-perpetuating. There is nothing that lasts or rules like love; and love was the very essence of his life. If he drew a great multitude to him on the day of his interment, he must, in greater or less measure, have drawn the same souls to him in life. And by the law of love he shall still rule in and through them from his tomb. "Love never faileth;" and while there still abide of him faith, hope, and love, the greatest of these is love.

There is one thing yet to be emphasized—Mr. Macdonnell's readiness. In view of the chances and changes of life he bore himself always so that we could observe that he was ready. As he was constantly ready for duty, for burden-bearing, for any helpful work, whether of his own seeking or of other's asking, so, also, he was ready for the larger calls and messages of Providence. Just as he crossed the Atlantic of his own motion, in what seemed to him a critical moment for one of the enterprises of the Church, so he habitually acquiesced in events not of his own choosing, whether it were a casual disappointment or the severest stroke he ever had to endure. And, after all, what is the life of a good and true man? Is it not waiting for God's will? Yes, and something more, preparing for God's will. A recluse or a hermit may wait for the will of God. But it is the Christian hero, the true servant Christ and of men, who rightly prepares for it. Readiness comes from service, from the temper and habit of the "living sacrifice."

It is inspiring to think of Mr. Macdonnell in the latest years of his life; for then he revealed the biggest possibilities of a life of faith and hope. In that triumph of Christian manhood, the process and outcome of his whole life were revealed. We could see that he was already wearing the victor's crown. And when the closing weeks and days brought him face to face with the final issue, he simply waited and prepared as before. He had never expected to live a long life. Yet he desired to live, if it might be so, for the sake of others, and for continued influence upon his fellows. And so he hoped ever still for life. But when on the day before he died, it was told to him that he would soon be going to join her who had gone on before him, he simply said, with a look of bright surprise, "Oh! I didn't know. How long will it be?"

And now, as we his people are pressing on to the same issue, we seem to see him still as our leader, standing at the end of the road, looking back at us with the same old look of love and yearning, and still pointing upward and onward.

On thinking of our friend in these latest days, with his twofold earthward and heavenward aspect and desire, two images rise before me. The one is that of the ardent thinker and leader of thinking men—forming plans and cherishing anticipations of still higher achievements, and then hearing the warning that they may never be realized. And the words of the youthful poet, so early called away, come into my mind:—

"My spirit is too weak; mortality
Lies heavy on me like unwilling sleep;
And each imagined pinnacle and steep
Of God like hardship tells me I must die,
Like a sick eagle, looking at the sky."

But another and more helpful picture takes the place of this. It is that of the humble faithful worker for Christ longing for more and richer employment, yet submitting to be called home by the wise and unerring Master, when His voice is heard.—

"Go home content, the evening falls,
Day's tired sinews are unbenet;

No more the thrush or linnet calls,
The twilight fades, go home content."

"Father, the field is but half-turned,
And yet the spring is well nigh spent,
My son the hour of rest is earned,
The day's work done, go home content."

"Father the field is rough and bare,
Its sullen surface scarcely rent;
I'll plough but one more furrow here."
"Not now, my son, go home content."

"Father, the wheat will evert root,
The sun has sunk the hills are rent;
My weary labor will not boot;
With work half-done, how be content?"

"My child, the sun has seen thee toil
With sturdy back and brown arms bent;
Thou' other hands should till this soil,
Thy work well done, go home content."

"Lord I have worked my little day
On the long task that Thou hast sent.
The evening falls; my homeward way
I go to Thee; I am content!"

GAELIC HYMNS.

BY REV. NIEL MACNISH, B.D., LL.D.

There is no intelligent member of our Church who does not cheerfully admit, now that the devotional exercises of our congregations have been immensely improved by the introduction of hymns and of the hymnal with which Presbyterians have been familiar for more than a quarter of a century in Canada. Strict adherence to the Psalms and a stubborn determination to ignore our Paraphrases, because they are of human composition or formation, have happily become almost, if not entirely, a thing of the past in the Presbyterian Church of Canada. Very many in our Church are not aware that there are Gaelic hymns in existence; and that, therefore, our Gaelic congregations, if they are so disposed, have in their own language tuneful and accurate translations of the best and most pious and popular hymns that are known to our English congregations and that are wont to be sung by them. There was published not long ago in Scotland a magnificent collection of Gaelic hymns. The collection was made by the late Rev. Dr. Archibald Kelly MacCallum, of Glasgow. It is said in the preface to the collection in question, "that the accumulated material amounted to over 50,000 lines, and consisted of (1) original Gaelic hymns, ancient and modern, (2) hymns translated from the English, and (3) miscellaneous poems, also translated." The editor, Mr. John Whyte, of Edinburgh, has brought much taste and ability to bear on the preparation of the hymns of which mention has been made. Those hymns were translated by the late Principal Dewar, of Aberdeen; by the late Rev. Dr. MacKintosh MacKay; by the late Dr. Norman MacLeod, *Cairid nan Gardheal*; by the late Rev. Dr. Cameron, of Brodie, and others who have passed away, as well as by the ablest and most popular of the Gaelic ministers and scholars who are now alive. The Gaelic scholar who reads carefully the collection of Gaelic hymns to which we are referring, will find abundant reason to admit, that the translators have done their work faithfully and well, that they have shown that the Gaelic scholarship of our day is both refined and extensive, and that they have made Gaelic worshippers everywhere their debtors, owing to the able and faithful manner in which they have reproduced, in the same metre and with the same rhythm, the hymns which have the hoar of years and use on their side. We are aware that for several years Gaelic hymns have been used in some of the congregations in Canada. We have much pleasure in calling the attention of the Gaelic ministers and congregations to the Gaelic hymns—four hundred in number—along with original Gaelic hymns which were published some time ago by Mr. Archibald Sinclair, 10 Bothwell Street, Glasgow, and which can be procured through any Canadian bookseller. There are many Gaelic congregations in our Church to whom the Gaelic versions of the best and most pious English hymns cannot be otherwise than profitable and acceptable. There are three vacant congregations in the Presbytery of Glengarry where Gaelic is required. Gaelic gives forth no sign now, that it has any intention of laying aside its vitality and vigour by passing into forgetfulness. We shall be happy to find, that our reference to the Gaelic Hymns which have been recently published, will lead Gaelic ministers and congregations, that have not already introduced those hymns into the ordinary worship of the sanctuary, to avail themselves without delay, of hymns which cannot fail to be profitable to Gaelic worshippers, and to lead them to deeper veneration for the worship of God in the venerable language of their forefathers.

Cornwall.

Pastor and People.

HE LEADS US ON.

He leads us on
By paths we did not know,
Upward He leads us, though our steps be slow,
Though oft we faint and falter by the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know He leads us on

He leads us on
Through all the unquiet years,
Past all our dreamland hopes and doubts and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow and o'erclouded days,
We know His will is done:
And still He leads us on.

And He, at last,
After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The many struggles which have proved in vain—
After our toils are past—
Will give us rest at last.

UNFINISHED WORK.

BY C. H. WETHERBE.

When a strong Christian worker is cut down in the midst of his splendid usefulness, leaving his work unfinished, there are many who greatly bemoan the event and feel that the work has met an irrecoverable setback. Everything looks dark and appalling, and dire predictions are made concerning the further outcome of the special work in which the deceased had been so efficiently engaged. Particularly is this true in cases where the workers are few and no other trained leader is in sight. But that unfinished work, if it be essential to God's honour, will be carried on in due time by some other human hands, perhaps not presently discovered by men. Dr. Maclaren says: "Joseph might have said, when he lay dying, 'Well! perhaps I made a mistake, after all. I should not have brought this people down here, even if I have been led hither. I do not see that I have helped them one step towards the possession of the land. Do you remember the old proverb about certain people who should not see half-finished work? All our work in this world has to be only what the physiologists call functional. God has a great scheme running on through ages. Joseph gives it a helping hand for a bit, and then somebody else takes up the running and carries the purpose forward a little further.'" Yes, our work may seem unfinished, when we die, but other hands, made ready, will take it up.

GIVING WAY WHERE WE ARE STRONGEST.

BY REV. JOSEPH HAMILTON.

We have often heard it said that the strength of a chain is just the strength of its weakest link. With certain limitations the same thing is true of character. We are liable to break down at our weakest point. Where there is known to be some weak point in a fortress, that weak point is likely to be assailed, the citadel taken, and the garrison put to rout.

But this is only one view of the case; it is only one side of the whole truth; and it is the other side of the truth that I wish to bring into view here. The fortress we have supposed may have a weak point; but if the commander of the fortress is aware of that, he may post so many of his troops at that weak point that it really becomes the strongest point in the whole garrison. If that point is assaulted, the assault is likely to be rebuked. On the other hand, there may be some position in that fortress so very strong that it is left unguarded. The commander feels that there is little danger of any successful attack being made there, so he draws off his men and plants them at points that are weaker or more exposed. Such a course seems reasonable; but it may be a fatal mistake. The general of the attacking army may calculate that the strong

position will not be well defended; he attacks it; it gives away; the breach is made; the conquering army enters and takes possession. The fortress has broken down where it was strongest.

Just so it is often in Christian character. It is not the weak point always that is assailed, and gives away. It is often where a man is strongest that he yields, and goes down. If I know where I am weakest, I may defend that point so resolutely that I become stronger there than anywhere. I may, perhaps, have yielded there before; now I am on my guard; by the help of God I am safe at that point. But the coming enemy may attack me where I have been strong heretofore. I am not prepared for that; the position is not guarded; just there I am defeated; the character has broken down at its strongest point. It would be easy to cite many notable examples on the same principle. Abraham, Moses, Solomon, James, John, Peter—broke down where they were strongest. "Let him that thinketh he standeth take heed lest he fall." The citadel of the soul needs to be guarded all round.

Mimico.

SCRIPTURE TEXTS ILLUSTRATED.

REV. J. A. M'KERN, B.A.

"A man was famous according as he had lifted up axes upon the thick trees."—Ps. lxxiv. 5.

I once took much interest in watching the growth of a young banyan tree. The peculiarity of its habit is well known. Its drooping branches fall to the ground and root themselves there, forming accessory trunks, which widen and strengthen the mighty grasp of the tree. The liquor traffic is like a banyan tree. From its pillared props the centuries look down. Its wide spreading branches have drooped and rooted themselves in all lands. We have watched the growth of this tree in our own country. Its dark shadow has spread wider, its fatal roots have struck deeper, its multitudinous trunks have grown thicker. Our country's strength is being sapped by the unconscionable demands of this tree, and yet our Governments, Provincial and Federal, do dig about it and dung it. We read of a time when men who built for God were famous according as they lifted up axes upon the thick trees. We have here a thick tree, and work for many axes, and fame for those who will wield them aright. But this banyan tree will not be destroyed by the cutting down of its growth in a township, or in a county, or even in a province; the work must be done for the whole Dominion, for as long as a branch remains new roots will be formed.

When white men first touched our tree-clad coasts, and sailed up the rivers darkened with overhanging branches, and along the shores of the lakes that were lakes of the wood, they must have been overwhelmed at the thought of such a stupendous task as the felling of these forests primeval. Yet that work has been done, and it has been done by each settler cutting down the trees round about his own home, and when each had done his work, clearing touched clearing. Now we are witnesses of a second growth, a giant evil has taken root in our country and spread its hurtful shadow everywhere. Another clearing must be made, and again the appeal is to the settler, to every one who would make his home here. Every man who has a vote has an axe. When we can get that axe in the hands of men with Christian conscience, and sense of responsibility, then the doom of our country's baneful banyan tree is sealed.

Orono.

Oh for a feeling of security in danger, the result not of a calculation of "probabilities," nor of a blind confidence in the "stability of things," but of a child's loving trust in its Father!

A DIVINE MESSAGE.

One Sabbath evening this spring a very much perplexed and discouraged woman went her way to church. She had been in two minds about going, for the evening was warm and the couch in her chamber looked very inviting, while the unusual quiet of the house and the peace of the hour offered a welcome balm to her wearied nerves. Besides this, she had already attended church once that day, and it was an open question whether, in view of a full and anxious week, to begin as soon as Monday should swing wide its portals, it was not her duty rather to stay at home than to go out, even to the sanctuary. However, her conclusion at last was that the vesper service could not be neglected and that her vacant place, should she yield to the solicitations of ease, or even of needed rest, would haunt her through the coming seven days, so, as I said, she went to church.

As always, there was a portion waiting for the hungry child at the Father's table, and it was kneaded of the finest of the wheat. The opening prayers and the responsive reading seemed meant for her, as indeed they were, so simple, so direct, so personal and so uplifting were the tenor of Scripture selections and of earnest petition. And then came the divine message, on the wings of a tender hymn, sung by a girl's silvery voice:

In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
How can I be dismayed?

You have seen a flower, parched and spent for the need of rain, drooping and fading and shorn of its beauty, and then before your eyes the shower has fallen, drenching its roots, filling its cup, washing its petals, and it has taken in, and put on, new life—"The garment of praise for the spirit of heaviness." Even while the sweet notes vibrated through the upper room where God's people were assembled, the Master with them, as surely as with the few who loved him and to whom he appeared of old in Galilee, a great tranquillity, a heavenly peace and refreshment came to the soul of the disheartened worshiper. A gladness of spirit, a resolution to overcome, a new strength were bestowed on her as the bird-like voice sang on. Then other voices, young and strong, tenor, contralto, bass, joined in the harmony, and the organ chords swelled in a grand accompaniment:

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack;
His wisdom ever waketh;
His sight is never dim;
He knows the way he taketh,
And I will walk with Him.

The divine message intended for her reached her in the Lord's house and she was enabled to go forward with renewed energy. But not alone to the hymn, sung by the trained quartet as part of their work for the day, was this message confined. Part of it was in the pastor's prayer that forgot no one, that included every home and heart in the congregation; part of it was in the rarely eloquent sermon, emphasizing practical duty and calling for fidelity in "that which is least." Part of it, and no small part, came through the thought of the pastor himself, speaking as earnestly and with as thorough and conscientious preparation to the smaller evening as to the larger morning audience. Part of it, no doubt, was due to that sort of "Christian endeavor" which, applied to the individual case, had brought this particular woman to her own pew that summer night.

There is a tendency to ignore or omit or set small store by the evening service on the Lord's day. So long as we have a second service would it not be to our profit, perhaps to our great comfort and joy, to attend it faithfully? Only individual fidelity can remove the reproach that attaches to a thin evening congregation. Crowds are composed of units.—Margaret E. Sangster, in the *Congregationalist*.

A STREET-CORNER QUESTION.

Thursday evening, on my way to the prayer meeting, a boy afflicted with St. Vitus' dance stopped me and asked this strange question:

"Do they let folks in down there?"

He sat by my side that evening, and I thought of his question more than once.

We often wonder why people do not come to church and to the prayer-meeting more than they do. May it not be true that they often wonder whether we want them or not?

Have they any reason for thinking that they are not wanted? I have sometimes called on people who have treated me with the utmost politeness and yet something in their manner would give the lie to their words when they said, "Do stay a little longer."

I could not help thinking that had they spoken honestly they would have said, "I am really glad you are going."

We are not willing to admit that we give people reason to think that they are not wanted in the prayer-meeting. But they want some positive evidence that they are wanted. They want this evidence before they go, and they want it again after they get into the meeting.

When my friend invites me to spend the evening with him I conclude that he is going to put himself to some trouble for my entertainment. But suppose that when the friends you have invited to prayer meeting get there they find themselves not in an atmosphere that is warm and cheerful, but in one that suggests ice; do you think they feel that they are really wanted there?

I have a friend whose wife says of him when company comes he never can receive them without embarrassment. He is shy, and the presence of callers, however much he may like them, does not serve to make him feel at ease.

"There is one thing, however," she adds, "that he always does if the weather offers the least excuse for it. He rushes out to the wood-house, brings in some wood, and piles it on the grate; and he really can build a splendid fire. That takes with everybody. He feels more at ease after he has done that because, though he does not shine in conversation, yet he has done something for our guests, and they do enjoy the fire ever so much."

Now, when a stranger or two drop unexpectedly into a prayer-meeting their entrance should not be like the opening of a door that lets in cold air.

On the other hand, the flame of devotion should burn all the more brightly, being kindled on the altar of a genuine love for their souls. In such an atmosphere would they not soon feel at home? And then how easy it would be for us whose hearts have been warmed to give them a right hand of welcome with a heart behind it! I am sure that under such conditions our "Come again" would not seem a mere formality, and they would be very likely to come again.—Egbert L. Bangs.

THE ART OF HEARING.

If the preacher moulds the hearers, it is not less true that the hearers make or mar the preacher. The sight of a thin and unsympathetic congregation, as the minister enters the pulpit, will sometimes chill the message on his lips, even though he has come there with his heart on fire; and, on the contrary, the play of emotion on a single attentive face sometimes imparts warmth to the delivery of an entire discourse. The sense of two or three superior listeners, or even a single one, will often be with the minister in his study during the entire week, spurring him to diligence, and forbidding him to fall below their expectations. Unaware, the preacher sways to the level of his average audience. If there are many hearing him who are abreast of the best knowledge of the day, he must address himself frequently to the solution of the problems with which the age is struggling; but if his hearers are unintelligent except in regard to the interests of their own occupations, he will unconsciously narrow the sweep of his ideas within the circumference of their comprehension.—Dr. Stalker, in *Congregationalist*.

Missionary World.

MISSIONARY SETTLEMENT FOR UNIVERSITY WOMEN IN INDIA.

The latest of Great Britain's contributions to the forces on the mission field is happy in its inception and bright in prospects, and, consequently, entitled to the prayers of God's people in every land. It was in 1893 that a scheme originated among a band of Girton and Newnham (Cambr.) students whose resolution took the form of establishing a missionary settlement, in which women from English universities, working together on evangelical lines, could unite in missionary effort of an educational and evangelistic character. A council and committee of students was formed in December of that year and, following the visit of inquiry of the devoted Miss G. A. Gollock to India, from October, 1894, to March, 1895, it was decided to make Bombay the first sphere of labor.

In size the city ranks second only to London among the towns of the British empire, containing, besides a large Mohammedan and Hindu population, a colony of 60,000 Parsees. This influential and enlightened race has been almost untouched by missionary enterprise, but their conversion would secure an instrument of infinite possibility for the evangelization of the millions in darkness around them. Though western missionaries may lead the way, the true evangelists of India must eventually be natives, fully consecrated and highly qualified. For such anticipated pioneers the settlement will find its highest mission as a training school. On their behalf there is a distinct opening for women's work, inasmuch as the Parsee ladies are free from Mohammedan and Hindu restrictions. More encouraging, education with them, if partial, is universal, and eagerly are they desirous of western culture and intercourse with English women. The missionaries of Western India are unanimous in declaring, on the one hand, that there is urgent need among the Parsees for missionary extension on educational lines; on the other, that women with university education, and these alone, can engage in this work with hope of success. Most kindly have the representatives of the Zenana Bible and Medical Society, the Church Missionary Society, the London Missionary Society, and kindred organizations assured the Council of their heartiest sympathy and co-operation. As an indication of possible future developments it has been pointed out that in the districts of Nasik and Malegaon, about 100 miles from Bombay, there is pressing need for lady doctors to minister, in some measure, to 2,000,000 native women, who are almost entirely destitute of medical aid. There it is hoped to found a medical branch of the settlement, as soon as two fully qualified lady doctors offer for the work. God prospering the undertaking, the vision may be realized of seeing in every university in India, a body of women representing the missionary faith of the universities at home.

Note can tell what the reflex influence on the British colleges may be of such organized representation of women students in the foreign field. It is required from lady candidates for this new branch of activity that they must have been in residence in some college connected with a university or have taken some university degree. With regard to spiritual qualifications applications are desired from ladies who are clear on evangelical truth, who have a deep personal love to our Lord Jesus Christ and whose longing desire it is to be used by the Spirit of God to bring souls to the Redeemer's feet. Two honorary workers, the Misses Stone, sailed for India in November last as the pioneer guard; three more ladies are definitely accepted for autumn, 1896; two more will probably be ready in 1897; another lady hopes to join in 1898, and several ladies are preparing,

who have not yet finished their college course. Financial aid is earnestly solicited to provide an immediate annual income of £600 for non-self-supporting workers, in addition to a capital fund of £500.

