

# THE PRESBYTERIAN REVIEW

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Vol. X.

Toronto, June 7, 1894.

No. 48

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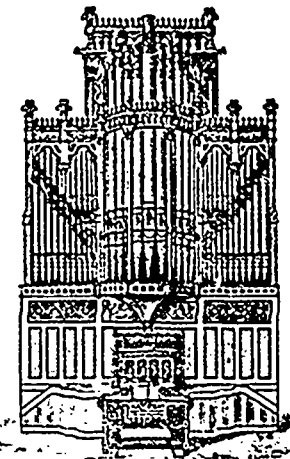
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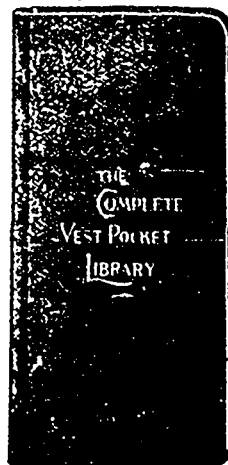
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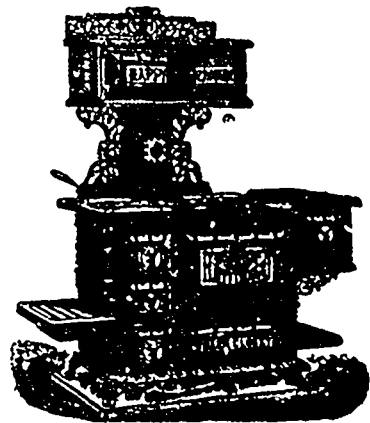
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George Romney, the illustrious painter was born in the north of England in 1734 and began as cabinet-maker's apprentice, but discovered his talent by sketching a fair face in church, and turned to art.

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# The Presbyterian Review.

Vol. X.—No. 48.

TORONTO, JUNE 7, 1894.

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## NOTES ON THE BOOK OF JUDGES.

*For the Review.*

THE length of time covered by the Book of Judges is uncertain. The authorized version makes Paul say in his address at Antioch of Pisidia, that "He (God) gave them (Israel) Judges about the space of four-hundred and fifty years." The revised version leaves it uncertain that the four-hundred and fifty years refers to the period of the Judges. In 1 Kings vi: 1 we are told that four-hundred and eighty years elapsed between the Exodus and the building of the temple. According to Judges xi: 26 three hundred years elapsed between the conquest by Joshua and the time of Jephthah. Summing up the figures given in the book itself we find the period to be four-hundred and ten years. It is an interesting exercise to seek the harmony of these different figures, but except for purposes of criticism it is an exercise that will prove of little benefit. It is enough to know that the book covers a period of some three or four centuries.

(2) The period is, broadly speaking, that during which the tribes were being gradually consolidated into national unity. The Mosaic Law regarded the people as one religiously and politically, and it may be that they were largely one religiously. Politically, however, they were but a number of related tribes until the period of the Judges came to a close. A corresponding period is formed in the life of every nation tracing its origin into the dim past. It is usually in other nations designated the heroic age, and is characterized by the soul-stirring deeds of mighty men of valor. So the period of the Judges may well be designated the heroic age of Israel. Here it most assuredly is characterized by the heroic deeds of men made mighty by the inspiration of an irresistible faith in Jehovah, the God of Israel.

(3) For the author of The Judges the chief interest of the period lay in the unceasing succession of peace and war that prevailed. There was much else of permanent human interest during these years. There always is much of interest in the youthful years of a nation's life. The story of the life of Ruth who lived at some time during this period shows us that the early years of Israel's national life were not exceptional in this respect. For our author, however the most inviting subject was the weary succession of peace and war. Everything else was, to him, of secondary importance. So we find that the body of the book is a record of the different invasions with the deliverance from them wrought in behalf of the chosen people.