At the Women's Colleges in Oxford the work is stirring interest, though its claims have only recently been advocated in that centre. The whole tone among women students is exceedingly good towards the scheme on the part of some who have not hitherto been keen on the subject of foreign missions. From Oxford, also, the Council learn that two students are thinking of offering for the work. The settlement project, it appears, received a great impetus from the publication of L. D. Wishard's *New Programme of Missions*, by suggesting to the ladies of missionary sympathies in England that they may do for their Hindu sisters what Mr. Wishard suggests for the men's side, viz: "To convert the colleges of foreign mission lands into strongholds and distributing centres of Christianity." Little doubt need be entertained that in the hands, under God, of the indefatigable and beloved honorary secretary, Miss de Selincourt, Eversley, Balham, London, S.W., the University Missionary Settlement will become one of the white stones to mark missionary progress at the end of this busy nineteenth century. By putting her consecrated energies into this glorious calling, Miss de Selincourt believes that "no one can do much for others who is not much herself."

Thus the finger travels round the missionary dial indicating more light, more resources, and more aims for the sake of the heathen world's salvation. Women missionaries in the conflict between light and darkness are largely new forces. When Bishop Wilson, in Calcutta, in 1842, received an offer from an English lady to join the missionary ranks he declined the request mainly on the ground that it was against the apostolic maxim. At that time women were not taking an active part in missionary work abroad. What a revolution has taken place since the

"Men who toiled in storm and sun
Found her their meet companion!"

Within a few months of Bishop Wilson's death three Indian Bishops wrote home, begging that women should be sent out, as there was no entrance into the zenanas and no dealing with the women of India except through women. To day the English Church Missionary Society alone employs, apart from the wives of missionaries, 200 female missionary agents in foreign climes, and the Zenana Society no less than 250 women. In China, out of all the Protestant missionaries, half are women. Surely, this is the noblest type of the "New Woman."

"A perfect woman, nobly planned,
To warn, to comfort and command;"

who rejoices in exercising a spirit of self-abnegating heroism in proclaiming the gospel abroad amid circumstances of hardship and peril for the sake of heathen sisters "who have misse[d] their way."

Similar to this gracious mission may be chronicled the departure of Miss Eleanor Dodson, M.D., for the North of India School of Medicine for Christian Women, a comparatively new undertaking promoted by the Strangeways Conference Hall, Manchester, England. The institution, though not attached to any particular missionary agency, has the support of all. Its object is to train qualified native assistants for the medical missions for women in India, to advance which supplications will be presented for the necessary divine baptism of a holy, spiritual enthusiasm.—*Rev. Jas Johnston, A. T. S., in the Church at Home and Abroad.*

The Netherlands Government has declared that in view of the high importance which attaches to the beneficial results of missions for the advancement of civilization in the Dutch East Indies, it shall hold itself bound to see that the forces of missions are not weakened by the competition of various societies in one place. The Dutch are a sensible race, if there is no other way to put an end to sectarian divisions.

Young People's Societies.

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

THE GENERAL ASSEMBLY.

A full report of the opening days of the General Assembly will be found in another part of the paper, and will be read, in its interesting details, we trust by a large number of our young people. When Paul and Barnabas returned to Antioch after their first missionary journey "they gathered the church together" and "rehearsed all that God had done with them." The Acts of the Apostles is mostly made up of such rehearsals, and the reports of our missions, Home, French, and Foreign, are after the same sort. The Acts relate what God did through His servants then; the Reports, what He is doing now. In addition to the missionary work, there is much to tell and hear of the progress in the congregations, the work of the colleges, and Sabbath schools, and Young People's Societies, as well as the condition of the Benevolent funds by which men, worn in the service of the Church, are helped in infirmity or age, or their widows and children cared for. A great Church like ours is a complicated piece of machinery, requiring yearly review, adjustment, and renewal of power. The General Assembly, which is made up of one-fourth of the ministers and a corresponding number of elders, it is unnecessary to say, is a dignified body, grave and strong, but not without its lighter moods. It is a delight to find that it is absolutely free from partyism. There are no "leaders" and no "whips;" each member rejoices in perfect independence. Business is put through with despatch, long speeches being heavily discounted. A capital school, this same Assembly, in business methods and in the frank brotherliness in which Christian men should discuss and arrange affairs.

THE YOUNG PEOPLE'S SOCIETIES.

Every Presbytery but three, one in Ontario and two in the North-west, have sent in reports of their Young People's Societies, a surprisingly good exhibit for the first year. Some of the reports are almost perfect; others somewhat meagre. The meagre reports of course cut down the grand totals, but the following gratifying figures appear. Returns have come from 796 individual Societies. Of these 629 are Young People's Societies of Christian Endeavor and 56 Junior Christian Endeavor, 12 Young Peoples' Home Mission Societies; 3 Children's Auxiliaries to Home Mission Society; 10 Boys' Brigades, etc. It is believed that there are upwards of 1,000 Young People's Societies of various sorts in the Church. The membership of the Societies reporting is 31,615, or an average of close upon 40 for each Society. There are 9,939 young men and 16,612 young women; i. e., of every 100 members 38 are young men and 62 young women—in round numbers, 40 to 60 or 2 to 3; not so large a proportion as it is hoped may yet be reached, but most encouraging. Three Presbyteries in the far West report the young men as outnumbering the young women, and one in the East, Prince Edward Island, has 607 young men to 622 young women. The young men's work is clearly "cut out for them," to fill up the ranks of their own sex.

The "moneys" portion of the report is capital. The total sum raised was \$26,911, an average of about \$34 from each Society, and our young people have shown themselves "true blues" by giving away \$19,970 of this, whilst spending \$5,821, or a little more than 20c. per member, on themselves. The great Schemes of the Church received the bulk of the contributions, as was right, and as was to be expected from loyal young Presbyterians. Home Missions got \$3,516. Augmentation \$106, Foreign Missions \$3,398. French Evangelization \$535, Colleges \$146, Aged and Infirm Ministers' and Widows' and Orphan's Funds \$7 each, and the Assembly's Expense Fund \$13. Had the young people known that the expenses of the Assembly's Committee have come out of this latter Fund, they would no doubt have contributed more generally to it. It is not a very popular fund. There is little romance in connection with it. But it is quite necessary. It supplies oil to the wheels of the great machine, paying for the salaries of the clerks, printing the minutes, and meeting the running expenses of committees which have no funds of their own.

THE MANLINESS AND WOMANLINESS.

REV. W. S. M'TAVISH, B.D., DRSEBONTO.

June 28. Psalm xxxvii. 1-11.

Many and varied are the aspects in which man has been viewed, consequently many and varied are the ways in which he has been described. By some he has been called "a creature of the common herd"; by others "the creature that reasons." Usually, however, more exalted views are held, and man is then said to be "a distinguished link in being's endless chain"; or "the gem of creation and the glory of redemption." Burkmaster says, "The grandest thing in nature is a true man." How striking is Shakespeare's description of man, "What a piece of work is man. How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a God! The beauty of the world, the paragon of animals!" The Psalmist had a high conception of man, for, looking up to God, he exclaimed, "Thou hast made him a little lower than the angels; Thou hast crowned him with glory and honor; Thou hast made him to have dominion over the works of Thy hand."

It is really difficult to state what is included in true manliness. Opinions differ greatly. We have read of a painter who brought to a certain market-place a picture representing what he considered to be an ideal man. But did that meet with the approbation of the beholders? How could it when there have always been such diversified opinions as to what constitutes true manhood? Each one who came to gaze had some suggestion to offer. One proposed this improvement, another that, and could these opinions have been all summed up they would have left the poor artist in utter bewilderment.

What did David mean when he said to Solomon, "Show thyself a man" (1 Kings ii. 2). No doubt he desired his son to be a just, a true and an honest man—a man loyal to his country, true to his principles, brave in the defence of the right, wise in his administration, prompt in yielding to the dictates of conscience, pure and disinterested in his motives, candid in his judgment, kind in his actions and faithful to his God.

Diogenes, the cynic philosopher, is said to have gone through the streets of Athens, in broad daylight, carrying a lighted lantern evidently in search of something; and when asked by some one regarding the object of his search, he replied, "A man, sir, a man; I have found children in Sparta, and women in Athens, yet I have not found a man." His standard was high, but it was none too exalted. We would not lower it one iota, but we have what Diogenes did not possess. We have a model, truly human and absolutely perfect. The ideal to which men strive should be perfect, and should be taken from above and beyond mankind, and yet the model should be in every sense a man. The reason of this is obvious. If a man desire to be a soldier, he will think of a Napoleon, a Wellington, or a Grant; if he think of being philanthropic, his mind will turn to a Howard, a Pounds, a Cooper or a Dodge; if his ambition is to be a statesman, his mind will revert to a Pitt, a Lincoln or a Gladstone; if he aspire to be an artist, he will think of a Raphael, a Vandyke, or an Angelo; if he presume to be a poet, he will emulate a Dante, a Milton or a Shakespeare. But these models are not sufficiently high. These men doubtless sought something higher, for no man attains to his ideal; and to strive to stand merely where they stood is to be content to fall below them. To accept what has been done as the measure of what may be done is to be content with a retrograde movement. Our ideal, therefore, should be perfect. This remark holds good, especially in regard to spiritual matters. But there is only one ideal man, the man Christ Jesus. In Him were all those qualities which constitute true manhood; and probably it would be better for us if, instead of trying to analyse true manliness, we admired rather those traits which are most conspicuous in the character of our Lord.

DAILY READINGS.

Monday, June 22.—A true man is brave.—Neh. iv. 13-18.
Tuesday, June 23.—Sincere.—Zech. viii. 16-23.
Wednesday, June 24.—Upright.—Ps. cxx 9-16.
Thursday, June 25.—A true woman is loving.—Ex. ii. 1-10.
Friday, June 26.—Helpful.—II. Kings v. 1-14.
Saturday, June 27.—Faithful.—Luke xxiv. 1-10.

The Canada Presbyterian

Published every Wednesday by

The Presbyterian Printing & Publishing Co.

C. BLACKETT ROBINSON, Manager.

5 Jordan St., - - - Toronto, Ont.

Terms: Two Dollars Per Annum, Payable in Advance.

REMITTANCES should be made direct to us by Postoffice, or Express Money Order, or in a Registered letter. If none of these precautions be observed, the money is at the risk of the sender. Local Cheques should not be sent unless at par in Toronto. Write names very plainly. Give the Postoffice address with every order.

RECEIPTS. We do not send receipts for subscriptions unless the request is accompanied with stamp. The change of date on your label will indicate within two weeks that the remittance was received.

CHANGES OF ADDRESS. When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

ORDERS TO DISCONTINUE should always be sent direct to us by letter or postal card. Do not return a paper with something written on the margin. To do so is contrary to law, and unintelligible to the publishers. Accompany the order with payment of arrearages.

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

Communications should be addressed

The Presbyterian Printing & Publishing Co.,
5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, JUNE 17TH, 1896.

GENERAL denunciation, says a contemporary, requires little talent and less heart. What it does require is a loose tongue and a bitter spirit.

OUR friend the Moderator of the General Assembly should issue a Mandement to the Presbyterians of Manitoba. The President of the Manitoba Conference might also issue one. If not, why not?

BURN this truth into your conscience and memory:—The welfare, the progress, the very existence, humanly speaking, of the Church depends ultimately on the exertions of its individual members.

ONE of the things revealed on the 23rd day of June will be the amount of influence the hierarchy of Quebec can exercise over the people of that Province in things political. Perhaps after all it may not be very much.

NOW that the Privy Council has given a decision on the Prohibition question, it seems necessary to refer the matter to some other tribunal to find out what the decision means. Courts of law are really wonderful institutions.

TWO political candidates have recently had to defend themselves against the charge of being infidels. It would be well for this country of all who attach so much importance to the name of Christianity would try to practise its precepts, especially at bye-elections.

EFFORT is more important than achievement. The value of work can never be tested by its visible results," said the Hon. Mr. Asquith in a recent speech in London. These are golden truths that should be remembered by everybody, especially by the worshippers of success and the slaves of statistics.

WONDER if the reading of that Mandement disturbs Laurier's devotions. Being a good Catholic, of course the Opposition leader goes regularly to church. He must feel as uneasy when the time for reading the Mandement comes, as the anti-organ men used to feel when the organist got the "kist" in order.

WE have read a good deal and heard a good deal more of the needs of the pulpit. Observation, extending over a good many years, convinces us that nine out of every ten average ministers need encouragement much more than they need anything else. And this one thing that they need most is just the thing that some of them never get. Instead of it they get any amount of discouragement of the most exasperating kind. And too often they get it from the very people who should be the first to give encouragement.

DR. LANGTRY'S successful attempt to prevent the Anglican Synod of Toronto from sending a message of good-will to our General Assembly will produce good results in at least two directions. It will make all sensible people that are not Episcopalians laugh, and a hearty laugh will relieve the tension caused by hard times and election excitement. It will also make all passably sensible people stop talking nonsense about organic union. If Dr. Langtry and his friends can live without recognizing their Presbyterian neighbours, Presbyterians will try to get along without them. The loss is Dr. Langtry's—not ours.

OPINIONS differ in regard to the amount of influence that the hierarchy of Quebec can exert on the 23rd of June. Some Protestants who have recently been in the Province think the Church has in a measure lost its political grip, and that the vote will be comparatively free. Others are of the contrary opinion and believe that on Sabbath the 21st the priests will settle Mr. Laurier's chances, so far as Quebec is concerned. An elector who lives within sight of the residence of one of the most violent Bishops said not long ago: "Laurier is a very good man, but I am not going to damn my soul for Laurier or any other man." If many of the electors feel that way, or can be made to feel that way, on the 21st—the Remedial Bill seems pretty safe.

ONE of the serious charges brought against Laurier by a Quebec journal is that he "goes to hear the holy services on Sunday in Protestant churches." The foundation for this awful charge is, we believe, that the Opposition leader once attended evening service in the Methodist Church at Sault Ste. Marie. He was the guest of a Methodist, attended his own church in the forenoon and went with his host to worship in the evening. But that was not all. The Opposition leader actually shook hands with the preacher and thanked him for his excellent sermon. These are, as we have heard them, the facts of the case. If Laurier goes to a Methodist Church again, and shakes hands with another Methodist preacher, he may have some difficulty in getting out of purgatory.

DEFENDERS of the Mandement issued by the Catholic prelates of Quebec ask if Protestant ministers do not occasionally address their people on political questions. Some of them do, but no comparison can be made between the address of a Protestant minister and the command of Catholic prelates. The Protestant may reason, he may advise, he may remonstrate, but he dare not refuse the sacraments nor threaten to send to perdition those who do not vote as he wishes. A Protestant minister has no authority in things political. His congregation would simply laugh at him if he threatened them if they did not vote in a certain way. The surest way to make a good many Presbyterians vote against the minister's view of a political question would be for him to command them to vote for it.

IN supporting the school bill at present before the British House of Commons the Home Rulers are trampling on the very principle they asked the British people to apply to Ireland. Give us local government for Ireland, they said, and that is all we want. The School Bill does not extend to Ireland. It is an English matter pure and simple, and yet these champions of local government for Ireland vote in a solid body to fasten a school system on England that is as much disliked by their former allies, the English Nonconformists, as Separate Schools are disliked by Manitoba. They wanted Irishmen to have the right to manage their own affairs and they show their fine sense of justice by interfering in the affairs of the men who helped them to get local self-government for Ireland. Small wonder that the Nonconformists are sick of the alliance with Home Rule.

AT the meetings of the General Presbyterian Council in Glasgow, our Canadian ministers, we are pleased to notice, are taking their share of the work, and it goes without saying they will do it in a creditable manner. Principal MacVicar, D.D., of Montreal, is down for a paper on "Modern Apologetics and Criticism;" Rev. Dr. Cochrane, of Brantford, will give addresses on Sabbath School work and on "The American Churches"—

their work of home evangelization; and a former minister of our Church, who is still kindly remembered by many friends on this side of the line, Rev. Dr. Waters, will read a paper on "The Church of God: its nature and purpose." Later on we hope to be able to place before our readers if not the whole at least a fair summary of these valuable papers and addresses. There is a large attendance of Canadians at the Council.

THE interest connected with a Presbyterian General Assembly is perennial; it is never exhausted and it never flags. The audience which assembled at the opening meeting last Wednesday evening was an inspiring one. The house was filled to the doors, representatives were there from every congregation in the city, and the faces of well-known men and women, leaders in Presbyterian Church and Christian work, could be seen in every part of the church; representative ministers and elders were there from the extreme East to the extreme West; the ex-Moderator possesses in himself a strongly marked personality; there was suppressed but high expectancy throughout the large audience, which, when the opening song of praise was given out, found expression in a grand outburst and swelling volume of sacred song. It was inspiring, so was the sermon which followed. Very cold indeed must be the heart which cannot be stirred by reading it to thankfulness, as well as humility, for the past, and to holy, humble resolve to attempt greater things in the future for the Church, for the country and for Christ. We are glad to know that it is to be printed in leaflet form and scattered broadcast over our broad Dominion.

THE General Conference of the American Methodist Church dismissed two of its oldest Bishops the other day on the charge of "non-effectiveness." This is the way the reporter describes the scene:—

As soon as the report was read Bishop Foster arose, and the entire audience received him with the greatest applause. Then in the midst of a most impressive silence the low tones of the old bishop's voice were heard. Bishop Foster said that he had simply one request to make, and that was permission to leave the hall. Cries of "No, no!" came from all parts of the hall, and Bishop Foster extended his arms, saying, "Please, please." The old gentleman retired, and was followed by Bishop Bowman. "Have you anything to say?" was asked of Bishop Bowman. The white-haired bishop turned and said: "I have just learned for the first time in my life that I am non-effective." So saying, he left the hall.

The Church that treats white-haired servants of Christ in that way cannot ultimately succeed, and does not deserve success. We are having a taste of the same thing in Canada at the present time. There is a clamour for young men in every department of church work, and in our Presbyterian Church the clamour and the "deficits" have come in company. The people who want young men at the front in everything, either have no money or they refuse to give it to the Church. Whatever may be said about the preferences of those who "run" the courts and committees, there are a great many people in the Church yet who respect grey hairs, and they are the people, as a rule, who have the money and the influence.

"THE HISTORIC FAITH."

A LITTLE over ten years ago a series of short lectures on the Apostles' Creed was published, under this title, by Macmillan and Co. These lectures had been delivered by Rev. Dr. B. F. Westcott, then Canon of Peterborough, now Bishop of Durham, and attracted our attention, not only on account of the lecturer's high reputation as scholar and thinker, but because we have had the pleasure of hearing him preach one of his thoughtful sermons in the Cathedral of the first mentioned city. When we sought the book in our library, some time after the first reading of it, we discovered that some one to whom we had lent it loved it so much that they could not find it in their hearts to return it; that might be a testimony to the worth of the book, but was a decided inconvenience to us. However, in looking over our papers we find notes upon this book, made at the time, which may be of interest to some of our readers. This is, so far as the general reader is concerned, an age of "Tid-bits;" we must have short stories in "little books on religion." Well, little books have their uses, and it would be a useful exercise to travel over the litera-

ture of this century to discover some of the small books which have in them elements of greatness and abiding power. Those who know Dr. Westcott's commentaries and treatises, books which unite the most accurate scholarship with the most mature judgment, will not for one moment think that he sent out a small book because he had not the power to make a big one. However, it is not with Dr. Westcott as textual critic, church historian or philosopher that we have to do now, but with him as the author of a small volume addressing himself to the reader of average intelligence. And we must say that in presenting a summary of the highest truths he has chosen a good subject, and hit upon a striking title. So that, though this is not one of the "books of the month," it is both attractive and useful. That is our justification for giving it a free advertisement or "belated review."

Whatever may be said upon the other side, we cling to the belief that there is something in a name, and that in these days, when there are so many books, good, bad and indifferent, calling for the attention of the public, an author who has happily chosen an appropriate and striking title has done something to make his book a success. "The Historic Faith" is an attractive and suggestive title in its breadth and significance. Those who do not wish to be entangled in profitless controversies about the "historic episcopate," are glad to hear a modern message based upon the ancient faith. In the present age there is a marked aversion to creeds, and yet the "faiths of the world" are studied with enthusiasm; men shrink from dogmatic statements of Christian truth, though they show a readiness to ponder the great facts of the Christian revelation. This feeling is met by suggesting that Christianity is not merely a local creed, but the world's noblest, divinest faith. Again, there never was a time when historical studies were more popular than now. We claim to have developed a historic sense, to have enlarged our power of re-creating the past, and to have cultivated the habit of judging the men of bygone days according to the "ruling ideas" of their own generation. The author of this short treatise recognizes at the very outset, the fact that there is now an attempt, more or less successful, to look at creeds and churches in their historical relationships. A striking title has one disadvantage, in that it increases our disappointment if the high expectations raised are not fully satisfied. Here, however, the subtle power which produced a name so significant, deals in a masterly manner with those facts which during many centuries have nourished the faith and sustained the hope of Christian souls.