(4) The writer does not content himself, however, with simply giving a narrative of these wars and deliverances. Bible historians seldom or never are contented with simply giving a narrative of the events put upon record. Indeed no true historian ever is. The instinct of the historian ever impels him to explain the events which he records, to seek out the causes of which the

events are the effects. In other words the true historian is a philosopher as well as a narrator of events. He gives a philosophy of the movements that sweep over the period with which he deals. So the author of the Book of Judges not only describes the succession of peace and war, he also states the cause or causes that produced the transition from the one condition to the other. What is the same thing he gives a philosophy of that experience so prominent during these years.

(5) As an inspired historian the author gives a perfectly true explanation of the phenomenon under consideration. The uninspired historian in his investigations depends solely on his natural mental endowments. He has no supernatural discernment to penetrate into the unseen to discover the causes that have produced the effects under consideration. The result is that his explanations often are defective, his philosophy often is unsound. Not so the inspired historian. He receives supernatural discernment. He sees through the seen into the unseen, through the phenomena into the nomena. He thus discovers the true meaning of the events which he describes, and is in a position to give an infallible account of the causes which produced them. From the inspired author of this Book of Judges, therefore, we have an infallible explanation of the meaning of the unceasing succession of peace and war throughout these years.

(6) The explanation that the author gives with such unerring insight is that the transition from peace to war resulted from the nation's sin, and that from war to peace from the nation's return to God and holy living. He saw that as often as the nation became alienated from God so often were they afflicted with the horrors of war, and as often as they returned to God so often were they blessed with peace. He saw, moreover, that these phenomena respectively were connected as cause and effect.

(7) Thus this period in the nation's history interpreted by the inspired historian revealed two great truths to the nation: that to sin is to suffer and that to repent is to be saved, or what is the same that God is just and also that He is merciful. These same truths had been taught the nation, from time to time during the forty years wandering in the wilderness, by the prophetic utterances of Moses. Now, however, they are wrought into the very life of the nation and written upon its history as with a pen of iron. It is now not simply a doctrine that God is just and merciful it is seen to be an indisputable fact. All succeeding generations can look back to these four hundred years and see in their history a revelation of these two divine attributes.

In the history of every one of the nations of antiquity we can read on almost every page that God is just. The ruins of Syria, Assyria, Babylon, Persia, declare in unmistakable terms that to sin is to suffer. In the history of Israel alone of all these ancient peoples do we see it distinctly revealed that to repent is to be saved, or, what is the same, that God is merciful. In Israel this was revealed at the beginning of the nation's history so that from the beginning of their career that privileged people had in their possession these two fundamental truths of religion, the justice and mercy of God. Thus we may say that the chief contribution of the Book of Judges to revealed truth is an enlarged knowledge of the justice and mercy of God.

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Toronto, June 7, 1894.

Rev. Dr. H. P. Smith.

NO other conclusion could have been expected than that come to by the Saratogan Assembly in the case of Dr. H. Preserved Smith. The charges against him were much the same as those for which Dr. Briggs had been condemned, and had Dr. Smith been acquitted there would have been no consistency nor certainty in the decrees of the Church. While similarity of view characterized the two ousted professors, the disparity of disposition was marked, as was also the temper of the Assemblies dealing with the cases. Dr. Smith may possess the learning of Dr. Briggs but the latter is a more aggressive personality and his fight called forth a bitterness, where that of the former produced genuine sympathy and sorrow. Dr. Smith is allowed to be of a gentle disposition, earnest and courageous, but calm and patient. His high personal character was no small influence on the Assembly, but it was not Dr. Smith but his views that were judged and his many Christian qualities did not serve as a protection to his objectionable opinions, and so these men, similar only in the conclusions at which they had arrived on questions of Biblical criticism, met the same fate at the hands of the Church. In the speeches during the debate and in the press, since, a note of regret has been sounded that a man so devoted to his conviction, of such a lovable Christian character, should be lost to the Presbyterian Church. Just here there is danger of false sympathy. Dr. Smith himself took the correct view of this phase of the case when he said that "to silence a solitary minister was a small thing; that he was not deeply troubled about the result so far as he was personally concerned; but to have a great church go in the face of well ascertained facts was not a small thing." The church, as such, has a great duty to perform and no personal considerations ought to divert her from its performance. In the opinion of the Assembly the views of Dr. Smith are not "well ascertained facts," but dangerous theories which it cannot be forced against its conviction to sanction; therefore its sentence. The author is rightly taken with his book; the professor with his opinions, but the sincerity of the man, his belief in his theories only accentuate the danger of his teaching if it be wrong. That there should be room for all shades of opinion in a great Presbyterian church, Dr. Smith was too sensible to have affirmed. His plea was that his views were not in discord with the standards of the Church, a fair position to take. The prevalent belief is that a creed, or bond of association is necessary for a stable church. It may admit of change when such is

considered necessary by the church. *i.e.*, being of human construction, it is not above human adjustment, but while it exists it must prevail, and be loyally upheld. The charges on which Dr. Smith was suspended by the Presbytery of Cincinnati, and against which he appealed to the Synod of Ohio and General Assembly, were that he (1) taught views "contrary to a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did not so control the inspired writers in their composition of the Holy Scriptures as to make their utterances absolutely truthful, *i.e.*, free from error when interpreted in their natural and intended sense," and (2) "while alleging that the Holy Scriptures are inspired and an infallible rule of faith and practice, with denying in fact their inspiration in the sense in which inspiration is attributed to the Holy Scriptures by the Holy Scriptures themselves and by the Confession of Faith." He did not deny holding the views ascribed to him, but he was unable to prove to the satisfaction of the General Assembly that they were in accord with either the Standards of the Church, and his appeal was dismissed by an overwhelming majority, and it is unlikely he will ask the Presbytery of Cincinnati, in whose hands his future relations with the Church are, to re-open his case.

### Celebrating Its Jubilee.

Fifty years ago, Crescent Street Presbyterian Church Montreal, was organized by a small band of devout and earnest souls, in deep sympathy with the Free Church of Scotland, which had been born in the throes of the Disruption of 1843. For years they had felt strongly in this direction, and now, though not numerous, they did their best to aid their oppressed brethren, in the Old Land, to "arise and build" churches in which to worship God. This sentiment is still remembered by many of the older members of former Free Churches in Canada, though, happily, it was not influential enough to prevent the happy re-union of 1875.

The first church, widely known as Cote Street church, was opened in 1847, with a seating capacity of 1,000, and here the congregation remained for more than thirty years, though, by that time but a small portion of it was to be found east of the church. The present stately edifice was dedicated in 1879, at about the beginning of the present pastorate, and is one of the handsomest and most commodious churches in Canada. It is built of limestone, and is entirely free from debt.

Probably no Presbyterian Church in Canada has had a more honored history, nor been ministered to by a succession of more eminent men. First among them was Dr. Robert Burns of Paisley, Scotland, a name well remembered by the older generation of Canadian Presbyterians, who was followed by William C. Burns, of sainted memory, who afterward became a missionary to China, Dr. Donald Fraser was the first pastor, a man of vigorous mind and oratorical powers, under whose ministry, lasting from 1851 to 1858, the church flourished greatly, and rose to the front rank of Presbyterian Churches in Canada. He was followed by Principal MacVicar who upheld its high repute, and added greatly to its efficacy during the seven years of his pastorate from 1861 to 1868, when he was called to the training of students for the ministry, to which he has ever since devoted himself with signal success:

Then came Dr. Burns, son of Dr. Robert Burns, who was transferred to the charge from Chicago, and ministered to the congregation from 1870 to 1875, when he went to Halifax, N.S. There followed a period of four years, during which Dr. MacVicar, as Moderator of Session, resumed charge of the congregation in addition to his college duties. Finally the present pastor, Dr. Mackay was inducted in 1879, under whose ministry the church has prospered greatly. Its revenue for the past year amounted to \$13,000. Crescent Street church has had many honored members during her history, "whose praise has been in all the churches." John Redpath was one of the founders of the Protestant House of Industry and Refuge of Montreal, and he and James Court were among the chief promoters of the French Canadian Missionary Society, including the well known Pointe-au-Trembles schools. Peter Redpath, besides endowing a chair many years since in McGill University, has added thereto a splendid museum and library, the latter being opened just before his lamented death last autumn. Joseph Mackay at his own expense, erected the Institute for the deaf and dumb pupils which bear his name, which has since been partially endowed by his nephew, Hon. Hugh Mackay. Three chairs in the Montreal Presbyterian College, have been endowed by members of the Mackay family. Last but not least comes the Convocation Hall of the Presbyterian College, erected by David Morrice at his own expense, at a cost of nearly \$100,000.