From the preface we learn that Dr. Westcott has tried to impart instruction in a devotional spirit, using as his guide a short ancient creed. He states his reasons in these words:—

"In this kind of teaching it is impossible to forget the practical issues of belief. The loftiest thoughts necessarily assume the character of motives or guides to action. There is no fear lest the Creed should appear to be merely a collection of propositions leading to certain intellectual consequences. It is felt to be the inspiration of duty. The facts of the Divine Life reach with a present force to all life, they reach to our life."

Certainly this is a proper use to make of a creed, and if Christian men had always tested their creeds in this Christ-like spirit, it is probable that the reaction against dogmatic theology would not have been quite so severe. Still this "Regius Professor of Divinity" gently reminds us in his own graceful style, that some sustained thought will always be demanded from those who would understand the significance and feel the force of the distinctive Christian facts. "The first gospel has an answer to our latest questionings"; but that answer can only come to prayerful thought and earnest expectations. The greatest scholars have not discovered any magical process by which cool indifference and shallow ignorance can grasp the sublimest truths. The promise made at the beginning of the book is faithfully kept, technicalities are carefully avoided; with slight exceptions, speculation is shunned, detailed discussions of difficult points are referred to notes; and all this effort is made for the purpose of inducing the ordinary reader to give a little more careful thought to familiar facts. Because a popular treatment of a great subject has been promised some may look for brilliant displays of blazing rhetoric, if so, they must look elsewhere, as here the style throughout is chaste, the beautiful passages grow so naturally and

gradually out of the truth under consideration, that we feel that a great thought worthy of the strongest emphasis has stolen upon us too quietly and modestly. For ordinary readers a little more explanation and emphasis might have been given to the following statement: "It is clear, then, that we cannot get quit of our dependence on Faith by doing away with religion. We live by Faith however we live. Perhaps, it is a sad possibility, we can die without it." There it stands without any fanciful flourishes, the work of a teacher who will not do our thinking for us; we must each appropriate such solemn suggestions as best we can.

Those who are able to give a full and final explanation of every point in their creed, will no doubt find much in this book that is too tentative for their taste, perhaps they will go so far as to say that they have detected a subtle vein of agnosticism underlying the teaching of this learned theologian. It seems to us however that the facts of the Christian revelation are received with joyful faith, and that it is only human traditions and interpretations which are modified under the pressing sense of human ignorance and limitation. The Apostle Paul said, "We know in part and prophesy in part," and this modern teacher simply puts this in the language of our own time when he says, "We must keep the most reverent reserve lest we should seem to determine by conclusions due to the limitations of our own minds what Scripture has not determined." The manifestation of this Spirit is another of the signs of our times. A theologian used to be regarded as the very incarnation of the dogmatic spirit, a man who having fathomed the deepest depths of Divine wisdom could give an authoritative solution to every difficulty. No doubt men have lived, who, in their own estimation, at least, made some approach to that ideal. In our degenerate days the number of such men seems to be growing smaller; it may be that, following the fashion of the day some of them have become advanced scientists, and are gratifying the dogmatic temper by excommunicating those who cannot accept all their theories as to the world of the past and the man of the future. Many will find here a creed, in its shortness, simplicity and comprehensiveness peculiarly suited to the present restless time, for while it cannot be proved that each apostle actually contributed to the making of it, yet in its present form it comes to us from the fifth or sixth century, and has the charm which belongs to things ancient and classic. And it is probable that a similar or still briefer form existed in the earliest Christian centuries. It gathers together the primary facts of the Christian revelation, while it does not attempt to sound the depths of the Divine nature, or to fix in an unchanging formula the growing experience of a living soul. Such "a form of sound words" is a masterly summary of the facts and truths in which all Christians rejoice, and makes us feel the comparative smallness of many of the things which divide us. Those who desire ponderous treatises to explain these fundamental truths can find them covered with dust upon the shelves of many a theological library; those who wish to see the highest culture linked with the simplest faith need only to meditate upon the imperfect representation of Dr. Westcott's teaching here given:

"Credulity is not Faith. That indolent abdication of the responsibility of judgment in favour of every pretender, that superficial assent lightly given and lightly withdrawn, is utterly at variance with the intense, clear vision and with the resolute grasp of Faith."

"Superstition is not Faith. To choose for ourselves idols, whatever they may be, to invest with attributes of the unseen world fragments of this world, to brood over shadows is to deny Faith, which is at every moment active, progressive, busy with the Infinite."

"Conviction is not Faith. We may yield to what we admit to be an inevitable intellectual conclusion. Our opposition may be silenced or vanquished. But the state of mind thus produced is very often simply a state of exhaustion and not of quickening. Till the heart welcomes the Truth it remains outside of us."

"He (the Christian) believes not in a principle or a thought but in a Person; not in himself or in mankind but in the Lord Jesus Christ."

"Nothing superficially seems simpler or easier than forgiveness. Nothing if we look deeply is more mysterious or difficult. With men perhaps forgiveness is impossible. For forgiveness is not the careless indifference to wrong by which we seek impunity for our own faults while we lightly regard the faults of others. It is not the complacent bounty of a superior who has a proud satisfaction in giving to others release from small debts. It is not the perfunctory remission of a present penalty which leaves behind unrevoked the sense and the contagion of evil. True forgiveness involves two things, a perfect knowledge of the offence, and a perfect restoration of love. In this sense we believe in the forgiveness of sins."

GENERAL ASSEMBLY NOTES.

It is no doubt true, as Ex-Moderator Robertson and other Manitoba ministers contend, that there are not too many preachers in Manitoba and the North-West. But supposing there are too many in Ontario and they refuse to go to Manitoba, what then?

"The Kingdom of God," said Principal King in his speech on Home Missions, "was founded on sacrifice and only by sacrifice can it be maintained." That is sound doctrine; and the preaching of it may account for the Principal's success as a pastor and a professor.

Principal King was on new but solid ground when he said that the increased interest in Foreign Mission work had greatly helped Home Mission operations. God's work is one. Increased zeal for the Salvation of men abroad can hardly fail to increase our interest in the Salvation of men at home. Would that these large ideas prevailed.

Ex-Moderator Robertson and Dr. Gordon are about as unlike each other as two Presbyterian ministers can very well be; but each one makes a model Moderator. Never in the history of the Church did any presiding officer give greater satisfaction than did Dr. Robertson. The man from the North-West can do several other things well besides organize Home Mission stations.

"On the first day of April," said Mr. David Morrice, when presenting the report of the Presbyterian College, Montreal, "not a dollar was due on any investment made by the College out of its endowment fund. To Dr. Warden," continued Mr. Morrice, "belongs mainly the credit for such splendid results in financing." Certainly an institution that loses no money in times like these occupies a unique position. The Presbyterian Church is fortunate in having Dr. Warden as its agent.

Mr. Ballantyne was not the only suitable man whose name was before the Board of Knox College in connection with the chair of Church History and Apologetics. There were several men that could do excellent work in these departments. Mr. Ballantyne, however, seems to have been the only man that the Board could nominate unanimously, and he was nominated. We bespeak for the new professor a loyal reception; and we are sure that he will render faithful and efficient service.

The human voice never loses its attraction. For the past week Toronto has been favored with a deluge of eloquence. A General Assembly, a Methodist Conference, an Anglican Synod, and any number of political meetings have been in full blast. The people crowd to hear good speaking as they never crowded before. The press has its sphere but it can never take the place of the orator. The Church and State are ruled by discussion in this country, and it is well that the people take an interest in the questions discussed.

The popular Foreign Mission meeting had to contend against the silver-tongued Laurier, and a large number of other orators who were holding forth in various parts of the city. It stood the test bravely. The immense audience filled the body of Cooke's Church and about half filled the gallery. The programme was good and the great audience deeply interested. For organizing and "running" a great meeting without appearing upon the platform or being much in evidence any where, the Rev. R. P. McKay surpasses any man we ever knew. He effaces himself almost too much, but that extreme is better than the opposition.

The Home Mission meeting of the General Assembly was very good. The men from the front were in force, and the people always want to hear "the man from the field." When the rank and file are under the leadership of such veterans as Dr. Warden, Principal King and Superintendent Robertson, the results can never be in doubt. Principal King's speech was unusually good and breathed throughout the best spirit. The paragraph in which he showed how Home and Foreign Missions help each other was particularly fine, and formed a marked contrast to the partisan bickering we too often hear on that question. Dr. King's appearances in the Assembly have never been happier or more influential for good.

On Sabbath, Toronto ministers had the luxury of occupying the pew and not their pulpits, which were all filled, besides many others, with great satisfaction and profit to the large congregations which attended. Central Church, where the Assembly is meeting, was from morning till evening a scene of activity. Services began at 11 a.m., the preacher being the Rev. Andrew Robertson, of New Glasgow, N.S.; at 2.30 p.m. a mass meeting of Sunday School scholars was held at which several interesting addresses were given; at 4 p.m. the Lord's Supper was observed by members of the Assembly and others, in a most impressive and profitable service; at 7 p.m. the Rev. J. C. Herdman, B.D., of Calgary, preached; and again, at 8.30, there was held a mass meeting of the Presbyterian Young People's Union, which was presided over by the Rev. R. D. Fraser, M.A., Conventor of the General Assembly's Committee on that subject. Here, also, several stirring addresses were given, closing with one from Miss Sinclair, from Indore, India. Altogether it was a day which, in the memory of many, will long be remembered as one of the great days in their life.

TWENTY-SECOND GENERAL ASSEMBLY

Prof. Gordon, D.D., Elected Moderator.

Full and Encouraging Reports.

Good Attendance; But Many Familiar Faces Missed—
Messrs. Robinson and Ballantyne Appointed to
Chairs in Knox—Prof. Baird's Sketch of Dr.
Robertson, Retiring Moderator.

(By Our Own Reporters.)

THE REV. JAMES ROBERTSON,
D.D.

RETIRING MODERATOR, GENERAL ASSEMBLY.

BY REV. PROFESSOR BAIRD, D.D., WINNIPEG.

James Robertson was born in the village of Dull, near Aberfeldy, Perthshire, Scotland, in 1839, attended the parish school like every other child there, came to Ontario in 1855, taught school for five years, attended the Grammar School at Woodstock for eighteen months, matriculated in the University of Toronto, 1863, attended University College for three sessions from the autumn of '63 till the spring of '66, in which latter year he went out as a member of the Queen's Own Rifles to face the Fenians at Ridgeway. He studied theology for two sessions at Princeton, and for one session in the Union Theological Seminary, New York, graduating in May, 1869. He was licensed to preach by the Presbytery of New Brunswick, New Jersey, and in November, 1869, was settled as pastor at Norwich, Ont., where he remained until 1874, in which year he was called to Winnipeg to be pastor of Knox Church. He held this position till 1881, when he was unanimously chosen by the General Assembly to fill the newly created position of Superintendent of Missions. The Presbyterian College in Montreal conferred on him in 1888 the degree of Doctor of Divinity, thereby anticipating another Canadian institution which was about to propose his name for the same honour. In 1892, having been chosen a delegate to the Pan-Presbyterian Council in Toronto, he read by invitation a paper on "Church Life and Work in Canada." In 1895 he was unanimously chosen Moderator of the General Assembly, and presided over the sessions of the Assembly in a most satisfactory manner. Here is the statistical skeleton of Dr. Robertson's life. Let us now look at some aspects of it in a more detailed way, especially his pastoral work and his work as Superintendent of Missions.

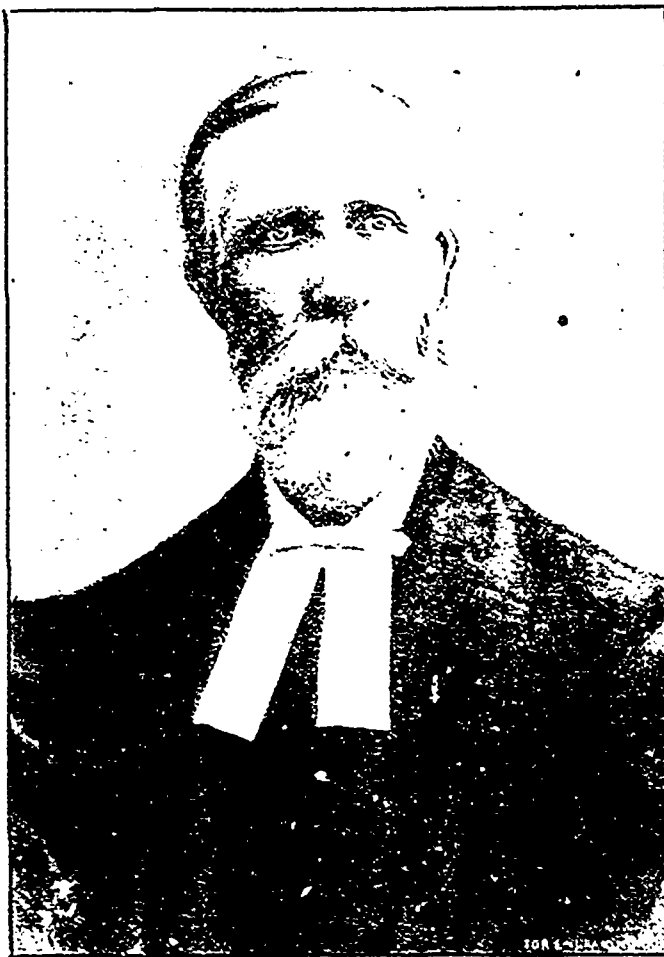
In the pastorate, Dr. Robertson did enduring and much appreciated work. His preaching was the preaching of a man keenly alive to the opportunities and responsibilities of his office. Epigrammatic in expression, direct and forcible in delivery, it was couched in the terms and illustrated by the similes of the present day. Indeed in his Winnipeg congregation at least, the circumstances in which he and his people found themselves, so full of newness and change and brisk movement, could not but influence a man who took so keen an interest in what was going on about him. No less conspicuous than this up-to-date quality was the strong scriptural flavour of his preaching. It put in the forefront the great central verities of the Gospel, and was full of Bible truth. One talks now with scarcely a member of the Winnipeg congregation of those days who does not say "What an instructive preacher he was!"

But the characteristic strength of the man was seen nowhere better than in pastoral work. He was an indefatigable visitor, and his own selfishness and absence of self-consciousness made him a sympathetic and tactful friend in times of distress. He was then, as now, a prodigious worker, and he never seemed to grudge the amount of time and trouble he took in meeting the steam boats and trains by which immigrants were arriving, and in advising and befriending strangers. Hosts of these people were made his life-long friends and admirers by all kinds of help, sometimes prayerful, sometimes sympathetic, sometimes tangible, and sometimes all three together.

All the while he was taking a front place in every movement which made for righteousness in the young city. He had a considerable share in shaping the early policy of Manitoba College, and for years he gave unremunerated services as a lecturer in its philosophical and theological departments. He was a leader in the founding of the University

of Manitoba, and until his nomadic life as Superintendent obliged him to resign, he was a member of its governing council and an examiner. He was a member, too, of the Provincial Council of Public Instruction, and took a conspicuous part in the early fight for a uniform system of public schools.

From these facts it will be seen that Dr. Robertson was by no means an unknown nor an untried man when the General Assembly in 1881 put him in the position of Superintendent of Missions. Indeed, he had for years been unconsciously qualifying for just such a post. In common with



REV. JAMES ROBERTSON, D.D.

his brethren in the Presbytery, but in a greater degree than most of them, he had taken part in organizing and overseeing the mission fields, which at that time were being planted throughout the nearer part of the Province of Manitoba. The rapid increase of these partially equipped mission stations, and the need for more, made the appointment of a superintendent advisable, and with the need came the man.

Dr. Robertson entered upon his duties with an admirable intermingling of energy and prudence. His influence began to be felt over the whole Western field. It soon became apparent that we had a Superintendent who meant to superintend, and yet the work was done in such a way that there was scarcely a congregation which did not eagerly welcome his visits and turn to him for help in an emergency, and scarcely a missionary who did not look upon him as a trusted counsellor and a friend. There were some differences of opinion for a while about the proper relation in which he ought to stand to the rest of the Church's Home Mission organization, but thanks to his modesty and good sense on the one hand, and to the growing appreciation of his services on the other, these soon adjusted themselves, and now the work goes on without a jar.

His duties are many and varied, and require the best skill and judgment available. That he is a genuine *episcopus* and can act with promptness and despatch may be illustrated by such an

incident as the following, which is a story a few years old: A minister of a considerable town congregation in Manitoba was about to be absent from his pulpit for a Sabbath, and arranged with the student who was in charge of a neighboring mission field to occupy his place for the occasion. On Saturday the student boarded the train at his own village station to go to fill his temporary appointment. Dr. Robertson was on the train. With his usual cordiality he greeted the student, and made room for him in the seat he was occupying. After a few preliminaries the Doctor said:

"Where are you going?"

"I am going to supply for Mr. Blank. He is to be away from home for a few days."

"And who is taking your place?" asked the Doctor.

"Well," replied the student, "Mr. Blank and I talked the matter over and we both thought that since he had to go away, and since one of the places would be vacant anyway, it would be better that my little mission field should be left unoccupied rather than his important congregation."

The Doctor's lengthy figure suddenly elongated itself like the drawing out of a telescope and there was a vigorous pull at the bell-rope. The conductor came hurrying in to know what was the matter. "This young man," said the Doctor,

said the Doctor, "and just give them a simple Gospel address." This was done, and the Doctor himself rose to speak. He began with lessons drawn from the birds of the air and the lilies of the field, and, warming with his theme, he left the desk of the little school-house in which the meeting was held, and came down the passage among his hearers. "Rally about your Church," he said, "encourage the heart of your minister by the faithfulness of your attendance on the service and by the godliness of your lives. For the rest we will help you. You have a great Church at the back of you; it sympathizes with you, and will not take away from you the services you enjoy." The effect was thrilling; many were deeply moved. At the close the men crowded about the visitors, each eager to exchange some personal word. One brawny young Irishman wrung the hand of the younger member of the deputation, and said: "You don't know how much good you have done us by your visit. Do you know, you look just like my brother in the Old Country? It does me good to see you." The deputation had been addressing congregations in other parts of the country, urging, arguing, warning in the style for which the Superintendent is well known, begging the people, in the name of honesty, of gratitude, and for the love of God, to be mindful of their obligations, and not to fail in providing a decent maintenance for their minister and means for the extension of missionary work. But this was no occasion for words of that kind, and no word of that kind was spoken. And so every man in the little group went back to his home prepared to see encouragement in the same horizon in which a few hours before he had seen only blighted hopes, and ready to do his duty in the name of God.

But this paper threatens to be too long, and I must stop without speaking of the Church and Manse Building Board, of which Dr. Robertson was the organizer, of which he is the life, and which in the fourteen years of its life has helped to build 255 churches and 60 manses; without speaking of the statesmanlike character of many of his reports, or the patriotism which shines through them and his speeches; without speaking of his knowledge of, and interest in, the theological problems of the present day, in virtue of which his critical opinion is of much value; without speaking of his manner of life, permitted to spend only a few weeks with his family each year, and living for the most part on the road, welcomed, it is true, wherever there is an opportunity to the best the manse can afford, but many a time forced to accept the uncouth and perhaps tardily-offered hospitality of mining-camp or frontier shanty; without speaking of his tours through Eastern Canada, giving accounts of the progress of the Western work, looking for men, or averting a deficit.

There is not a man in our Presbyterian world in Canada who is better known, and in proportion as he is known the Church respects him, admires him, and is proud of him. But for those of us who have worked in the Home Mission field under his superintendence, another and a higher word is necessary—we love him.

GENERAL ASSEMBLY.

FIRST DAY.

WEDNESDAY EVENING.

At the close of the sermon, which has already appeared in full in our columns, and which was a most able and interesting presentation of the Home Mission work of the Church, and an argument for its vigorous prosecution, the Court was constituted with prayer, and the junior clerk, the Rev. Dr. Campbell, of Montreal, called the roll, referring before doing so to the death, since last Assembly, of the senior clerk, the late venerable Rev. Dr. Reid, whose face and services have been conspicuous at every Assembly meeting for over a generation past. Owing to this blank, the clerk asked that Rev. Dr. Warden be allowed to assist him until a permanent appointment to the office was made. This being agreed to, the retiring Moderator addressed the Court, referring in affecting terms to the losses which the Church, during the past year, has sustained by the death of some of its leading men; and after thanking the Assembly for the honour conferred upon him in appointing him to the Moderator's chair, asked for nominations for a successor, whereupon the Rev. Dr. Terrance, of Guelph, proposed the name of the Rev. Professor Gordon, D.D., of Halifax. The name was also proposed of the Rev. A. J. Mowat, of Montreal, who promptly declined to be nominated. The Rev. Dr. Gordon was then unanimously appointed, who, after assuming the robes of office

"has made a mistake and wants to get off here." The train stopped, and the Doctor, in helping the young man off preparatory to his half-mile walk back to the village, found time to remind him that his own field was the work he had been sent there to attend to, and that the emergency would be grave indeed which would justify him in neglecting it.