Not only have the members of this church been forward in educational and philanthropic schemes; they have also been zealous in missionary effort. In 1864 they began mission services in the west end of the city, which resulted in the St. Joseph Street Presbyterian church, now Calvin church, a large and flourishing congregation, under the pastoral care of the Rev. Dr. Smyth. And about the same time, at the suggestion of the late Judge Torrance, another distinguished member of Crescent Street church, a missionary was sent to labor in the north-west part of the city, where a Sabbath School had been in operation for some three years. That mission has grown into the present prosperous congregation of Chalmers Church, under the pastoral oversight of the Rev. Mr. Heine for the past twelve years. Moreover, there are now three of its members doing good work in the missionary field of China. All in all, it is a church whose members have long been distinguished for their zeal in the Lord's work, and for a spirit of generous liberality in every good cause.

The jubilee services were held on Sabbath, 27th May, and were very largely attended. In the morning the Rev. Principal MacVicar preached, reviewing the history of the church. In the afternoon there was a communion service, at which all who had been formerly members of the church were invited, while in the evening the Rev. Dr. Wells, of the Free Church, Pollockshields, Glasgow, preached. Altogether it is a memorable epoch in the history of one of the most influential of our Presbyterian Churches, and we wish them all prosperity and blessing in the years to come.—H.

**Church Statistics.** The statistical reports of the United Presbyterian Church of the United States presented to the Saratoga Assembly, show for 1892-93 that there are over 8,000 ministers or theological students, a governing force of 34,000 elders and deacons, and a rank and

file of about 900,000 communicants, with 910,000 children growing up under systematic church instruction; and which gives annually, outside of charities which do not find a place on the denominational register, no less a sum than \$15,500,000.

**How it Affects the Funds.** It is said that some of the "orthodox party" in the Free Church are collecting statistics which, they assert, will show that a decrease in the giving power or will, for church schemes, especially the Sustentation Fund, has followed in the congregations where the "Higher Criticism" has got possession of the pulpits.

**Love of Greatness.** The demand by Dr. Talmage that his congregation should subscribe \$300,000 for the rebuilding of the burnt down tabernacle, or that he would have nothing to do with them has called forth much indignation. It has been pointed out that the enormous outlays of the congregation for its own current expenses have precluded contributions to work outside its own precincts. The members, wealthy although they be, have been under heavy burdens to maintain a temple of costly magnificence and the outside world could have had no consideration. Now comes this exorbitant demand which should be thrown out without consideration. It seems like unjustifiable waste and extravagance to spend such a sum on a church building when so many are starving to spiritual death for want of the gospel.

**Information for Assembly Commissioners.** We give a parting word or two about the General Assembly to satisfy enquiring friends. Those going to the General Assembly from Ontario and Quebec, must do so on the Standard Certificate plan, that is, buy a first-class ticket, get the Standard Certificate from the agent filled up and signed, hand this certificate to Mr. Burns on arrival at St. John. The visiting officer will certify if the 300 attend and the return will be free. Commissioners from the North-West will travel on all-round tickets. They will get a certificate from their Presbytery Clerk, which, with a sight of their ticket, will suffice. Commissioners in the Maritime Provinces and others visiting the General Assembly, will receive certificates from the Presbytery Clerk, which will enable them to get their tickets counted among the 300. All tickets and certificates should be handed in to Mr. Burns, as soon after arrival as possible, so that arrangements may be made to have the visiting officer attest the whole. The excursion to Grand Pre, Halifax and intermediate points and return, \$4.50 to Halifax. Other side trips are granted to stations on the C.P.R. Folders bearing this information are found at all stations. Special rates from Hamilton, London, Paris, Ingersoll, St. Thomas, Chatham, Windsor, Sarnia, Mount Forest, etc. It is requested that every delegate have an envelope and card with name on it in which to put certificate.