Another and no less characteristic side of the man is seen in an incident told by a young minister who accompanied the Superintendent a few months ago on a visit to a mission field in a recently colonized quarter of central Alberta. They had a drive of some miles to their destination; the weather was perfect, the roads were good, their way lay past fields of wheat which covered the ground so thickly and evenly that they gave to the unskilled observer promise of a bountiful harvest. But there had been a deadly frost a few nights before, and the fields were exchanging the yellow of a golden harvest, for the sickly white which showed that the chaff covered only shrivelled grains. The Doctor was much depressed and repeatedly spoke to his companion of his sympathy with the farmers who had but begun to found homes, who were in most cases counting upon their harvest to enable them to meet debts already incurred, and before whom loomed a winter which would inevitably be marked by privation, and in many cases, likely by acute distress. "You go first,"

and (taking the chair, in brief and suitable terms expressed his appreciation of the honour conferred upon him, and addressed the Court, referring also in feeling terms to the losses which, during the year, had fallen upon the Church. The ex-Moderator, Rev. Dr. Robertson, read the reply received from Her Majesty to the loyal address presented to Her by the Assembly at its last meeting, and also reported his action in calling the Rev. Dr. Warden to assume, after the death of Rev. Dr. Reid, the duties of General Agent of the Church to which he had been appointed at last Assembly. After a short discussion on a purely technical point, the conduct of the ex-Moderator was sustained. The thanks of the Assembly was moved and carried to Rev. Dr. Robertson for his conduct as Moderator, and for the sermon which he had preached at the opening of the Court. The Rev. J. R. McLeod, of Three Rivers, chairman of the Business Committee, read the report of the committee, making arrangements for the meeting of various committees and the advancement of business, which, after being altered by the appointment of a large committee to nominate a successor to the late Rev. Dr. Reid as permanent clerk of the Assembly, instead of adopting the committee's recommendation on that matter, and to report at the first sederunt on the following afternoon, was carried. The hours for business were fixed, and the Assembly adjourned to meet on Thursday at 10 a.m., the first hour to be spent in devotional exercises.

SECOND DAY.

THURSDAY MORNING.

The first hour was spent, according to the good old custom, in devotional exercises, which proved refreshing and uplifting. After the reading of the minutes and the appointment of a committee to arrange for the Sabbath services in the Assembly Church, it was agreed on motion of Rev. W. D. Ballantyne, seconded by Rev. Principal King, to empower the Home Mission Committee to print from the type still standing, the Moderator's sermon of last evening as a powerful presentation of the state and claims of the Home Mission work, the same to be distributed as widely as possible throughout the Church. The minutes of the Commission of last Assembly on the matter of St. Andrew's Church, St. John's, Newfoundland, were read. Gratification was expressed at the conclusion of the case, and the Presbytery of Halifax was instructed to give his Presbyterian certificate to Rev. W. Graham, the late minister, now in pastoral charge in Jamaica. Committees were appointed as follows:—Reception of Ministers, Rev. Dr. Sedgwick, Convener; Applications of Presbyteries on behalf of Students, Rev. J. McU. Duncan, Convener; Retirement of Ministers, Rev. J. R. McLeod, Convener; Judicial Committee, Rev. Dr. McKee, of St. John, Convener. Ten applications were made for reception as ministers: by Presbytery of Inverness on behalf of Mr. Neil Currie; by Presbytery of Montreal on behalf of Rev. Mr. Bouffa, a Waldensian minister from the United States; by Presbytery of Toronto on behalf of Rev. R. S. Hudson, also on behalf of Rev. David Campbell; by Presbytery of Orangeville on behalf of Rev. D. A. Hamilton, Pembina, U.S.; by Presbytery of Barrie on behalf of Rev. J. W. Gotham, a Congregational minister; by Presbytery of Huron on behalf of Rev. Richard Weir, of the American Presbyterian Church; by Presbytery of Calgary on behalf of Rev. Neil Felix Jansen, of New Brunswick, New Jersey, also on behalf of Rev. Gottfried Wetter, of the German Reformed Church; by Presbytery of Picton on behalf of Rev. J. P. McPhee, of the American Presbyterian Church. In addition to these applications Rev. Robert McKnight, formerly a minister of our Church, made special personal application for readmission to its ministry. These several applications were sent, for sifting, to the Committee on the Reception of Ministers.

An overture from the Presbytery of Owen Sound was read, setting forth that as the supply of ministers in sight from the students now attending college is larger than the probable demand, so applications from ministers of other Churches for reception into our Church be entertained except when under call to a congregation or designated by one of the Presbyterian Churches of Britain, unless the circumstances be very special; or that the Assembly devise some means by which there may be a reasonable hope of employment for the ministers already in the Church or preparing for its ministry. Rev. Dr. J. B. Fraser and Rev. Dr. Somerville supported the overture, Dr. Somerville remarking that through the increase in the number of students in our Colleges the question would soon be not, "Where are we to get men for our fields?" but "Where are we to find

fields for our men?" Figures were given to substantiate the statement. It was shown that in addition to the 77 graduates of this spring from the Theological Colleges, there are 284 others in various stages of preparation. Dr. Somerville's address was interrupted by the adjournment.

THURSDAY AFTERNOON.

After the Court being constituted the Rev. Dr. Thompson, of Sarnia, reported for the committee appointed to nominate a successor to the late Rev. Dr. Reid as joint clerk with the Rev. Dr. Campbell of the General Assembly, when the name of the Rev. Dr. Warden was proposed and seconded by the Rev. Dr. Robertson. In amendment the name of the Rev. Dr. Sedgwick was proposed. When a vote was taken, the amendment was lost, and Dr. Warden's appointment was made unanimous. Upon being notified of his appointment, Dr. Warden in a few but most suitable sentences signified his acceptance, thanked the Court for this mark of confidence, and promised to serve the Church to the best of his ability in the responsible position to which he had been called.

The consideration of the overture from the Presbytery of Owen Sound was resumed, the Rev. Dr. Somerville continuing his address. He pointed out that the number of ministers was increasing by forty-five yearly, but congregations not nearly in the same proportion, nor the Aged and Infirm Ministers' Fund, nor the Foreign Mission Fund; so that getting relief from that source could not be expected. Dr. Somerville mentioned several causes which tended to produce an over supply of ministers, and showed by reference to statistics how many applicants for work on the mission could not be employed at the same time that ministers continue to be received into the Church from other bodies. He contended that the time had come when something must be done that men born and trained up in our own Church must have work provided for them, rather than others brought in from other Churches not in harmony with the spirit and aims and unacquainted with the work of our Church.

The Rev. Principal King thought it would be unfortunate if it should go abroad that the overture and the views expressed in Dr. Somerville's speech reflected the spirit of the Church at this time. It went, he thought, upon the assumption that, because the Church in Spring could not find fields for all its men the Church should take steps to limit the supply, at the same time it was a fact that students who had been assigned to mission fields had declined to enter upon them, and that even now difficulty was felt in finding men for all fields. The fields were such that in many cases they were unable from feebleness to pay ordained missionaries, some of whom could not for that reason find employment. It would not be well, he contended, if there was no surplus of supply beyond what could be at once provided for. In Scotland, where for generations a state of things had existed similar to that now existing amongst ourselves, no such step had been taken as that which the overture proposed. The state of things called for the exercise of care in receiving applicants for admission to the Church, but it was a difficulty, which in time would rectify itself. In one year there might be an over-supply, in a short time the case might be reversed. There were cases of men who had exceptional gifts and had exceptional qualifications for mission fields of an exceptional kind, of which we had many; and as a minister and professor he could not consent to reject such workers unless they took a course of study of six or seven years. He moved that the overture be referred to the Committee on the Reception of Ministers, which was seconded.

The Rev. Dr. Robertson thought the case required that something should be done, especially as notwithstanding the number of applicants for work, great difficulty was found in supplying all the fields. He caused no little amusement by giving some of the excuses offered for declining appointments. Nineteen ordained men had been asked for the West, and only three had been obtained. This was a state of things which must be stopped; the work cannot be curtailed, it must go on wherever the men come from. Last winter twenty-five places were without supply and fourteen had only partial supply; in the east also some places were not supplied. These things showed that something should be done to enable the Church to get its students better in hand, and the whole subject which the overture opened up should receive full and careful consideration. The Rev. Messrs. McPherson, Halifax, Grant, and Dr. Bruce, and elders Hutchison and Drysdale took part in the discussion, and upon a vote being taken the overture was referred to a committee to consider the whole subject, and report at a future sederunt.

Considerable time was spent in reading applications, with relative documents, of students at different stages of their studies, with a view to oversight by the Church, and from ministers for leave to retire from the active duties of the ministry.

At this point overtures were read from the Presbyteries of Calgary, Kamloops and Westminster, and from the Synods of British Columbia and of Manitoba and the North-West Territories, referring to the remuneration of missionaries and the general question of the support of Home Mission work throughout their bounds; and making proposals for unifying the work of the Church by the appointment of a committee whose work it shall be to exercise a general supervision over the whole work of the Church under its various committees, and report upon it as a whole as well as by its various separate committees.

That on the financial position of ministers and students in the Synod of British Columbia was taken up, and the Revs. G. A. Wilson, of Vernon, B.C., Herdman, Calgary, and Dr. Robertson heard in support of the overture. From their addresses, which were exceedingly clear, full and convincing, it was manifest from the action taken at last Assembly on the subject of salaries that great disappointment and hardship had been inflicted upon the missionaries in these new, distant and difficult fields. The substance of these addresses may be best presented in the summary of Rev. Dr. Robertson. High testimony was borne to the character generally of the missionaries for the work they were doing and their spirit of self-sacrifice. If they were dissatisfied there must be good reason for it, it was a matter which urgently required to be dealt with; the character of the work throughout the synod was very arduous and difficult because of the country and the demands of its population; the expense of living was great, from twenty-five to seventy-five per cent. greater than in the east; and if men were leaving it, it was not because of these things, but because they wished to be honest and pay their debts which, with present salaries, they could not do. The average of salary in the Church is \$1,070; but that of the missionaries there was only, and that nominally, and not truly, but from \$750 to \$850. The Home Mission grant was really the only portion of the salary which could be depended upon, the people gave what they could, and the missionary suffered the loss of whatever was deficient. The Home Mission Committee could not advance the salaries, because the Church did not supply the money, which if it would, it could easily give. The surplus this year would almost disappear if the Church's missionaries in the Synod of British Columbia were paid living salaries. The work not only could not be curtailed but it must advance. Such a clear and powerful presentation of the case was made as must have left conviction on every mind that it required prompt and generous relief. One overture, that from the Synod of British Columbia, proposed that \$850 should be the minimum salary with provision for advancing to \$1,000; that from the Presbytery of Kamloops proposed that it should be in all cases \$1,000. Rev. Dr. Robertson suggested that the matter was too important to be summarily dealt with, and that it should be referred to the Home Mission Committee with members to be added to it from the General Assembly.

THURSDAY EVENING.

According to what has now become well-established usage, the evening after the opening is devoted to receiving the Home Mission reports and to addresses on that great subject. The Rev. Mr. MacMillan, of Halifax, Home Mission Convener of the Eastern Section, presented the report from that section in a clear, able and interesting speech, in which he stated that the extent of country included in their bounds was all the Maritime Provinces, Newfoundland, Bermuda and Labrador. It contained 258 charges of different kinds of which 179 have settled pastors. The need of the church now in the East is more money, once it was more men. With the debt remaining over from last year, added to the deficit of this year, there is now a debt altogether of \$3,700. Yet they had never received so much from the Church for Home Missions, so that now it amounted to three times more than it did twelve years ago. While the Church East was behind for its own work, it had contributed for work in the West, as the result of a visit from the Rev. Dr. Robertson, \$2,466. The deficiency was in great part due to the expansion of the work, so that there was no room for discouragement. By help given, 34 congregations, which one time received aid, had been reduced to 19,

the others having become self-supporting. The liberality of the people is also steadily increasing. The motto of the Foreign Mission work was the "World for Christ," that of the Home Mission is "Canada for Christ." The reception and adoption of the report, which was moved by Mr. MacMillan, was seconded by the Rev. Mr. Duran in an address in which he set forth the relation of the Home and Foreign work of the Church by a happy figure, and the mutual interdependence of the two.

The tone of the whole report of the Western Section is inspiring; a good revenue, steadier supply, solid progress. In the older provinces the advance is not startling, but it is most gratifying. Our cause is more than holding its own even in French-Canada. The work in the Presbytery of Quebec was "never in a healthier condition than at present." In the Presbytery of Lanark and Renfrew, there has been "material progress made all along the line," and the Presbytery testifies that much benefit has resulted to the members of Presbytery themselves as well as to the fields from the painstaking oversight of the Missions.

More fields than ever before in the Ottawa Presbytery have been under the charge of ordained missionaries. In the Kingston Presbytery, where a few years ago there was no ordained missionaries, there are now seven. The policy of the Presbytery has been to concentrate as far as possible, and it is expected that shortly "every important centre will have continuous services by a resident clergyman all the year round." In ten years the families in this Presbytery have increased seventy-five per cent. and communicants more than 100 per cent. The amount paid by stations for supply has increased in the same term four-fold. The Presbytery of Owen Sound has been experimenting in co-operation with the Methodist Church, each having agreed to withdraw from certain stations where there are but few families. The result after a year's trial has proved advantageous to both denominations. Algoma and Barrie are great Missionaries Presbyteries, and the labors of the Superintendent, Rev. Allan Findlay, extends over these as well as the Presbytery of Kingston. "One of the best years in the history of our cause," says Mr. Findlay of Algoma.

It has been a hard year financially, owing to a general failure in crops, and the exhaustion of the material for lumber, making money extremely scarce.

"We began the past year, April 1st, 1895, with two settled charges—six fields under the care of Ordained Missionaries, and twenty-three fields under the care of Students and Catechists. We begin the present year, April 1st, 1896, with practically four settled charges—seven fields under the care of Ordained Missionaries, and twenty-four under the care of Students and Catechists; or an increase of settled pastors, two; Ordained Missionaries, one; unordained, one; a total increase for the year of four labourers. To an outsider this may seem but a small advance; but, to those who take an active interest in an oversight of the work, there is much more than appears on the surface."

A sample of the Missionary's Sabbath, no holiday, to be sure, may be taken from a field on the North Shore. A re-arrangement was effected by which Rev. D. H. McLennan's drive of thirty miles over bad roads was reduced to twenty-four. Of a like sort is Rev. C. W. Gordon's statement further on in the report and of the field further west:

"One man writes that he has just driven 200 miles to administer the Sacraments in a far distant field; another, that he covers thirty-six miles; another, forty-two; and another, forty every Sabbath; and yet there is no word of complaint, and no sign of anything but cheerful courage. But, while these men make no complaint, it is right that the Church should know that lives of heroic self-sacrifice and patient endurance are being given to her cause in the North-West."

Rev. Dr. Robertson's report is, as always, packed full of interesting facts and figures, beginning with a statesman-like account of the Mission field in Western Canada, "an area equal to the half of Europe," with varied resources, prairie land, coal, minerals, lumber and fish. In answer to the cry of "slow growth," the Superintendent says:

Complaints are sometimes heard of the slow growth of population in the West. Twenty years since, Winnipeg had a population of 2,000, to-day nearly 40,000. Manitoba then had 20,000 souls, now 200,000. The Territories twenty years ago were empty, to-day a population of 100,000 has found a home there. The population of British Columbia in the same time has increased from 40,000 to 100,000. An increase in twenty years from 60,000 to 400,000 is not to be despised.

The following figures will present the growth of the Church since the Union of 1875:

Presby-teries	Congre-gations	Mis-sions	Sta-tions	Fami-lies	Single Persons	Com-munions
1875	13	3	14	37	537	495
1895	13	3	174	813	13,225	5,440

The figures for 1896 are not published, but the total revenue for all purposes, as reported last year, was \$268 535; while the revenue of 1875 was only \$6,725. i.e. the West gave only two-thirds of 1 per cent. of the revenue of 1875, and 12 1/2 per cent. of that of 1894.

The sturdy and hard-headed doctor grows touchingly pathetic in describing how necessary is systematic pastoral visitation. "Many of the people are strangers, and some homesick. A visit from a minister is to them particularly welcome. The reading of the Scriptures and prayer refresh the spirit and link the people with the best in their past life. When frost has blighted prospects; when prairie fires have swept the country side, wiping out wheat-stacks and dwellings, licking up the earning of years and leaving only a blackened waste; when sickness has visited the home, or death has robbed the family of some loved one, the missionary finds opportunity to sympathize, to encourage and to lead the stricken heart to Him who has promised to be the Refuge and Strength of His people and a Present Help in their time of need."

The difficulties are thus keenly sketched: "The missions are generally large, four or five stations forming the charge and none of them nearer than eight miles. Frequently the missionary travels thirty miles on Sabbath and preaches three times. Different fields and seasons call for variety in the means of locomotion. By sleigh and buckboard, boat and saddle, by rail and on foot, the distance is covered, and whether the thermometer stands at 40 below zero in the sun or 90 above in the shade, it is seldom a service is missed. Occasionally men have spent the night on the prairie in a blizzard, the morning finding them exhausted by anxiety and cold; storms have driven them on rocky shores and wrecked their boats, but they never thought of giving up work. Last season one of the missionaries descended 3,000 feet into the valley from the mountain side to conduct an afternoon service, and then climbed back for the evening service. To meet the wants of a number of miners, another missionary walked every week nine miles, climbing over 3,000 feet in making the journey. The missionaries, as a class, are not only men of high character, faithful in the discharge of duty and acceptable as preachers, but also men of education and culture. About 60 per cent. of the ordained missionaries are graduates in arts or theology; and of all ministers in the Presbytery of Toronto only 61 per cent. can claim that distinction, and 41 in the Presbytery of Hamilton."

Gracful acknowledgement is made of the aid received from churches and individuals in the old country, as also of the efforts of Young People's societies, and of the various college missionary societies.

The details and the grand total in the following summary are alike gratifying:

Home Mission Fund	\$75,337 62
Lumberman's Mission	350 00
College Societies:	
Morrin College (estimated at)....	200 00
Montreal College.....	\$79 82
Queen's College.....	1,375 07
Knox College.....	2,215 88
Manitoba College (estimated at)...	600 00
Expended by Presbyteries or Cities in Home Mission Work, in addition to the ordinary contributions of congregations, so far as reported to the Convener.....	17,089 00
	\$98,147 39

There is now a balance to credit of \$5,210, but it is to be stated that, "but for the assistance given by the British churches, and special donations, there would have been this year a large deficit. As these are always more or less uncertain from year to year, the revenue from our congregations and individual members should be such as will enable the Committee to meet all demands made upon it. There are always special cases that can be advantageously helped, and important fields that can be occupied by the help of such special bequests as may come into their hands over and above the regular revenue from the churches."

The list of missionaries embraces 157 ministers and licentiates, 211 students in various stages of their course, and 51 catechists, a total of 419.

The report was moved by Rev. Dr. Warden in a concise address of much power, and the Rev. Dr. Robertson followed and seconded its adoption in a characteristic speech. He stated that although a policy was followed in the West of grouping stations to

the utmost, some thought too much, an addition was made, on the average, of ten new Mission-every year, and last year the number of communicants had increased by 2,000. It is the aim of the Home Mission Committee to go wherever settlers go, so that the work has to extend, and it required the very best men to meet and cope with the difficulties found in the West and British Columbia. He referred to the liberal help given by the Lower Provinces, and by the work and contributions of the Woman's Foreign Missionary Society, and the U. P. Student's Society, and to evoke this in still larger measure it was only necessary that the ministers of the Church should present the facts to their people, who, in his experience, he had always found were willing to give when the claims of Home Missions were properly presented to them.

The Rev. Mr. McBeth, the next speaker, and a native of the West, insisted that the law of progress was to hold what the Church has and gain more. The great dangers, he said, in the West was the lapsing of whole families, which he illustrated from cases which in his own experience he had met, by neglect through the want of gospel ordinances, and the growth of infidelity.