The Massey Music Hall, generously donated to the citizens of Toronto by Mr. Hart A. Massey, will be opened next week by a great musical festival in which a chorus of over five hundred school children will take part. The gift is designed to provide the means whereby the citizens can avail themselves of healthy entertainment at reasonable prices, and will be managed on the best of principles.

### The Bible a Sufficient Witness.

(An Address by Mr. McInnes, Moderator of the General Assembly of the Presbyterian Church, New South Wales.)

By REV. H. GRACKY.

This address published in the *PRESBYTERIAN REVIEW*, is of more than ordinary interest inasmuch as it indicates very candidly the views entertained about the sacred canon, and the inspiration of the Bible, by those who sympathize with or favor the theories of the modern Higher Criticism.

The author proposes, as a necessary means of defence against the impending overthrow of the Christian faith, to put the Scriptures of both the Old and New Testaments in a new position, namely of a "Sufficient Witness" to Christ. In what respect this position differs from that given the Bible by the common view does not very clearly appear. The Scriptures have always been regarded as bearing witness to Christ. This is the position in which Jesus himself placed the Old Testament. "Search the Scriptures, these are they which bear witness of me," John v: 39. And as for the New Testament all allow that its main purpose is to set forth Jesus as the Christ.

But while Mr. McInnes does not make very clear what the new position of the Bible is to be, he does make this very clear, that the reason for the proposed change, whatever it be, is, that defects and imperfections have been discovered in the Bible of such a serious sort, that such doubt has been raised as to its origin and trustworthiness, that it is no longer worthy of the old position. A witness should be reliable, truthful, trustworthy. And we have always so regarded the Scriptures. But Mr. McInnes undertakes to show that this is a delusion. The Higher Criticism he assumes has ridiculed these scriptures so completely as to leave them a mere collection of shreds and patches that no man can confidently or satisfactorily arrange, it has so rattled this witness that we hardly know when to believe him and when to doubt him. In these circumstances Mr. McInnes says the Scriptures are no longer fit for the place they have hitherto occupied, and they must now be relegated to the position of a "Sufficient Witness." But this hardly seems satisfactory. Now that the genuineness and authenticity of the Scriptures have been discredited, and their historic trustworthiness undermined, it seems hardly logical to offer them as a Sufficient Witness.

The first subject dealt with in the address is the *Verbal Inspiration Theory*. For this Mr. McInnes has the greatest contempt, and he consequently makes a statement of the theory, which sets its weak points in the strongest light. His aim is to kill it by the *reductio ad absurdum* argument. He points out what he considers the absolutely necessary accompaniments of the theory and then holds these up to ridicule. With regard to an inerrant text he says:—"If it were possible, regardless of facts, to say that the texts at any stage was inerrant, it would be necessary to assert and to prove the inerrancy, infallibility and inspiration of all the agents who had been engaged in producing the inerrant text, including according to the stage fixed on, the Scribes that chose the one Hebrew exemplar, all the generations of Masserets who knew the right vowels and invented the vowel points, the fathers of Antioch who made the Syrian recension of the New Testament; all the monks who in the dark ages did penance by copying the Scriptures, all the makers of versions from King Ptolemy's translations to King James, from Wycliffe and Tyndale to the Company of Revisers."

This is his way of heaping ridicule upon the Verbal Inspiration Theory. But only the simplest and most unreasoning will be imposed upon by it. Verbal Inspiration may or may not be the correct theory, but certainly the above is a very unfair account of it and what it implies. The most devoted and extreme verbal inspirationist does not contend for anything more than the accuracy or inerrancy of the original manuscripts. He allows that errors may have crept in by reason of mistakes that have been made and the vicissitudes of a long career through the ages. No verbal inspirationist contends for the absolute inerrancy of our present text. He insists only that the original documents were a correct expression of the communication that God gave to men. And further he contends that the providence of God, watching over their treasure, has kept it in all essentials pure, and to all intents and purposes intact and perfect down to our times. He does not hold that no mistake has ever been made by a copyist, that no word has ever been misspelled, that no sentence has ever got a puzzling twist, that no word has ever been left out, that no word has ever been introduced from the margin, that no mistake has ever been made in numbers or names, etc., etc. On the contrary he allows that many such mistakes may have been made. And he accounts for some of the discrepancies found in the sacred text just in this way. But the verbal inspirationist, for whom Mr. McInnes has such contempt, holds further, that the Providence of God has wonderfully safe-guarded this precious Word of His as it has floated down the stream of time, so wonderfully indeed, that no serious or compromising mistake has been made (so far as yet discovered) regarding history, morals or doctrine.