Mr. Reid, an elder and merchant from Lacomb, made a very clear presentation of the growth of settlement in the West, the difficulties the people have at first to contend with, the mode of settlement, and the trying and adverse circum-

stances under which church planting can only be prosecuted. In his own congregation in the distant West they had a Sabbath Observance Society which had been found of great use, a Sunday School Union, Christian Endeavour and Ladies' Aid.

like McQueen, Wilson, E. D. McLaren, McClay, and many of the missionaries who worthily and loyally worked with them. He presented some of the discouragements, warned those proposing to enter upon work in the West, against being led away by romance; the work grows monotonous, has many things in it which try men, and it especially required a high degree of spirituality to bear up against those influences in the religious atmosphere which tended to drag down. The Rev. Dr. King was the last speaker and carried the tone and spirit of the meeting up to a higher level, high throughout as it had been. He confessed that, although his heart had all his life been greatly interested in Home Mission work, he rejoiced in the deepened sense of obligation which now prevailed throughout the Church to prosecute vigorously the work among the heathen abroad. The work at home he considered had been greatly helped by this deepened sense of obligation. The greatness of the work added to the greatness of the honour of having such a work put into the hands of our Church to do, and if the Church would rise up to the greatness of it, it would be so much the greater a blessing and honour to her. The feeble churches were needed and were a source of blessing to the Church by the self-sacrifice which they evoked, for self-sacrifice was that upon which the Kingdom of God was founded. The Church in Canada owed much of its doctrinal soundness and orthodoxy to the

Manitoba and British Columbia. One is labouring in Algoma and another in the Province of Quebec.

The salary of the Principal has been paid in full by the Churches within the Western Synods, with three or four hundred dollars over and above which goes into the general revenue of the College. A generous cheque of \$1,000 from Mr. and Mrs. Ironside, of Manitoba, and various legacies, were mentioned, especially those of the late Warden King and Robert Anderson, of Montreal. Mr. King was an old and liberal friend of the College. Notwithstanding these considerable sums the revenue has still fallen short, the amount from Ontario, Quebec, the Maritime Provinces, showing a steady decrease year by year. The report of the Board goes on: "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 this so in the case of the Principal. Besides dis-



CENTRAL PRESBYTERIAN CHURCH, TORONTO.

great and pressing needs for work laid upon it, for it was everywhere felt and seen that it was only the old gospel and the whole gospel that had the power to meet, to grapple with and overcome the evils they came in contact with in their mission fields in all the great North-West and British Columbia. What they had most to fear and guard against was indifference, for the church which could look upon even the smallest handful of erring, sinning men, and yet make no effort, stretch out no hand to save them, was a church which had begun to decline.

THIRD DAY.
FRIDAY MORNING.

The Assembly took up the reports of the Colleges, beginning from the West. Principal King presented the report of Manitoba College: 206 students were in attendance, of which 27 were in theology; 92 students of the College went up to the examinations of the University of Manitoba and secured fourteen scholarships, being more than half of the whole number and representing the sum of \$1,055. Eleven students completed their Theological course at the close of the session in August. The most of these having received license, and some of them also ordination, are now at work within the bounds of the Synods of

charging 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 eleven 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 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.

Principal King made an earnest plea for a larger support of this Missionary College, otherwise the Summer Session must be abandoned. He concluded by moving that the resolution of the Board in regard to the Summer Session be referred to a special committee, to be appointed by the Moderator, to report at a nearly day. Rev. Dr. Robertson seconded the motion, and urged vehemently that the Summer Session should not be abolished. It is vital to the mission work in the West. Without it, Winter Supply is impossible. Besides, a higher grade of teaching is reached when such eminent men as Profs. MacLaren, Scrimger, Beattie, Orr, George Adam Smith are available, as they can only be, in summer to aid the regular staff. Dr. Robertson rendered the strongest possible tribute to Dr. King's indefatigable labors. "It is impossible for him to rest; he will never rest as long as he lives; he will not rest even when he dies. But in the interests of the College, that he may live the longer to labor for it, some relief ought to be given him." Rev. Jas Buchanan, late of Eburne, B.C., who carried with him the resolution of the British Columbia Synod, deprecated the lapsing of the Summer Session. Prof. McLaren, who followed, declared that he could not for a moment think that the Church would allow the Summer Session to go down. The real source of danger, however, is that men, Dr. King among the number, are doing work for eleven months in the year, work which will certainly result disastrously to those upon whom it is laid. Dr. Bruce hoped that the discontinuance of the Summer Session would not be for a moment entertained. Prof. Hart spoke in the same line, as also Rev. A. B. Winchester, who emphasized the need of rest for Dr. King. Dr. King in closing the discussion regretted that being employed for eleven months in the year at the College, he could not personally visit the congregations of the Church and added humorously: "Dr. Robertson is at a greater advantage. He can visit the congregations, and whilst he always commends the College and its work, he secures the money for the missions.

The resolution was adopted and the Committee appointed with Rev. Dr. Moore as convener.

The Report of

KNOX COLLEGE

was presented by Principal Caven in the absence of Mr. Mortimer Clark, the chairman of the Board. He called attention to the main points of the report:—

"The College continues to attract a large number of students, and the class lists are unusually extensive. The graduating class of 1896, 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 valuable services rendered to the College last session by Revs. Dr. Somerville, D. M. Ramsay, and J. McD. Duncan were acknowledged.

A high tribute was paid to the late secretary and treasurer of the College, Rev. Dr. Reid. Rev. Dr. Warden has been appointed to succeed him in the important office of treasurer, Rev. W. Burns having already been made secretary of the Board. He has long been associated with the endowment and other work of the College. The Assembly is asked to consider the proportion of the agent's salary, this proportion having been hitherto much too large as compared with that from the other funds. Rev. H. Esson Reid, the son of the late Dr. Reid, has rendered very valuable services in connection with the arrangement of the securities held by Dr. Reid on behalf

the College. Speaking of repairs on the College, the Principal remarked that a new stairway had been built. "We have some young men with a good deal of life!"

The interests from investments are diminished, whilst the contributions from the Church are larger.

From the Treasurer's Statement it will be seen that the total income from interest on investments and congregational contributions has been \$15,330.89, 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 experienced in finding safe investments, the Board have resolved to apply moneys which may in the meantime be repaid on loans, in liquidating the existing mortgage on the College premises.



REV. J. D. MITCHELL, FIRST PASTOR OF CENTRAL CHURCH.

An Alumni Endowment and Sustentation Association is to be formed, which asks the cordial approval of the Assembly.

The name of Rev. Dr. Robinson, of Roxburg Presbyterian Church, Boston, was submitted for the chair of Old Testament Literature and Exegesis, and that of Rev. James Ballantyne, B.A., of Ottawa, for the chair of Apologetics and Church History, the salary in each case to be \$2,500.

The report was adopted on motion of Principal Caven seconded by Rev. A. J. Mowatt, with the exception of the portion relating to the Professorships. Mr. Mowatt, as a Montrealer, expressed extreme regret at the removal of Dr. Warden from their city and his necessary severance, therefore, from a large part of the work there.

In the matter of the professorships, Dr. George Livingston Robinson, Ph.D., was appointed on motion of Rev. Dr. Hamilton, of Motherwell, seconded by Rev. Jas. Hastie, of Cornwall. Dr. Robinson's career and qualifications are already well before the Church and are of the highest promise. Rev. J. McD. Duncan moved the appointment by Rev. Jas. Ballantyne, B.A., to the remaining chair, seconded by Rev. Dr. Thompson, of Sarnia. Rev. Dr. Laing referred to the financial question, and wished more definite plans for the increase of the revenue of Knox College. Rev. H. McKellar, moved in amendment that Rev. John Somerville, M.A., D.D., of Owen Sound be appointed. The Moderator here stated that under the present rule of appointment the nomination must come through the Board, and that the only course open is, if the Assembly so wish, to remit the matter back to the Board for a fresh nomination. Rev. Dr. W. A. McKay, of Woodstock, therefore moved, seconded by Mr. McKellar, that the report be so remitted.

He remarked that Dr. Somerville was not only a scholar but a tried teacher of large experience and success.

The hour of adjournment now intervened and the matter was left over. A note of salutation to the Assembly and of hearty appreciation of the Church's work from the Earl of Aberdeen was read by the Moderator.

FRIDAY AFTERNOON.

At this sederunt the appointment of a Professor of Church History and Apologetics for Knox College was resumed. The Rev. Dr. DuVal, of Winnipeg, addressed the Assembly, giving emphasis chiefly to the point, that although from the fact of the professors being members of the College Board, and in constant

the contact with life and work, they were the best qualified to advise as to nominations for professorships, that yet the Assembly in receiving such nominations did not divest itself of its supreme power in any matter pertaining to the Church's well-being.

Rev. Dr. MacLaren explained that at the meeting of the Board in April, all the names sent up had received the most careful consideration of the Board without arriving at a decision. At the meeting of the previous day when the number of names had been reduced to three or four, all good men, but yet upon none of whom the Board could give a unanimous nomination, they looked around among other nominees for the chair, and were able to arrive at a unanimous nomination of the Rev. Mr. Ballantyne, of Ottawa, who was thereupon nominated. After much discussion upon amendments to the report and nomination of the Board with a view to bring before the Assembly the name of the Rev. Dr. Somerville, and to delay nomination on account of the state of the finances of the Board, upon points of order, and answering questions of members as to Mr. Ballantyne's qualifications, all of which were eventually disposed of, the report of the Board nominating him to the vacant professorship was voted upon and carried, and the Rev. William Burns, secretary to the Board, and the Rev. Dr. Fletcher were appointed to wait upon Mr. Ballantyne, and acquaint him with his appointment.

The remainder of this sederunt was occupied chiefly with routine business of hearing the reports read, and briefly spoken to, of the several colleges of the Church, from which it appeared that all of them in the matter of teaching and number of students were in a flourishing condition, and rendering most important service to the Church and the country by their educational work. The chief drawback in the way of their doing better work is the want of better financial support, some of them reporting an excess of expenditure over income, and others with difficulty keeping the two equal. These reports were all referred to a committee to consider, and bring in a report upon at some future sederunt.

The report of the Committee upon Statistics was presented this year, as for many years past, by the Rev. Dr. Torrance, convener, who pointed out the chief salient items of interest, its encouraging and discouraging features, the increases and decreases it revealed, but that upon the whole it gave ground for satisfaction and gratitude. He recommended that Presbyteries should pay early



REV. D. MCTAVISH, M.A., D.SC., PRESENT PASTOR OF CENTRAL CHURCH.

attention to the statements of the report as to the congregations within their respective bounds, to the end that every interest might be efficiently looked after and failures corrected. He also recommended the engaging by Presbyteries in earnest devotional exercises in the light of the information afforded by the report respecting the state of congregations and the whole work embraced in the report. The Rev. Dr. Grant, of Orillia, in moving the adoption of the report with its recommendations, referred to the immense amount of labor which the Rev. Dr. Torrance for years had given to the Church in the compilation of that report, to its exceedingly full and clear presentation of the information contained in it, and of its superiority to reports of the same of other bodies which he had had occasion to examine. Dr. Grant also drew attention to the comparative tabulation of returns and great inequalities it brought to light in the contribu-

tions of congregations for different objects, and expressed it as his opinion that these did not arise so much from inequality as to ability to do, as from more intelligent and faithful supervision of the work being shown in one case than in another. The adoption of the report was carried, and a motion made by Colonel Fraser, with a view to simplify the returns and secure the utmost degree of accuracy, was referred for future consideration to the Committee on Statistics.

The report of the Committee on the Distribution of Probationers was also presented by Dr. Torrance, who referred to the delicate and often difficult duties devolving upon this committee, whose work, owing to many causes, had always been hard to discharge in a manner satisfactory to individual probationers, to congregations and to presbyteries.

FRIDAY EVENING.

The Foreign Mission work of the Church now always takes up the third evening of the Assembly meeting, and is a subject which always attracts a large audience. This year, in spite of political excitement and powerful counter-attractions, an audience which almost filled Cooke's Church, the largest in the city belonging to our body, gathered in connection with foreign missions.

The report of the Foreign Mission Committee, Eastern Section, was presented by the Rev. Mr. Falconer. He referred to the beginning of this work by the Church in Nova Scotia fifty-two years ago, when Rev. Dr. Geddie first went out to the New Hebrides. Three islands are occupied by three missionaries of our Church—namely, Erromanga by Rev. H. A. Robertson, Mate by Rev. Mr. Mackenzie, and Santo by the Rev. Mr. Annand. The report spoke encouragingly of the work in all the islands, and on the latter a training school has been established with a view to preparing a native ministry. As a different dialect is spoken in each of the islands, instruction is given through the medium of the English language. The question of transferring this mission wholly to the care of the Presbyterian Church in Australia was referred to, but it appears that the time has not yet come when this can be done. The work among the Coolies or Indian immigrants in Trinidad, and which is extending to St. Lucia, Jamaica and Demerara, and its encouraging prospects, were also touched upon by Mr. Falconer in his speech, which gave a good presentation of the whole subject. He concluded with moving the adoption of the report.

Mr. Hamilton Cassels, convener of the Foreign Mission Committee, Western Section, gave in the report of the work under the charge of this committee. Of the seven fields under its care four are found within our own country, and so, strictly speaking, may be said to be Home Mission work. These are among the Indians in Manitoba and the North-West, the work being entirely under the efficient oversight of the Synod of Manitoba and the North-West. Of these Mr. Cassels gave a most encouraging account, especially of the spiritual results in the Indian school at Regina, under the care of the Rev. Mr. McLeod. The other work among the Indians spoken of was that in British Columbia, very greatly needed, and which, under the care of the missionaries and teachers there, is making rapid progress.

Other work at home taken charge of by the committee is among the Chinese in British Columbia, at the head of which is the Rev. A. B. Winchester, assisted by other labourers, in which also there is much encouragement, but which urgently requires better appliances to enable it to be carried on most efficiently, and which Mr. Cassels regretted to say, owing to prejudice existing against the Chinese immigrants, did not meet with the sympathy, at the coast especially, which it was much desired it should have. The Chinese in Montreal, of whom there are several hundreds, were next spoken of, and high praise given to the zeal and success with which it is conducted by members of our Church there, under the leadership of Dr. Thompson. Eleven schools are now in successful operation among the Chinese of that city. Altogether upon these four fields at home there are spent \$52,949.

The Foreign Mission fields, properly speaking of the Church are in India, Formosa and China. As these fields are so much before the Church and the work well known, it is only necessary to say that the reports from India and China are most encouraging. The work in Formosa has been greatly interfered with, and its progress for the present impeded, by the late war between China and Japan, whereby Formosa has passed into the

(Continued on page 400.)

The Family Circle.

THE TIME WILL COME.

The time will come
When, though the hottest fire on earth should
leap
To warm the currents through thy veins that
creep,
No August flame or mild September glow,
Thy wintry heart and ice-bound blood shall know.
Hast thou the fire of love, devotion's heat,
And eager, flaming soul wherewith to meet
That chilling time?

The time will come
When though the sweetest bells on earth should
ring,
The noblest organ peal and chorus sing,
Men shout thy praise and love's wild pleading
call,
Thou shalt be deaf and distant from it all.
What hymn hast thou in store, what words of
cheer,
What spirit voices for thy spirit ear
In that still time?

The time will come
When, though the landscape roll its beauty far,
Though fair the skies and woods and rivers are,
Though dearest loving faces look on thee,
No gleam of all shall thy strained vision see.
Hast thou prepared some prospect of delight,
Some opening vistas for thy trembling sight
In that dark time?

Ah, if that time
Follow a lifetime filled with work and love,
Then, while the old world dies, the heavens
above
Shall burst to warmth and fragrance, sight and
sound,
While glad remembered faces flock around,
And strength comes back and more, and joy, far
more,
Skill, beauty, music, o'er and o'er and o'er,
Through endless time!

—Great Thoughts.

Written for THE CANADA PRESBYTERIAN.

THE STRUGGLE OF LIFE.

BY W. G. JORDAN, D.D.

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each string that bids nor sit nor stand, but go!
Be our joys three parts pain!
Strive and hold cheap the strain,
Learn nor account the pang; dare never grudge
the throes!"

We are drawing near to the close of the nineteenth century, and very soon thinkers will begin to sum up its life and try to estimate its significance. It has already been spoken of in many ways, as an age of "shams," of "science," of "freedom and progress," according to the position and mood of the speaker. Like every other period, this age of ours may be spoken of with glad enthusiasm or bitter contempt. It has been said that the present generation is "nothing if not critical," and it might easily be shown that in many spheres of thought there is more of criticism than construction. There is one thing of which we have been specially reminded, and that is that we live in a transitional period, and while that is undoubtedly true it is not so peculiar to our own time as we have been led to think. This is not the first transitional period that the world has seen, life is only another name for change, and the things that seem to be most firmly fixed are undergoing a silent, ceaseless transformation. Those who are being carried along by the stream are hardly in the best position to measure the rate or direction of its movement, but we are now learning the great lesson that life, individual or social, involves constant action and reaction, the realization of new thoughts and impulses, and readjustment to new circumstances. We must pass however from these vague general statements to something a little more definite.

In early life I heard a great many speeches from church platforms on the twofold subject of Rationalism and Ritualism. Sometimes these two divisions

were openly announced. Sometimes they were present in the mind of the speaker, though not so boldly stated. This constant repetition created the impression on the youthful mind that these were the twin foes of mankind in general and of the Christian religion in particular. The theologian, like a knight errant, sallied forth from his fortress to slay these monsters. Some of the speakers to whom we listened so attentively were great men and some were small men, some knew what they were talking about, and others did not. Some were competent to state in a masterly fashion "the principles of Protestantism," while others had not really grasped any great principle, but the mere fact of so much discussion made one feel that the terrible creatures, Rationalism and Ritualism, were not easily slain either by a sharp sword or a heavy club. We had men who know something about "culture," although their religious principles had shut them out of the ancient universities; and we had others who could hit the Puseyites heavily, with references to "men milliners" and "imposing ceremonies;" and we had those who could render a similar service to Darwinites by crying out incessantly for the "missing link," or repudiating in indignant tones "the monkey," which had been so recently brought on the stage as our great-grandfathers. And yet with all this variety of treatment the subject remained in a somewhat unsettled condition, as it is, I believe, even at this day, and in this enlightened country. We have found out that Rationalism and Ritualism are not definite and visible idols which we can break and cast into the fire, they are spiritual forces, tendencies which are stirring in every society, and which create the great problems for every man who seeks a harmonious life, that is, who wishes to be loyal to God and true to himself. There are some who continue to dwell in a narrow ecclesiastical environment, shut up as it were in an air-tight compartment, so that the time-spirit cannot reach them, at least not in such strength as to cause any painful disturbance. But many of us found ourselves flung out into the waters and commanded sternly to steer between the Scylla and Charybdis of Rationalism and Ritualism. The change from the carefully guarded denominational magazine to the great reviews, where the lists were open to all comers, was somewhat of a sudden shock. Those who had found the *via media* called out to us, and proclaimed themselves as the God-appointed guides of bewildered men in a distracted age; but upon examination we discovered that this much vaunted *via media* was not so definite and tangible as we could have wished. It might be a mathematical point having position without magnitude, but at any rate it was difficult to grasp and more difficult to hold. We could not find shelter from the storm in the caves which peculiar people had dug out for themselves, we must learn to move about in the free air and see if in some way the forces that seem so hostile may become helpful to the life of the awakened spirits.

Dean Mansel opens his lectures on "The Limits of Religious Thought" in this fashion. "Dogmatism and Rationalism are the two extremes between which religious philosophy perpetually oscillates. Each represents a system from which, when nakedly and openly announced, the well-

regulated mind almost instinctively shrinks back; yet which, in some more or less specious disguise, will be found to underlie the antagonistic positions of many a theological controversy." This, of course, is a philosophical statement by a man who was a great logician; but here again our old friends, or rather our old enemies, are arraigned and doomed to die. This book, which, in its way, is supposed to be a treatise on "apologetics," has created many controversies and probably settled none. That, however, from our present standpoint, is not altogether a disadvantage. It attempts to meet both dogmatism and rationalism by a new dogma of "agnosticism," which, while it humbles our pride by showing that omniscience is not possible to mortals, can scarcely be said to carry us very far in settling the limits of religious thought. It may be as well that those limits should remain unsettled, as it is better to beat our wings against the bars of our natural limitations than to be imprisoned in a formula of the schools, even though that should seek to shelter itself under the teaching of Sir W. Hamilton, and be quoted with approval by Mr. H. Spencer. We leave Dean Mansel to brush the cobwebs from the brain of the theological students, and pass on.