Mr. McInnes describes how the perfect text has been secured to us. He says: "God allowed copyists of the New Testament for instance to pile up errors for fourteen centuries, and then, through his servants Westcott and Hort he made of these very errors a means as effectual as inspiration would have been—and much more satisfactory, because it can be thoroughly tested—of restoring to the church in the 19th century the text of the New Testament in almost pristine perfection. Thus God at once vindicates his providence in

the use of the Holy Bible and repudiates as unnecessary and false the theory of Verbal Inspiration."

As one reads this statement and looks at the way it is turned against the Verbal Inspiration Theory one cannot help feeling that the worthy Moderator has got a little mixed. Much learning has made him mad, or dazed and twisted him till you can hardly tell whether he is on his head or his feet. This that he produces as such an unanswerable argument against the verbal inspirationist is the very thing the verbalist has been contending for all along. He says the original documents were correct, were inerrant, but copyists, translators, etc., have allowed sundry errors to creep in, not very serious errors it is true, still errors. But thanks to Divine Providence, it is possible to eliminate most of them so that now we have virtually a pure text. This is not upsetting the Verbal Theory but supporting it.

We might be disposed to ask as we examine the statement last quoted, what Mr. McInnes means by "pristine perfection," if there was no perfect text to start with. If the original documents were not inerrant what advantage will we gain by going back to them by the aid of criticism? Or we may ask what he means when he says "God repudiates as unnecessary and false the theory of Verbal Inspiration." Does he mean that God repudiates the idea that all the intermediate agents between the original writers and our time were inspired? If he means the former, he certainly goes very far for a man of his position. If he means the latter he is simply knocking down a man of straw conjured up for the occasion.

It is held by nobody that all transcribers, copyists and translators were inspired. It is held by no one that those who settled the canon were inspired, or needed inspiration. It is only claimed for them that they were men of sense and caution and sound judgment, able and willing to sift evidence, and thoroughly canvass all the available facts calculated to show whether a particular document was or was not written by an apostle or an apostolic man. Having these qualifications God used them for settling the canon without inspiring them as the sacred writers were inspired. Nor is it necessary to suppose that translators and framers of revisions were inspired either in ancient or modern times. The revisers of our own time did not need and did not have inspiration. It was only necessary that they should be honest, faithful, painstaking men, who knew Hebrew, Greek and English. Hence all this talk about the need for carrying inspiration out to the extreme circumference in order to protect the inspiration of the centre is utter rubbish. It might serve very well in a burlesque debate; or it might seem clever and plausible in the mouth of some glib talker on a skeptic or agnostic platform, but it is altogether too puerile and absurd for the Moderator's chair in any Presbyterian Assembly.

This is neither the time nor place to enter upon a discussion of inspiration. However, I may say in conclusion, it would be very interesting to see the Theory of Inspiration which the Higher Criticism accepts and approves. The conservative members of the school profess to believe in inspiration. Mr. McInnes no doubt believes in inspiration. One would like to know something about the nature and extent of it as he understands it. He evidently does not believe in Verbal Inspiration. But just what kind of inspiration he does believe in, or can formulate to his mind that is not verbal and is yet real and worthy of the name, we would like to have defined. The most liberal verbalist does not conceive of the whole Bible being dictated to inspired men, altogether independently of their own knowledge or research. The verbalist would not assume that Genesis, e. g., was all communicated to Moses in precisely the same way—that all was dictated without the use of any records or traditions. He would hold that some parts were directly communicated, as the account of creation and the fall; that others were carefully selected under divine guidance and so the work was completed. The verbalist does not conceive that the contents of the Book of Esther were communicated to the writer in the same way as the prophetic portions of Isaiah; and yet both may be properly considered as inspired. The verbalist has no difficulty in assuming a difference of method in historical and prophetic inspiration.

Now allowing this to be the theory of the verbalist we would like to know what kind of inspiration Mr. McInnes would substitute for it that will be less liable to objection. Inspiration must be verbal to some extent; for it is hardly possible to conceive of God conveying to man's minds definite ideas without employing language as the medium. It would be very interesting to have the theory of inspiration that satisfies men like Mr. McInnes, that we might compare it with the much maligned verbal theory and see just wherein it differs, and in what respects, and to what extent it escapes the difficulties that beset the common theory.

One feature of the inspiration which Mr. McInnes seems to believe in, is its defective, imperfect or blundering character. The Higher Critics have, one and all, a great dislike for an inerrant revelation. To suppose that any original revelation from God should be correct in expression and form, and free from blunders and errors is something that fills them with indignation. We are therefore all the more curious to have an account of their method of inspiration. We would like to know e. g. what kind of mistakes they would allow in the original manuscripts; whether they are supposed to be merely verbal and not such as to seriously effect the sense; or whether they are prepared to allow mistakes and errors of such a sort as may misrepresent moral or doctrinal truth, and how far they would allow that these effected the substance of the divine communication. If they say that errors of this latter sort were not in the original manuscripts; then they agree in the main with those who hold the principle of inerrancy. If they contend only for errors of the first sort, they do not differ so much from the common view as to cause any serious conflict.



Supposing, now, they hold that God has communicated his will to men in either of the above defective methods we may ask what provision do they make for preserving the amount of truth, the proportion of truth in these communications for future ages? And how does this scheme in this important matter differ from the common view? It would be very interesting to have a plain candid statement of these points that we might be able to compare the now and more logical, and less objectionable theory with the old.

For my own part I am inclined to receive the theory of verbal inspiration, and inerrant original document in a general way, as more satisfactory than any other theory I have seen. And this, not because I see no difficulties, or because I am able to explain away all the difficulties that suggest themselves to my own mind or that may be proposed by others. But I hold to it rather for this reason, I cannot contrive a theory of inspiration that will retain the principle—the thing, and yet be, all round, more satisfactory or more defensible, or less liable to assaults front and rear, on the right hand and on the left, than the much traduced verbal theory. And so far as I can see there is nothing better to be done by those who believe that God has communicated His will to man, than hold by the old theory, battered and ridiculed though it be, until some of these learned and far-seeing men who can penetrate antiquity to its most abysmal depths shall condescend to tell us just exactly how God did speak to men.

The tendency of the new views, if not the deliberate design of their promoters, is to discredit the Scriptures so thoroughly as to destroy all confidence in them. When this is accomplished, the utter overthrow of the christian religion cannot be long delayed, notwithstanding all the fine spun theories about "believing in the self-evidencing Christ on His own authority," "Historical Criticism" and "the Historical Imagination" will prove but a sorry substitute for the inspired Scriptures as a basis for a world conquering religion.

**GENERAL ASSEMBLIES.**

**United States Meeting at Saratoga.**

III.

The concluding business of the Assembly chiefly concerned the case of Rev. Dr. Smith and the control of theological seminaries. The debate was long and ably sustained in Professor Smith's trial. The vote resulted in a victory for the Presbytery of Cincinnati by 396 to 101. Of the minority only 56 supported Dr. Smith's appeal the other 45 disagreeing with his views, but holding the sentence—suspension—to be excessive voted against it. The following is the vote by Synods, that of Ohio not voting, as being a party in the case. Here the vote to sustain the appeal, and the vote to sustain in part are given together. It will be remembered that Prof. Smith was an appellant.