The author of the "Eclipse of Faith" was one who wrestled mightily with these problems. He was a clear, strong thinker, who had felt the influence of Butler's great work; he spoke noble, helpful words. His "Superhuman Origin of the Bible Inferred from Itself," is a book still worthy of careful reading, notwithstanding the change that has come over Biblical criticism since it was written. On the subject before us he makes a notable point in dealing with the "mythical theory" of the Gospels, then popular, but since dead and buried. The New Zealander, who, according to Macaulay, is to stand on London Bridge and sketch the ruins of St. Paul's, comes across a document supposed to contain a history of church life in the nineteenth century. In the spirit of Strauss, he soon makes short work of it, proving to his own satisfaction that it is not history but allegory. How improbable that there should be a man named Cardinal Wiseman. Of course that title simply represents the subtle policy of the Church of Rome. And how much more improbable that there should be two men, brothers, bearing the name Newman, starting from the same point, and going off, one to Rome and the other to Rationalism. That, of course, is pure allegory, these two names representing the two diverse tendencies, the two currents of influence and life which in their action and reaction have produced the varying and conflicting religious life of this century. This is very good as satire, it shows that fact may look like fiction, and it may remind us that the conflicting tendencies may be found not only in the same home or church, but in the same mind. In connection with a few discursive remarks of this kind one cannot be expected to treat these everlasting and ever burning questions of the "seat of authority in religion." The Bible, the Church, and reason penetrate and interpenetrate each other in ways too complex and intricate to be expressed in any brief, formal definition.

The socialistic tendencies of the present day tend to modify the individualism which was quickened and strengthened by the Protestant Reformation, and some of

the most notable of recent books have shown how cleverly arguments can be presented, which belittle the influence of reason in the formation of creed and character, so that in the coming century these subjects of perennial interest will assume new forms. We may come to the conclusion that there is nowhere a final statement of these things in purely intellectual terms. But it does not flow from that that we can know nothing, and that the man who is content to rest upon a ready-made formula is in as healthy condition as one whose career is a constant wrestling with the difficult questions of life. Browning's inspiring exhortation

"Rejoice that man is hurled,
From change to change
Unceasingly,
His soul's wings
Never furled,"

is in this view specially appropriate when we remember that the change is not that of aimless drifting, but of unceasing progress. We often crave ease and finality and regret that this perpetual movement and friction should be the condition of our life, but even here we may learn to say, "Yea, Father, for so it was well pleasing in Thy sight."

The solution is personal and practical. Those who have known no perplexities and no scepticisms are to be congratulated if their faith, so childlike and serene, throbs with real living force; and those who have looked all questions in the face, and "swallowed all formulas," may rejoice when they have proved that they are not shut up either to a dogmatism which degrades the soul or to a scepticism which leaves it in hunger and drives it to despair. Many a time, with new meaning, have the words been spoken, "Lord, to whom shall we go, Thou hast the words of eternal life." Theologians may discuss the word "Christocentric" and make what they like of it, the mere word is a thing of nought. This much we know, our Lord Jesus Christ, is not only the Saviour who forgives our sins, He is also the teacher who will guide us into larger realms of light and love. In this case discipleship does not mean slavery. He gives us the truth, not in final stagnant, but in quickening forms. From the time of Paul to this day, those who have followed them most loyally have found the richest personal life. Those who bow at His feet in reverent, childlike hope, are free to learn new lessons and to enter into new worlds. Loyalty to our own Church, we may learn from Him, realizing how much we owe to its large social life. But surely in His presence we shall not seek to view the universe from any narrow, ecclesiastical standpoint. Amid life's discordant clamour and stern conflict, we hear His promise of rest; that rest which is peace and progress, deeper satisfaction, and larger activity.

"Rest is not quitting the busy career,
Rest is the fitting of self to its sphere
'Tis the brook's motion,
Clear without strife,
Fleeing to ocean after its life,
'Tis loving and serving,
The highest and best,
'Tis onward unswerving,
And that is true rest."

Strathroy.

The word "Eurasian" is a combination of European and Asian, and is used to designate an inhabitant of Hindustan, one of whose parents is a European and the other a native of Asia.

THREE LONG AND EXCELLENT WORDS.

There are three rather long words, which may be used as pegs on which to hang reflections of their own, or points round which ideas may cluster. One is development. If you cut an apple through the circumference, as you cut an orange, you will see in clear outline around the starlike centre made by the seeds the shape of the blossom. The fruit has grown from the flower, and the flower's shape is in the heart of the fruit. The fruit developed little by little through summer days and winter days, but the flower gave it the start. Take the little thought and use it, and if you have a gift or grace—a taste for housekeeping, cooking, sewing, painting, or reading—develop it by use and study and taking pains.

My next long word is responsibility. It means, as we all know, the answering when we are called, answering to our names. The responsible person can be trusted. Not long ago, in New York city, a fire broke out in the upper stories of a great apartment-house. Two young women, one a young lady visiting the family in a certain home on the sixth floor of the house, the other a maid in the same home, were confronted suddenly with black volumes of smoke, red tongues of flame, and no way of escape but by the iron ladder that hung along the side of the house. There were two little children there and some valuable papers, and though the young women could not save everything, they took the children and the papers down the fire-escape with calmness and courage. They were *responsible*.

My last word is consecration. It is a very sacred word, and I leave you to weave your own sweet fancies around it. We must be consecrated to the best possible ideal, we must fill every day with noble work.—*Harper's Round Table*.

THE ETERNAL YOUTH OF A YOUNG HEART.

One notes that the utterances of friendly biographers showed a sort of surprise when there came the sad news of Thomas Hughes' death. He had never grown old, in all his seventy-three years, and it required an effort to associate the thought of inertness with such a strong breezy worker. If he was not great enough to banish doubts and anxieties, the exhilarating quality of his cheery, active spirit at least made the fight more hopeful and grateful. This contagious hopeful tonic virtue of his was as fresh and natural as the breezes which brought vivacious health and charm to the country hillsides and meadows which he loved. And the friends that profited by such a man were admitted through those same liberal tests which made Tom Hughes unwilling to see the sons of wealthy people enjoying the parks, while small city urchins, of indiscriminate derivation but equal longings for green grass and games, pressed their faces against the palings. He opened the gates. There was no greater pleasure for him than to teach the labouring men in their colleges his own tricks of boxing and wrestling and cricket. In his time such sociological endeavours had not become a fad,—much less a profession. He gave to the weak out of the wealth of his strength, and lived in his honest, eager way a life which in the measure of its abilities made the world a better and brighter place.—*From "The Hughes and Tom Brown," by Charles D. Lanier, in Review of Reviews.*

Our Young Folks.

ALWAYS GROWING.

What do you do in the ground, little seed,
Under the rain and snow,
Hidden away from the bright blue sky,
And lost to madcap sparrow's eye?
"Why, do you not know?
I grow."

What do you do in the nest, little bird,
When the bough springs to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
"What, do you not know?
I grow."

What do you do in the pond, little fish,
With scales that glisten so?
In and out of the watergrass,
Never at rest, I see you pass.
"Why, do you not know?
I grow."

What do you do in the cradle, my boy,
With chubby cheeks all aglow?
What do you do when your toys are put
Away, and wise little eyes are shut?
"Ho! do you not know?
I grow."

Always growing! by night or day
No idle moments we see;
Whether at work or cheerful play,
Let us all be able to say,
In the goodness of God,
We grow.

ROY LIFE IN EGYPT.

"See the men! Don't they look queer!" was the exclamation of the passengers as our steamer moved up to the wharf at Alexandria, and we looked down upon hundreds of men and boys, dressed in black, blue, or white gowns.

It is, indeed, a novel sight to an American, when first arriving in Egypt, to see men wearing gowns which sometimes touch the ground, red or yellow slippers on their feet, and red caps, green, yellow, or white turbans, or perhaps an old shawl wound around the head, and falling down upon the shoulders.

The boys are just as picturesque as the grown people, and we soon began to look with great interest at the little fellows, as we saw them on the street, in the churches, and at school.

They are darker in color than American or English boys, and in the northern part of Egypt they have light brown skin, black hair, thick lips, black or brown eyes, straight eyebrows, and very regular white teeth. In fact, a traveller always notices that, no matter how dirty a boy's clothes may be, his teeth are white and glistening. We often wondered how they kept them so white, and found that they were fond of chewing sugar-cane, which perhaps helps to polish the teeth. They also take great care of their finger nails, and stain them red, which makes a pretty contrast with their brown hands.

Their costumes are different in Cairo and Alexandria from what they are farther south, but in those cities boys under twelve years of age wear a white cotton shirt and drawers, and over them a long sack with flowing sleeves. This garment is made of either colored calico or white or blue muslin, and is sometimes belted at the waist with a cord or sash, but generally it hangs loose from the shoulders, and is open at the throat.

Some boys run around barefooted, even in cold weather, but many wear white cotton socks, and red or yellow slippers without any heels. These slippers only come over the toe, and flap up and down with every step; but in some way the boys manage to keep them on their feet, and run just as fast as any boys.

Many of the small boys wear white cotton caps embroidered with needlework, others wear white muslin wound around

the head. But the larger boys wear a red felt cap, with a long black tassel, which they call a fez. The older boys dress more gayly, and wear beautiful red or black sleeveless jackets, embroidered in gold or silver, over the white cotton gown, which is belted at the waist by a bright silk sash. Others wear very loose baggy trousers, made of blue or crimson woollen cloth, with a jacket of the same, handsomely braided, which makes a very becoming costume.

The boys are taught, when very young, to be very polite, and to make many bows, which are called "salaams," and they are very courteous when they meet grown people. We shall always remember with pleasure a dear little six-year-old boy who came into the room where we were visiting, and, though his dress was only a homely calico sack, his manners were most charming. There were eight ladies in the room, but he was not at all embarrassed. He walked up to one of them, took her right hand in his right hand, kissed it, and then raised it to his forehead. Then he moved on to the next lady, and greeted her in the same way, and then to the next one, until he had taken us all by the hand, when he seated himself cross-legged on the floor, and listened to the conversation.

Sitting on the floors and ground is a custom that would seem odd to American children; but the Egyptians think nothing of sitting on the ground, and sometimes on a cold day hundreds of people sit outside of the houses, and try to warm themselves from the sun. They also do much of their work out of doors, and one often sees boys hammering at brass or copper dishes, or perhaps making yellow slippers, sitting cross-legged on the side walk. Some of the houses have straw mats or rugs on the floors, and some have divans, which are benches built close to the walls, but people sit cross-legged on them.

When a boy goes to bed at night, he does not sleep in a bedstead, but spreads a mat or comfortable on the floor, and then lies down, and covers himself with a blanket. Sometimes one comfortable answers for both bed and coverlid, and then he rolls himself up in it, and goes to sleep without any pillow.

We often saw children sleeping on the ground or on stone benches without pillows or coverings, and learned that the Egyptians think that children grow to be more erect if they lie on the floors without pillows.

The boys go to school when quite young, but their schoolrooms are a great contrast to those of other countries. We entered one of the colleges through a large courtyard, filled with rubbish and piles of broken stones, on which were lying many of the students asleep in the sun. We worked our way along through this yard until we came to an old building that looked like a church. There was a very large entrance, or doorway, but, instead of a door, we found ourselves in front of a heavy curtain made of rugs. Our guide pushed it aside, and we entered an immense room that was so dark that at first we could not distinguish anything. As our eyes became accustomed to the darkness, we saw that the room was larger than most churches, that the ceiling was supported by stone columns, and that the floor was covered with very thick rugs, on which were seated many groups of men and boys. A keen black-eyed man, with a long black beard, and wearing a thick

turban of white muslin, sat in the centre of each group, and sometimes helped the memory of the pupils by the use of a stick or a blow with his hand.

Some of the boys were bonding over metal writing-tablets which they used on their laps; but most of them were swaying back and forth, and reciting in loud tones verses from the Koran. The boys are obliged to learn the Koran, which is their Bible; and they begin by learning the first chapter, then the next to the last, and so backward, until they reach the second chapter.

The language is very difficult, and the masters do not explain it to the boys; but it is one of the laws of their religion that they must know the Koran by heart.

We were pleased to see that the boys looked cheerful, in spite of their dull work; and we noticed that they raised their voices and shouted louder than usual when visitors were listening to them. It was interesting to see them in their churches; for they were never disturbed by visitors, and observed all the forms and ceremonies with great care.

They are taught to consider their churches as holy ground; and when a boy reaches the door of a mosque, which is his church, he takes off his slippers, leaves them outside, and walks in in his stocking-feet, though occasionally a boy carries his slippers in his hand.

If he is barefooted, he washes his feet at the fountain which is outside of the mosque. There are no pews in the mosque, but the floors have many rugs, and the boys kneel on the rugs, and turn their faces toward Mecca. If the boys go to the mosque during the week, they repeat a certain number of prayers, sometimes counting them on a rosary, and then leave the building, put on their slippers, and run away. But if they go to the Sunday service, they join with hundreds of men, and they repeat the prayers in loud tones; and sometimes they listen to sermons, and reading from the Koran by one of their priests.

They take many postures when at their prayers. Sometimes they pray while standing; then they lie on the floor with their faces in their hands, or touch the floor with their foreheads, or they sway back and forth, while on their knees, repeating the name of "Allah," which means "God."

Some of the most amusing boys that one sees in Egypt are what are called the "donkey boys," and travellers find them very entertaining. People ride a great deal on donkeys, and a man or boy usually goes along to guide them. Sometimes the boys are little fellows not more than eight years old, and speak very broken English. They are very observant, though, and know whether the traveller is an American or an Englishman, and name their donkeys to suit the passenger.

The donkeys look quite fine with strings of beads or coins around their necks, and stand in a row by the sidewalk, waiting for passengers. If a boy sees a stranger looking at them, he calls out, "Nico donkey," "Vara nice donkey, Mellican man," "General Gordon," "General Grant," or some other familiar name. If you decide to take a ride, before you are fully settled in the saddle the boy gives the donkey a crack with a pointed stick, and away you go as fast as the poor little animal can trot, the boy running along by your side, and giving the donkey a thrust or blow every few minutes.

After the boy has been with you awhile, he is very apt to come to your side, and, with his most engaging smile, hold out his hand, and say, "Good donkey, good Mellican donkey, vara fast Mellican donkey; bakhshesh, bakhshesh!" which means that he expects you will give him some extra money for the very good "Mellican donkey."—*Mary A. Dana, in Sunday School Times.*

A BARGAIN.

One of the latest WEBSTER'S U ABRIDGED DICTIONARY at a huge Enquire at

The Canada Presbyterian Office, 5 Jordan Street, Toronto.

DR. C. P. COBBAN, L.D.S., Dentist

537 Sherbourne Street, between Earl and Isabella Sts.



SEALED TENDERS addressed to the under-signed, 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 decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order, E. F. E. ROY, Secretary.

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

Gas Stoves.

RICE LEWIS & SON LIMITED

Cor. King and Victoria Streets TORONTO

Clerical Collars

All London Made. Most Approved Styles.

R. J. Hunter,

31-33 King Street West, Toronto.

Mr. H. Boyd has given a lecture before the Theological Society of Manitoba College, entitled "Three Jewish Temples." Mr. Boyd, who had a clear and comprehensive grasp of the subject, presented it in an interesting manner. Dr. King and Rev. D. D. McKay, who were present, spoke each for a few minutes.

The semi-annual election of officers in the Y.P.S.C.E. of Knox Church, Hamilton, has resulted as follows:—Hon. President, Rev. Mungo Fraser, D.D.; President, D. J. N. McLeod; Vice-President, Chas. Truscott; Recording Secretary, Miss C. Wallace; Corresponding Secretary, Miss Jean Allan; Treasurer, Miss Vina Campbell; Organists, Misses Allan, McMenemy and Given; Leaders of Singing, Misses Laird and Cheyne; Auditors, J. A. Moffatt and D. A. Rowland; Junior Superintendent, Miss A. Christie; Assistant Superintendents, D. A. Rowland and Miss Marion Lyght; Information Reporter, J. W. Stevenson; Representatives to Local Union, Dr. Fraser, D. J. N. McLeod, J. W. Stevenson, Chas. Truscott, Misses E. Donald, and J. Campbell. Convocers of Committees—Lookout, Miss A. Nicoll; Prayer Meeting, Miss Anne Campbell; Social, Miss Nellie Anderson; Missionary and Good Literature, Mr. D. A. Rowland; Visiting, Miss Sarah Bowman; Flower, Miss Ida Malcolmson; Relief, Miss Aggie Slater.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

June 28th, 1896. REVIEW. { Luke 13. Luke 24.

GOLDEN TEXT.—Luke xxiv. 47. MEMORY VERSES.—Golden Texts for quarter. CATECHISM.—Questions for quarter.

HOME READINGS.—M. Lessons i-ii. T. Less. iii iv. W. Less. v-vi. Th. Less. vii-viii. F. Less. ix-x. S. Less. xi-xii. Sab. Ps. 72.

For six months past we have been studying the life of Jesus Christ, as given by the Evangelist Luke. We should therefore have very little difficulty in reviewing the lessons for the past quarter, and, in fact, for the last two quarters. All we shall need is a centre around which to group the facts we have learned, or to use another figure a view point from which to regard the life of Jesus as a whole. That view point we shall find suggested in the Golden Text for this review Sabbath: "Repentance and remission of sins should be preached in His name among all nations." There is no need to expound this statement. Repentance all can deface; Remission of sins we must understand in its broadest and fullest sense God's forgiveness implies a putting away of our sins from before Him forever—"Thy sins . . . I will remember no more." But is there not, by implication at least, the thought suggested of establishment in righteousness and true holiness. Viewed thus each lesson gives us some light as to the warrant we have for making this proclamation: the method we are to point out for its accomplishment, or the encouragements we have to sound this abroad as a world-wide proclamation. The first lesson of the quarter pointed out the subtle deceptive character of sin, that every man may recognize it as a thing which God hates, and a thing to be guarded against lest through its subtlety our ruin be wrought. The second lesson pursues this thought a little further, showing how things legitimate and right in themselves, may become wrong and sinful if they are pursued to the exclusion of all better and higher things, even the things that make for eternal good. The third suggestion, and in connection with its context taught, that God has provided a way whereby His banished ones may be restored to Him again, and that He stands with longing heart to welcome their return. Then the curtain of the unseen world was drawn aside for a moment and a glimpse given us of the terrible fate of those who make this world's good their chief concern and neglect the eternal riches. But how can reconciliation with God be effected? There is but one way, through faith such as our fifth lesson describes and urges upon men; Faith which lays hold upon God for our own salvation, with a grip such as sends us glowingly to tell others, taking no account of difficulties. But one thing else is needed—we must have strength; we obtain all that we require through prayer which has been aptly described as a cheque upon the bank of heaven. Then side by side we find two lessons which enforce two sides of one and the same truth. Rewards in the world to come are conditioned upon one thing—fidelity to God in whatever sphere He has placed us. Utter destruction and rejection such as overtook the keepers of the "Jewish vineyard" will surely be the portion of those who seek self-aggrandizement and care nothing for God. The ninth lesson is for the encouragement of those who go forth with the declaration no evil can overtake them since He who rules all things is their God. The tenth points out the things against which the heralds of the glad tidings must be on guard—selfishness, Satan's attacks and discouragements. The eleventh tells of the ground of remission—answers the question as to how God can be just and yet the justifier of the ungodly: "Jesus died." The last gives us our commission, tells us of our leader, the risen Christ, and should send us on our way with confidence and rejoicing since He is with us even to the end of the age.

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.

GENERAL ASSEMBLY.

(Continued from page 397.)

hands of the latter country. Several hundreds of converts, it was stated, are believed to have met their death in the late troubles. The state of the work there and the situation of the converts call for the sympathy and the prayers of the Church at home. In connection with a deficiency of a considerable amount in the funds of this section this year, Mr. Cassels took occasion to explain clearly and fully the nature of the work to which only the funds of the W.F.M.S. can be applied, and of the relations subsisting between it and the general society, out of which a part of the deficit for the year has arisen. Mr. Cassels, in closing, strongly deprecated anything which could have the effect of appearing to put the Home and Foreign work of the Church in opposition to each other; both were one and under the administration of the one Spirit. The report of the two committees was adopted.

The Rev. Dr. Buchanan, a missionary who had just returned home on furlough from India, was introduced by the Moderator, and gave an interesting address upon his special work which is among the Bheels, a so-called aboriginal tribe living in the hill country of Central India, and whose condition every way is most deplorable. With the aid of a map he showed how they were now located, and followed this up with a most interesting account of the way in which he first became interested in them, of the training by which, in the providence of God, he was prepared for service amongst this people, of their great need, his success and the prospects for good work being done amongst them. The Rev. Mr. Crupper, a graduate of Halifax Presbyterian College, who is about to go to Demerara to work among the Coolies there, gave a most interesting account of the work in Trinidad and some other of the West Indian Islands, and in Demerara. The Coolies he compared to a portion of India, which had been scooped out of that great country and brought to our doors that its people might be evangelized and the most efficient agents be prepared for the spread of the gospel among their own people. In the course of his address he paid a high tribute to the administrative ability of the Rev. Dr. Morton. Twenty-eight years ago work amongst the Coolies was begun, now they had many schools, churches, a training school, hundreds of converts, and the work was extending and promised to continue to do so. The quality of the work done was acknowledged by the planters and the Government, from both of whom it received very material assistance.

Miss Sinclair, whose presence and addresses have become wellknown to many of our congregations, was next called upon and gave in her interesting manner, and with her fluent speech, a brief but clear account of the work being done in Indore, and the great success with which it has been blessed. She emphasized the fact that so much of it can only be done by women. In addition to preaching, school work among the children and training and industrial work she regarded as full of hope and promise for the future. Zenana and medical work were other features of it upon which she dwelt, pointing out how the latter especially was potent in breaking down prejudice and opening a way for the gospel. If anyone should ask for results, Miss Sinclair made plain how large and beneficent they were in a church of three hundred communicants, in hundreds of children attending schools, in Christian organizations of various kinds, and of work by the natives themselves for their own people. She bore emphatic testimony to the indispensable necessity and superior fitness of the native Christians under European supervision, to extend Christian work, and build up Christ's kingdom. Both Miss Sinclair and Dr. Buchanan emphasized the greatness of India's need from its multitudinous population and the countless number of its towns and villages which had never as yet been visited by any missionary.

The last speaker of the evening was the Rev. A. B. Winchester, missionary among the Chinese in British Columbia. Under the figure of a dream, he presented a vivid picture of the disproportion between the supply of ministers at home as compared with the need and supply abroad. In India there was but one missionary for every 300,000 people, and in China one for every 700,000. The multitudes were such as one could only fully realize when they were seen with out own eyes. The need abroad as compared with that at home he vividly illustrated, and pointed out how, if only there were Spirit-filled men, the cry of so many ministers for all to find work at home could be met by them entering into the

Dominion Stained Glass Co.

Established 1881. Manufacturers of CHURCH DOMESTIC and ORNAMENTAL GLASS. Correspondence Solicited. Designs with Estimates on application.

94 Adelaide St. W. TORONTO. Tel. 933.



work among the millions where so many more are needed. Mr. Winchester took occasion to refer to statements which had been made in the Assembly as to the kind of preparation required for the ministry, and pleaded for freedom and adaptability in this matter to the varied requirements of the great mission field in different parts of the world. His address was inspired by, and calculated to create in sympathetic minds, a lofty spiritual enthusiasm, to leave a deepened sense of responsibility in the Church and in individual Christians for the carrying out of the Church's great mission, to carry the gospel to every creature. It formed a fitting close to two missionary meetings, both of which were deeply imbued with, and well calculated to promote, a deepened interest in the missionary work of the Church.

During both the missionary meetings, which were admirably presided over by the Moderator, appropriate hymns were sung, and in this evening's one two solos were beautifully rendered, the latter being a Hindu hymn sung by Miss Sinclair by request. The meeting closed with singing a part of the missionary hymn, and the Moderator pronouncing the benediction.

FOURTH DAY.

SATURDAY MORNING.

The Niagara boats took a few of the commissioners off for a day's outing and many went away for Sabbath duty, so that the attendance was found to be somewhat reduced when the Assembly met this morning. The report on Sabbath Schools was presented by the indefatigable convener, Rev. T. F. Fotheringham, who spoke in an encouraging tone of the whole work. Attention was called to the following summary:—

Of the 2,126 schools in our Church 1,795 are reported, leaving 331, nearly 19 per cent., unreported. The report of attendance showed 17,118 officers and teachers with 147,935 scholars enrolled in our schools; about 90 per cent. of the former and 67 per cent. of the latter attended regularly each Sabbath. As to recitations, if our figures be reliable, 47,535 scholars memorize the Scriptures, while 55,352 or 7,817 more pupils study the Shorter Catechism. Of this latter multitude, 2,819 have repeated the whole Catechism. But 217 teachers' meetings are regularly held, in other words, but one school in ten has a teachers' meeting. Church relations show 2,551

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion, and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems causing debility and exhaustion."

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

For sale by all Druggists.

Right Here at Home.

of Particular Interest to Women.

MELONEY'S CURE, CAPR BRKTON Co., N.S., May 2, 1896.

WARNER'S SAFE CURE Co., Rochester, N. Y.; Toronto, Ont.

GENTLEMEN.—I consider it my duty to let you know of the good results that attended a course of Warner's Safe Cure taken by me eighteen months ago...

I know several who have benefited by relief from kidneys troubles and acute rheumatism who have taken it on my recommendation.

Some time ago I recommended it to a niece of mine who was here visiting me, for night trouble caused by weak kidneys, and when I last heard from her parents she was stout and hearty at her home in Boston.

MRS. J. D. MELONEY.

elders are either officers or teachers, and 58,748 scholars attend the public worship in the sanctuary each Sabbath. Of the 19,295 scholars in full communion, 4,359 were received during the year.

Mr. Fotheringham gave a sketch of the development of the series of Lesson Helps now issued by the committee:

The following is a statement of the present circulation of the committee's publications as compared with the previous year. Leaflets—Primary, 4,332; Intermediate, 4,681; Senior, 20,648; total 29,661.

A full exposition of the financial position of the committee was made. The figures are here given in full, as of importance, in view of the fact that the series of lesson helps is now pretty fully developed...

Table with 2 columns: Item, Amount. Includes Cash on hand, Contributions from Sabbath Schools, Subscriptions and supplies, Borrowed.

Table with 2 columns: Item, Amount. Includes Repaid borrowed, Expenses of publications, Higher Religious Instruction, Children's Day and Statistics, General expenses.

Table with 2 columns: Item, Amount. Includes Borrowed, Notes maturing.

Table with 2 columns: Item, Amount. Includes Balance cash, Subscriptions unpaid, Royalty on class registers, etc.

Table with 2 columns: Item, Amount. Includes Whole deficit May 2nd, 1896, 4th, 1895.

Net deficit for 1895-6 alone..... \$561 97

The committee are considering the propriety of removing the business management, printing, etc., to Toronto, where it is believed the printing can be done more economically.

Mr. Fotheringham concluded by moving that the whole report be referred to a Select Committee, to confer with a sub-committee of the Sabbath-School Committee as to the best methods of carrying on the work in the future.

Rev. Jas. Ballantyne, B.D., elected yesterday as Professor of Apologetics and Church History in Knox College, was now called to the platform and informed by the Moderator of his appointment.

Mr. J. K. Macdonald, the convener of the committee, presented the report on the Aged and Infirm Ministers' Fund (Western Section).

are 69, 65, and 46 years of age respectively, and have served the Church for 39, 33, and 14 years. Of the six who go on through age, three are 70, the others 77, 78, and 79, and the years of service are from 28 to 50.

In regard to the finances, the committee, although it resulted in an adverse balance of \$211.46, 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.

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.

Table with 2 columns: Item, Amount. Includes Balance at Cr. 1st May, 1895, Congregational collections, Ministers' rates, Interest, Balance at Dr. 1st May, 1896.

Table with 2 columns: Item, Amount. Includes Disbursements: Annuities paid, Printing and expenses of committee, Rev. W. Burns' salary, etc.

The following shows how the new effort for Endowment stood on the 20th 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 137,147 33.

The convener stated that only \$50,000 more of subscription was now needed to secure Sir Donald Smith's promised additional contribution of \$30,000. Rev. Dr. Armstrong moved the adoption of the report.

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.

Help

Is needed by poor, tired mothers, overworked and burdened with care, debilitated and run down because of poor, thin and impoverished blood.

Comes Quickly

When Hood's Sarsaparilla begins to enrich, purify and vitalize the blood, and sends it in a healing, nourishing, invigorating stream to the nerves, muscles and organs of the body.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

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

Ministers and Churches.

The church at Newburgh is undergoing a thorough course of repair.

Fifteen communicants were added to the church at Napanee at the recent sacramental season.

The ladies of Knox Church, Aylmer, held their first strawberry social recently. There was a good attendance.

A. G. Strachan, B.A., left Winnipeg recently to occupy the pulpit of the Qu'Appelle church for a few months.

The spire of the Presbyterian Church at Streetsville was badly shattered by lightning, and it will cost \$200 to make repairs.

The Rev. Mr. Dewar is occupying the pulpit of the Presbyterian Church at Morris, Man., as successor to the Rev. Bryce Innes.

Rev. John S. Lochead, M.A., preached at Parkhill last Sunday. In the evening he delivered a special sermon to young men.

Rev. A. Chisholm and Rev. H. McLelland, spent a few days at Manitoba College, Winnipeg, recently on their way to Scotland.

The Presbyterian Sunday schools of Grand Bend and Corbett held a joint picnic recently, about 200 attending. An enjoyable day resulted.

Rev. J. A. Ross, B.A., of Churchil, has taken his departure for Scotland. The congregation will supply while he is away. Mrs. Ross is staying with her parents in Dundalk.

Rev. J. McD. Duncan, B.A., of Woodville, preached in Stouffville on a recent Sabbath, Rev. H. E. A. Reid, B.A., pastor of that church, being unable to preach. Rev. J. B. Duncan occupied the Woodville pulpit.

Rev. E. Cockburn, M.A., of Paris, delivered a lecture on "The Catacombs of Rome," in Knox Church, Acton, last week. Mr. Cockburn is a very interesting speaker, and clearly demonstrated himself to be a first-class lecturer.

The Sunday school of St. Andrew's Church, Arnprior, held their annual picnic at Marshall's Bay on a recent Saturday. The attendance was not as large as usual, but every one was well pleased with the day's outing.

THE PLEASURES OF HOPE.

"There's music in the sighing of a reed; there's music in the gushing of a rill; there's music in all things, if men had ears. There's music in insurance when you're ill. And it is essential that you should take it when well."

"A rose colored world is certainly pleasant, free from gloom and suggestive of the beautiful alone. Why cannot every man possess such surroundings? It is lack of appreciation and a surplus of envy that breeds much misery. Brace up. Insure your life. That will put a different tent in your eye if you are not colorblind."

"They say that a bumble bee is biggest when first born. We think a man feels biggest when first insured."

The North American Life Assurance Company, under its decidedly attractive system of investment insurance, known as the Compound Investment Plan, offers the greatest number of legitimate advantages obtainable under one form of contract.

For full particulars and for pamphlets showing the splendid profit results paid under its matured investment policies, address William McCabe, Managing Director, Toronto, or any of the Company's agents.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of



PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use.

**THE
WALL PAPER
KING
OF CANADA.**

IF YOU THINK OF PAPERING

a Residence, Church, Office, Lodge
Room, Public Hall, Hotel or Store

Write a Postal to
C. B. Scantlebury,
Box 600. Belleville, Ont.

Mention the ROOMS you think of papering,
about the PRICE you want to pay and where
you saw this "ad"

You will get by return mail large Sample
Books of choice WALL PAPER at the lowest
prices known to the Canadian trade, and our
booklet "HOW TO PAPER."

We pay express charges on all orders and
guarantee satisfaction or your money back.

References, Can. and Dom. Express Cos.

ROCHESTER AND Return.
Commencing Saturday, June 13th,
at 11 o'clock p.m. by Steamer
EMPRESS OF INDIA,
and every Saturday thereafter.
ROUND TRIP, \$2.00.

NIAGARA FALLS LINE
DOUBLE TRIPS
EMPRESS of INDIA and G.T.R.

Daily from Yonge Street Wharf at 7.45
a.m. and 3.20 p.m. for St. Catharines, N.
Falls, Buffalo, N. York, and all points east.
Family books for sale. Low rates to excursion
parties. Tickets at all principal agents and at
555 Yonge wharf.

PETERBOROUGH CANOE CO. LTD.
SUCCESSORS TO Ontario Canoe Co.
PETERBOROUGH, Ont., Canada.
SEND FOR CATALOGUE.



**THE LEADING BUILDERS
OF ALL KINDS OF
CANOES.**

Open and Decked Canoes.
Paddling and Sailing Canoes.
Rowing and Sailing SKIFFS.
Sailing and Steam Launches.

Our Standard is the Highest.

Get our prices before buying

J. Z. ROGERS,
Manager.



ST. LAWRENCE CANALS.

IROQUOIS DIVISION.

NOTICE TO CONTRACTORS.

THE Time for receiving tenders for the Iroquois
Division of the St. Lawrence Canals has been
postponed to Friday, 26th June, 1896, and the time
for the exhibition of plans till Monday, 1st June,
1896.

By order,

JNO. H. BALDERSON,

Secretary.

Department of Railways and Canals,
Ottawa, 22nd May, 1896.

5-27-3t

British and Foreign.

The brother of Khama is bringing up
600 Bechuanaas to assist in crushing the
Matabele rebellion.

The Rev. David Paul, LL.D., Roxburgh,
has been appointed to the Grange Parish
Church, Edinburgh.

The celebration of the Jubilee of the
Evangelical Alliance will be held in London
from June 27th to July 4th.

The Rev. A. Armit, Nova Scotia, has
been inducted as assistant and successor to
the Rev. John Reid, Monkite.

The young King of Swaziland shot six of
his servants, recently, in cold blood, with a
Winchester rifle, saying that he needed gun
practice.

The first addition of Professor Salmond's
book on the "Christian Doctrine of Immor-
tality" is sold out. A second edition will be
ready shortly.

Astronomers are leaving Britain for Nor-
way and Japan to view the important eclipse
of the sun on August 9, which will not be
visible in that country.

Banchory Devenick Free Church has in-
troduced instrumental music in their wor-
ship. The churches of Forgue and Glen-
bucket are to follow suit.

There are 7,470,000 negroes in the Uni-
ted States. More than one-third of them—
viz., 2,674,000—are church members. Of
these 1,402,550 are Baptists.

The Welsh Calvinistic Methodists have
appointed a Committee to meet a Committee
of the Welsh Congregational Churches with
a view to bringing about a closer union be-
tween the two denominations.

The graduating class in McCormick
Theological Seminary this year numbered
seventy-eight members. This is perhaps
the largest class that has ever issued from
any theological seminary in the United
States.

Dr. J. Marshall Lang reports that the
meetings of the Pan-Presbyterian Council
will begin in Glasgow on June 17, and that
£1,759 has been subscribed towards the ex-
penses of the gathering. The number of
delegates expected is 260.

Liquor dealers met 700 strong in Man-
chester, and were very severe upon the
Government for not passing a Bill convert-
ing an annual license into a piece of free-
hold property. They were also very wroth
with those Unionists who voted for Sunday
closing.

The name for the proposed college at
Cambridge is still under consideration.
Opposition is being taken to a Scotch name,
and also to the name of a Saint. The name
of "Westminster," after the Confession of
Faith, continues to find favor in many
quarters.

When Rev. Dr. Henry M. Field, the re-
ligious editor, was a college boy, he was
known among his associates as "Parvus
Ager" (Little Field), from the fact that he
was the youngest of the Field brothers. Dr.
Field has been for forty years the editor of
the New York *Evangelist*.

Of late years quite a number of Irish
ministers have accepted English pastorates,
vacant congregations not being content
with merely looking across the Scottish
border. The Moderator of the English
Presbyterian Synod this year was an Irish-
man; so also is the senior Clerk, and one
of the young ministers who came prominent-
ly to the front during the sittings was also
an Irishman, Rev. J. Smyth Wood.

A MOTHER'S THANKS.

SHE TELLS WHAT PINK PILLS DID FOR HER
CHILD.

Suffered From St. Vitus' Dance—Lost the Use
of Her Right Side and Almost Lost the
Power of Speech—Cured in a Few Weeks.

Aylmer, Que., Gazette.

Of all the discoveries made in medicine in
this great age of progress none have done
more to alleviate human suffering than have
Dr. Williams' Pink Pills. We suppose there
is not a hamlet in this broad land in which
the remarkable healing power of this favourite
medicine has not been put to the test and
proved triumphant. It is a great medicine
and the good it has accomplished can only be
faintly estimated. There are many in Aylmer
who speak of Dr. Williams' Pink Pills in
terms of praise and among them is the family
of Mr. John Smith, the well-known black-
smith and wheelwright. Having heard that
his daughter, Miss Minnie, had been cured of



St. Vitus' dance by the use of Pink Pills, the
Gazette called upon Mr. Smith to learn the
particulars. Upon mentioning the matter to
him he expressed pleasure in making the facts
public, if it was thought that they would
benefit anyone else, and remarked that he
thought Mrs. Smith could probably give the
particulars better than himself. Mrs. Smith
said that about a year ago Minnie was at-
tacked with St. Vitus' dance, of a rather
severe nature, and a number of medicines
were tried, but without any effect upon the
trouble. An electric battery was also used
but had no beneficial effect. The trouble ap-
peared to be getting more severe, and finally
Minnie was obliged to discontinue going to
school, having lost the power of her right
side. Her speech was also so much affected it
was with difficulty she could be understood.
She was out of school for about six months and
all this time she was undergoing treatment,
which, however, proved ineffective. One day
Mrs. Smith saw in the Gazette the particulars
of St. Vitus' dance cured by the use of Dr.
Williams' Pink Pills, and determined to try
them with Minnie. By the time two boxes
were used Mrs. Smith was sensible of a great
improvement in her daughter's condition, and
after the use of four more boxes was satisfied
that Minnie was completely cured, as no
symptoms of the trouble remain. This was
about the end of June last, and since that
time there has not been the slightest recur-
rence of the dread disease. While Minnie
was taking the pills her weight increased, and
her general health was much improved. Mrs.
Smith also said that her younger daughter
showed symptoms of the same trouble, but the
use of Dr. Williams' Pink Pills speedily dissi-
pated it.

Dr. Williams' Pink Pills are offered with
a confidence that they are the only perfect
and unfailing blood builder and nerve restorer
and when given a fair trial disease and suffer-
ing must vanish. They make rich, red blood
and cure when other medicines fail. Sold by
all dealers or sent by mail on receipt of 50
cents a box or \$2.50 for six boxes, by address-
ing the Dr. Williams' Medicine Co., Brock-
ville, Ont., or Schenectady, N. Y. Beware of
imitations and refuse trashy substitutes
alleged to be "just as good."

"MATCHES TO BURN."

Over twenty eight mil-
lions made daily at our fac-
tory. Nine-tenths of Canada
supplied by us.

Popular opinion - the
best judge - says E. B. EDDY'S
MATCHES are the Best.

ROBERT HOME,

MERCHANT TAILOR,
415 YONGE ST., CORNER OF MCGILL
ST., TORONTO.

DR. SWANN W. C. ADAMS
DENTISTS.

Tel. 2410. 95 KING ST. EAST.

In a Scotch bank there still lies the
fortune of a young lady who ran away
with an English officer to Grotna Green.
Her family disowned her. After her
death her husband received a letter to the
effect that her money was lying in the
bank for her children. He threw the letter
into the fire, and the fortune is still un-
claimed.

One objection to the policy of Protection
is that it fails to protect the labourer as
well as the manufacturer. In the United
States Congress they have been attempt-
ing to overcome this difficulty by passing
a law which excludes aliens who cross the
border from Canada year after year to
perform labour in the States but having
no intention of settling there. It declares
all labour contracts with aliens void, and
makes parties thereto within the jurisdic-
tion of the United States punishable by a
fine of \$1,000, or imprisonment not ex-
ceeding one year. Naturalized citizens who
have gone to make their home and labour
in a foreign land, are declared guilty of a
misdemeanour if they then return to the
United States to labour. Some other pro-
visions of a similar kind distinguish this
piece of draughty and Chinese legislation.



**THE FINEST
IN THE LAND**

Ganong Bros., Ltd.,

St. Stephen, N. B.

Best for Wash Day

For quick and easy work
For cleanest, sweetest
and whitest clothes
Surprise is best

**USE
SURPRISE
SOAP**

Best for Every Day

For every use about the
house Surprise works
best and cheapest.
See for yourself.



To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed
**To Assist Digestion,
 To Improve the Appetite,
 To Act as a Food for Consumptives,
 In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE, 40 CENTS PER BOTTLE.

"Only the Best is good enough"

Sunday Schools about to open their sessions for the spring and summer months should send for a full set of samples of our lesson helps and illustrated periodicals.

Ontario Representative,

Presbyterian Board of Publication and Sabbath School Work.

The Board of Publication tries to make the

Westminster Series

Edited by Rev. J. R. MILLER, D.D.

the VERY BEST in the world.

N. T. WILSON,
 12 King St. W., Toronto.

Macrae & Macrae

The Newspaper Delivery Co.

29-33 Melinda St. 'Phone 2230

Messenger Service at all hours.
 Uniformed Carriers.

Circular Distribution to any part of Toronto or Hamilton at shortest notice and lowest prices.

Addressed Circular Delivery 1/2 cent each.

PICKLES & CO.,
 LADIES FINE BOOTS TO MEASURE,
 328 Yonge Street,
 Toronto.

GRIMSBY PARK

THE GREAT CANADIAN SUMMER RESORT.
 SEASON OF 1896.

The best talent on the continent has been secured for sermons, lectures, concerts, etc. The Park contains one hundred acres of forest and meadow land. A grove of wonderful variety of foliage, large area, and great beauty and luxuriance of shade. A lake frontage open to the delightfully cooling water breeze and commanding a magnificent view. An unequalled beach, safe in every respect, and affording the best possible opportunity for bathing and boating. Two large hotels, general store, telegraph office, postoffice, etc. The Park Temple, the most unique structure in America, will hold about six thousand people. Illustrated programmes, giving full particulars on all points, may be had at the Methodist Book Room and sent free on application to the President or Secretary. For hotel accommodation address Mr. J. D. Strawn, and those wishing to rent cottages or tents address Mr. C. O. Homan, Grimsby Park.

NOAH PHELPS, Merriton, President. W. C. WILKINSON, Toronto, Secretary.

FLAGON, CHALICE, PLATE, \$18.00
 Silver Plated Hand Chased
COMMUNION SET
 On approval, guaranteed, or return.
 Flagon, 2 Chalices, 2 Plates, \$25.
Castle & Son,
 Write for cat. A. UNIVERSITY ST., MONTREAL

NOW READY
 1896 Edition
THE PRESBYTERIAN YEAR BOOK
 For the Dominion of Canada and Newfoundland.

CONTENTS.

- Frontispieces Rev. Jas. Robertson, D.D., Rev. Wm. Reid, D.D.
- Calendar, 1896-97.
- Fixed and Movable Feasts, Eclipses, etc.
- The Royal Family.
- Government Officials of the Dominion.
- Postal Information.
- Moderators of the General Assemblies.
- Officers of the General Assembly.
- Boards and Standing Committees.
- The Moderator—Rev. Jas. Robertson, D.D.
- Hymnology.
- The Assembly's Committee on Church Life and Work.
- The Presbyterian Church in Ireland: her Educational Institutions.
- A Brief Sketch of the History of the Reformed (Dutch) Church in America.
- The Southern Presbyterian Church.
- Presbyterianism in England.
- Presbyterian Union in South Africa.
- The Sixth General Council.
- International Union of Women's Foreign Missionary Societies.
- Growth of "Christian Endeavor."
- Comparative Summary, United States, for the last six years.
- Statistics of the Missionary Societies of the United States and Canada for 1893-94.
- Religious Statistics of Canada.
- Progress of Protestantism.
- Money and Missions.
- Rolls of Synods and Presbyteries.
- Alphabetical List of Ministers.
- History of the Congregation of St. Andrew's Church, Windsor, Ont.
- British Consul and Burning Bush.
- Obituary Notices.

Price 25c. Postage prepaid to any address.

The Canada Presbyterian,
 5 Jordan St., Toronto

MONUMENTS.

D. McINTOSH & SONS

Manufacturers and Importers of GRANITE and MARBLE MONUMENTS. Best Design and Lowest Prices in Ontario. Write us before buying elsewhere.
 Works—YONGE ST., DENY PARK.
 Office and Showroom—524 YONGE ST. (Opposite Matt and St.)
 TELEPHONE 4249.
 Please Mention this Paper



FOR IRON FENCING BARK & OFFICE RAILINGS And all kinds of Iron Work, address **TORONTO FENCE AND ORNAMENTAL IRON WORKS!**

78 Adelaide St. West, Toronto.

MISCELLANEOUS.

Enormous skeletons, supposed to be those of pre-historic giants, have been unearthed at Handsworth. The skulls were of great thickness.

Excavations are taking place at the Roman camp at Ardoch, Scotland. Among a mass of charred material were discovered some grains of wheat in a wonderful state of preservation.

Last week a reception by Caithness people resident in Edinburgh was held in the Royal Hotel, Edinburgh, when an address was presented to the Rev. and Hon. Principal Miller of Madras, and Moderator of the Free Church of Scotland, who belongs to a well-known family in Thurso.

Dread Kidney Disease Quickly Removed.

To even bunch the many words of praise written of South American Kidney Cure would consume large newspaper space. But take at random a few: Adam Soper, Burk's Falls, Ont.: "One bottle of South American Kidney Cure convinced me of its great worth." Michael McMullen, Chesley, Ont.: "I procured one bottle of South American Kidney Cure, and taking it according to directions got immediate relief." D. J. Locke, Sherbrooke, Que.: "I spent over \$100 for treatment, but never received marked relief until I began the use of South American Kidney Cure." Rev. James Murdock, St. John, N.B.: "I have received one hundred dollars worth of good from one bottle of South American Kidney Cure."

Dr. Robert Newton tells of a convert who was about to be received by immersion. Before going into the water, he was told to remove his pocket-book. "No, no," he said, "let it alone. I want my pocket-book baptised, too." Baptised or consecrated pocket-books are among the necessities.

There is no better way of giving relief to the poor than by furnishing work which they are able to do. A friend of ours, who employed many men, was accustomed to make places for deserving applicants. Some things, which could have been left over, were done at once, to the great relief of many deserving families.

One of Henry Ward Beecher's characteristic illustrations was this: "Many professing Christians are like railroad station houses, and the wicked are whirled indifferently past them and go on their way forgetting them; whereas they should be like switches, taking sinners off one track and putting them on another."

TERRIBLE RHEUMATIC PAINS.

Lose Their Sway After Using South American Rheumatic Cure.

The pain and suffering caused by rheumatism is indescribable in language. The bent back, the crippled limbs, the intense neuralgia pains that are caused by this trouble almost drive the victims to despair. The blessing comes to those who have learned of South American Rheumatic Cure, which is simply marvellous in its effects, curing desperate cases in from one to three days. About some things there is no certainty, but of the certain cure that comes from South American Rheumatic Cure there is no doubt.

Our limitations seem to put a limitation on God Himself. "There is one thing that God cannot do," said a Christian teacher to a carping Christian who was complaining of the "unseasonable warmth" of a May day. "What is that?" asked the carper. "Arrange the weather so as to please His children generally." Can there be any doubt on this point?

PROPPED UP BY PILLOWS FOR EIGHTEEN MONTHS.

A Terrible Experience with Heart Disease, Yet Cured by Dr. Agnew's Cure for the Heart.

Do not our largest sympathies well out to those who suffer from heart disease! It comes so suddenly, and its symptoms are usually so distressing that the direct agony is experienced by the patient. The case of Mr. L. W. Law, of Toronto Junction, Ont., who was unable to lie down in bed for eighteen months owing to smothering spells and palpitation, is by no means exceptional. Who would have thought the case could be cured, and yet one bottle of Dr. Agnew's Cure for the Heart removed trouble in this case. It gives such speedy relief, that even where the symptoms are less dangerous, it ought at once to be taken as a means of driving this terrible disease from the system.

CALLIN

The LITTLE DOCTOR, K. D. C. It will

DRIVE OUT

ALL FORMS OF

INDIGESTION

AND

DYSPEPSIA

Highest Endorsements.

FREE SAMPLE OF K. D. C AND K. D. C. PILLS mailed to any address.

K. D. C. Co. Ltd., New Glasgow, N.S.,
 127 State Street, Boston, Mass.

It is fashionable to take liberties with the name of Robinson, but few, if any, names have of late decades been more prominent in the public service. In addition to Sir Hercules, of South Africa, at least five other Robinsons, belonging to the same generation, served Her Majesty well enough to receive the honour of knighthood.

The secret of health and of long life, says Der Familienarzt, lies in the following very simple things: 1. Breathe fresh air day and night. 2. Take sufficient sleep and rest. 3. Work like a man, but never overwork. 4. Avoid passion and excitement. The anger of an instant may be fatal. 5. Do not strive to take the whole world on your shoulders—trust in your good destiny. 6. Never despair. Lost hope is a mortal malady.

NO EQUAL IN THE WORLD.

Rev. W. H. Withrow, D.D., now Touring Europe with a Canadian Party, is one of Many to Talk Favourably of Dr. Agnew's Catarrhal Powder

There are few more noted travellers than the Rev. W. H. Withrow, editor of the Canadian Methodist Magazine, and of other publications of the great Methodist Church of this country. He is a wide traveller, and enjoys the opportunities that travel gives of judging broadly of the merits of any article. He has expressed the written opinion that Dr. Agnew's Catarrhal Powder is a most excellent remedy for cold in the head and various catarrhal troubles. One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses the powder over the surface of the nasal passages. Painless and delightful to use, it relieves instantly, and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness. 60 cents. Sample bottle and Blower sent on receipt of two three-cent stamps. S. G. Detchon, 44 Church Street, Toronto.

The Rev. Dr. Monro Gibson was one of the speakers at a great meeting in Dr. Clifford's Chapel, Westbourne Park, W., on Wednesday evening, the 20th, for the purpose of protesting against the Education Bill. The meeting was held in connection with the Paddington Branch of the Council of the Evangelical Free Churches, of which Dr. Gibson is president.

The first Berlin Synod has formally recorded the painful regret with which it regards "the evil custom of duelling which still continues in contradiction to Divine and human law, and deeply offends the people's healthy sense of justice and the conscience of Christians." The Synod has resolved to call upon the Provincial Synod, which will shortly assemble, to take steps to check the evil, if necessary by disciplinary means.

Baroness Hirsch, who inherits the vast bulk of her husband's millions, holds the property in trust for a little girl called Lucienne de Hirsch, the eight-year-old daughter of Baron Hirsch's son and a French governess. Lucienne de Hirsch, who will in time be the greatest heiress in the world, is an exquisite child, and those who have met her mother are untiring in praise of a very charming woman.

HOOD'S Sarsaparilla has over and over again proved by its cures, when all other preparations failed, that it is the One True **BLOOD** Purifier.

McLAREN'S CELEBRATED COOK'S FRIEND BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the *Safest Baking Powder* in existence.

NO ALUM

Buy only McLaren's Genuine Cook's Friend.

MENEELY BELL COMPANY,
TON H. MENEELY - General Manager,
TROY N. Y. AND NEW YORK CITY,
MANUFACTURE SUPERIOR CHURCH BELLS

CHURCH TRUSTEES

About to purchase an Organ will find it interesting to communicate with us, and obtain Catalogue and prices. That over 80,000 of our instruments are in use, is evidence of popularity—we guarantee the quality.

The Bell Organ & Piano Co., Ltd.
Guelph, - Ontario.

The Greatest Success of Canadian Piano Building Is the

KARN

The Peer Of the Best American Pianos

The Karn Organ Best in the World Catalogues Free

D. W. KARN & CO.,

Piano and in Mrs. Woodstock, Ont.

science

Science is "knowing how." The only secret about **Scott's Emulsion** is years of science. When made in large quantities and by improving methods, an emulsion must be more perfect than when made in the old-time way with mortar and pestle a few ounces at a time. This is why Scott's Emulsion of cod-liver oil never separates, keeps sweet for years, and why every spoonful is equal to every other spoonful. An even product throughout.

In other emulsions you are liable to get an uneven benefit—either an over or under dose. Get Scott's. Genuine has a salmon-colored wrapper.



Your insuring your life is an evidence of prudent forethought and is an action which commends itself to any far-sighted business man and will improve your credit wherever it is known. It will pay you to send for particulars of the Unconditional Accumulative Policy issued by the

Confederation Life Association.

Head Office, Toronto.

ARE YOU DIZZY ?

TRY
One Minute Headache Cure
10c.

For Sale at All Druggists and 395 Yonge St.

WRITERS WANTED To do copying at home Lock Box 1204, Lima, O

Don't Grumble

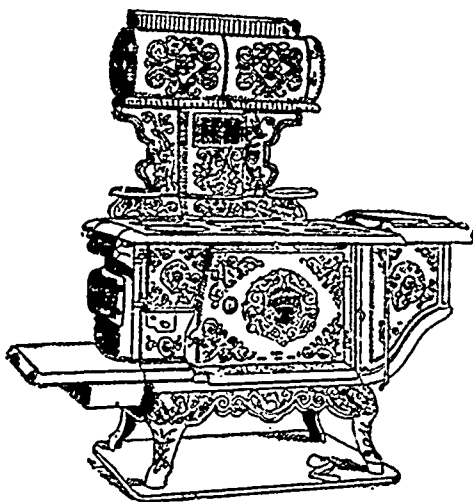
about poorly cooked meals; buy a

Duchess of Oxford

Or an

Oxford Steel Range

and you'll have no further cause of complaint. In these ranges the fire is so easily regulated—answering to a touch; and the ovens are so well-ventilated and heated uniformly throughout, that even a poor cook can't help being successful in preparing the daintiest dishes.



The Gurney Foundry Co., Ltd.,
TORONTO.

MEETINGS OF PRESBYTERY.

- ALGOMA.—At Gore Bay in September.
- BARRIE.—At Barrie, July 28th, at 10.30 a.m.
- BRANDON.—At Brandon on July 14th, at 10 a.m.
- BROCKVILLE.—At Lyn, on July 14th, at 3 p.m.
- BRUCK.—At Southampton, on July 14th, at 5 p.m.
- CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m.
- CHATHAM.—At Chatham, in First Church, on July 14th at 10 a.m.
- GLENGARRY.—At Alexandria on July 14th, at 11 a.m.
- HURON.—At Goderich, on July 14th, at 11 a.m.
- KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m.
- LANARK AND RENFREW.—At Carleton Place, Sept. 7.
- LINDSAY.—At Wick, on June 24th.
- LONDON.—At Port Stanley, July 14th, at 2 p.m.
- MAITLAND.—Adjourned meeting at Lucknow, 30th June, at 1 p.m. Regular bi monthly meeting at Wingham, 21st July, at 11.30 a.m.
- MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m.
- OWEN SOUND.—In Erskine Church, Meaford, Jun 30th, at 10 a.m.
- PARIS.—At Ingersoll, in St. Paul's Church, on July 7th at 11 a.m.
- PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m.
- QUEBEC.—In Morrin College, Quebec, July 7.
- REGINA.—At Qu'Appelle on July 8th.
- SARNIA.—At Sarnia on July 14th, at 7 p.m.
- STRATFORD.—In Knox Church, Stratford, July 14th, at 10.30 a.m.
- SAUGREN.—At Harriston on July 14th, at 10 a.m.
- SUPERIOR.—At Rat Portage on September 9th, at 2 p.m.
- WINNIPEG.—In Manitoba College, Winnipeg, July 9th.
- WITBY.—At Dunbarton, July 21st, at 10 a.m.

A lady was filling a mission box for India, when a child brought her a tract and put it in the box. The tract was afterwards given to a Burman chief, and it led him to Christ. The chief told the story of his new God and great happiness to his friends. They also were led to believe and cast away their idols. A church was built in the neighborhood, and a missionary was sent for. Fifteen hundred converted from heathenism was the result of the little seed.

REVERENCE FOR THE BIBLE.

There is a sin prevalent in our households of which we take little note, which, in fact, we encourage either by an indifference to it, or by an active participation in its folly and wickedness: the use of the Word of God for the purpose of making riddles, conundrums, puzzling questions, anagrams, etc., out of it. If we really believe in the Divine origin of the Bible, can it be right to give it to children that they may construe its words into odd connections, and make sport and laughter and mental legerdemain from its pages? Is it likely they will reverence on other occasions what has previously been food for their amusement? It is not, and we need not be astonished if the boys and girls who have been permitted to turn the leaves of their Bibles for pastime and entertainment, turn them in after years to find pretext for their infidelity.—*Amelia E. Barr, in April Ladies' Home Journal.*

TWO WITNESSES FROM WINDSOR.

James Sherwood and C. J. Curtis Cured of Nervousness and Indigestion by the Use of South American Nervine—A Remedy that Cures Old and Young, Men and Women, of Some of the Most Serious Maladies of Life.

The secret of the wonderful curative powers embodied in South American Nervine is found in the fact that it cures at the nerve centres. From these flow the life blood that gives health, strength and effort to men and women. When these are deranged disease naturally and quickly follows. Thus it is that thousands of witnesses in all parts of Canada, some who have reached three score years and ten, others in middle life, and again those who are mere children, tell how this medicine has cured them of indigestion, nervousness, general debility, derangement of the liver, and like troubles.

To particularize: Mr. James Sherwood, of Windsor, Ont., has reached more than the three score years and ten. He suffered terribly from indigestion and nervous troubles of a very complicated character. It looked as though he could not be cured, his age seemingly being a barrier. But he was recommended to try South American Nervine, and did so. Of the result, he says: "I consider it a splendid medicine, which has relieved me of very much pain, built up my health, and has given me a very much better appetite than I had before using it. I have so far used four bottles and still always keep it in my house."

Another witness from Windsor is Mr. C. J. Curtis, one of the wealthy yeomen of that district. He suffered from a general break-up of the system, an outcome of la grippe. Almost everything was tried, but with no effect. As a last resort South American Nervine was recommended, and of its results he says: "After taking one bottle I found very great benefit from it. My appetite improved wonderfully, and I felt my strength returning very fast. I purchased five bottles, but after taking only three out of the five I am feeling as nearly well to-day as I ever did, and I can attribute my restoration to health and strength solely to South American Nervine."

With medicine as with doctors, there is a good deal that has to be taken on experiment. But in South American Nervine no chances are taken. The language is none too strong, that it is an infallible and certain cure, particularly for indigestion and nervous troubles.

TORONTO CONSERVATORY OF MUSIC
FOUNDED IN 1860
YONGE ST & WILTON AVE.
EDWARD FISHER, Musical Director.
Unequalled facilities and advantages in all branches of Music and Eloquence.
CALENDAR giving full information, MAILED FREE
H. N. SHAW, B.A., Prin. Eloquence School

ALMA LADIES' COLLEGE,
ST. THOMAS, ONT.
Literary, Music, Fine Art, Eloquence and Commercial Courses. Special rates to Ministers' daughters. 60 page illustrated Catalogue.
PRINCIPAL AUSTIN, B.D.

MUSIC



The most practical instruction in Music, Eloquence, Modern Languages, from the elementary grades to the highest artistic requirements, taught by recognized masters in each department. Students received at any time. Prospectus and calendar free.

NEW ENGLAND CONSERVATORY OF MUSIC,
Franklin Square, BOSTON, MASS.

The COAST LINE to MACKINAC



TO MACKINAC
DETROIT
PETOSKEY
CHICAGO

2 New Steel Passenger Steamers.

The Greatest Perfection yet attained in Boat Construction—Luxurious Equipment, Artistic Furnishing, Decoration and Efficient Service, insuring the highest degree of

COMFORT, SPEED AND SAFETY.

FOUR TRIPS PER WEEK BETWEEN

Toledo, Detroit & Mackinac

PETOSKEY, "THE SOO," MARQUETTE, AND DULUTH.

LOW RATES to Picturesque Mackinac and Return, including Meals and Berths. From Cleveland, \$18; from Toledo, \$15; from Detroit, \$13.50.

EVERY EVENING

Between Detroit and Cleveland

Connecting at Cleveland with Earliest Trains for all points East, South and Southwest and at Detroit for all points North and Northwest.

Sunday Trips June, July, August and September Only.

EVERY DAY BETWEEN

Cleveland, Put-in-Bay & Toledo

Send for Illustrated Pamphlet. Address

A. A. SCHANTZ, S. P. A., DETROIT, MICH.

The Detroit and Cleveland Steam Nav. Co.

FITS OR EPILEPSY CURED

To the Editor:—

I have a positive Remedy for Fits, Epilepsy or Falling Sickness. By its timely use thousands of hopeless cases have been cured.

So proof-positive am I of its power, that I will send a Sample Bottle Free, with a valuable Treatise on this disease, to any of your readers who are afflicted, if they will send me their Express and Post Office Address.

H. G. ROOT,
186 Adelaide St. W.
Toronto, Canada.