SYNODS.	To		SYNODS.	To	
	Sustain.	Not to Sustain.		Sustain.	Not to Sustain.
Atlantic ..	..	7	Missouri ..	..	16
Baltimore ..	1	12	Montana ..	1	5
California ..	3	19	Nebbraska ..	0	15
Catawba ..	1	8	N. Jersey ..	4	29
China ..	2	0	N. Mexico ..	0	6
Colorado ..	2	4	New York ..	26	59
Illinois ..	5	27	N. Dakota ..	2	3
India ..	1	0	Oregon ..	..	8
Indiana ..	6	15	Penn. ....	9	74
Indian Ter.	6	1	S. Dakota ..	1	8
Iowa ..	2	19	Tennessee ..	1	5
Kansas ..	3	16	Texas ..	5	2
Kentucky ..	..	6	Utah ..	..	4
Michigan ..	7	13	Wash'ton ..	4	6
Minnesota ..	5	12	Wisconsin ..	1	5
<b>Total ..</b>	<b>..</b>	<b>..</b>	<b>..</b>	<b>101</b>	<b>396</b>

After the vote was announced Dr. Henry C. McCook, of Philadelphia, moved the appointment of a committee to confer with Dr. Smith and to suggest such further action as may seem judicious. Dr. Mutchmore named as the committee, Dr. McCook, Dr. Peacock, Dr. Arthur J. Brown, John A. Simpson and Robert P. Lewis. On Monday the 23th ult., this committee reported. The conference was a fraternal one. Dr. Smith expressed cordial appreciation of the kindly motive prompting the appointment of the committee, but was not prepared to communicate anything which would justify the Assembly to take further action, leaving his future relations to the Presbyterian Church and its ministry with the Cincinnati Presbytery.

**LANE THEOLOGICAL SEMINARY.**

The report of the Standing Committee on Theological Seminaries dealt largely with Lane Seminary in which Dr. Smith was a professor. After referring at length with the circumstances of the Seminary and its relations to the church the following recommendations were made and adopted:—

1. An entire reorganization of the Seminary by introducing new and different men into the Board of Trustees and the corps of instructors.
2. The appointment of a committee to visit the Seminary, and confer with the Board of Trustees, especially concerning its reorganization, this committee to report to the next General Assembly.
3. The restoration in the meantime of the Seminary to full standing with the General Assembly.
4. The disapproval of the election of the Rev. Henry Hulbert to the chair of Church History, though he may be continued as a

teacher. The report closes with several general suggestions based upon the solicitude with which the Church regards the spirit and character of her coming ministry.

1. It is not so much learning, not even sacred learning, as it is a profound experience of the things of the Spirit that is the source of power and the secret of usefulness in a minister of Christ.
2. The students should be assiduously trained in the ready and skillful use of the English Bible.
3. Constant and earnest endeavor should be used to foster and cultivate an intensely evangelistic and missionary spirit among the students, emphasis being placed upon the solemn and self-denying character of their great work.

**BENEVOLENCE.**

The standing committee on Benevolence, Rev. Samuel McLanahan, chairman, reported that the gifts of the living to the boards had fallen off nearly \$165,000 or about 8 per cent; that every board except Foreign Missions, received contributions from more churches than ever before; that the total receipts from all sources were \$2,839,068, a gain of \$36,312 over the previous year. These results were regarded as encouraging in view of the financial stringency. But the money received did not pay for the work done. Debts rest upon many boards; those of Home and Foreign Missions are appalling. Business is still depressed. The same cause which made it hard to raise money for missionary and benevolent needs, increase the needs themselves. The requirements of the hour can only be met by a great development of the grace of giving. For these facts are most potent factors. The great springs of activity in the soul must be reached. The living reasons for giving should be made plain, the pressure of God's love brought to bear, of constraint of conscience utilized, the Scriptural methods opened up. The committee recognize that there are difficulties in the plan of apportionment proposed and that it would be open to grave objections if a hard and fast assessment were intended, but employed as is intended simply as an announcement of what it is thought right to expect, they believe it will have great value as a stimulating and educational agency. Its regulative idea is gifts proportioned to ability; it emphasizes the responsibility of each Presbytery and each church; it sets a definite end before the people; it has been tried successfully in other denominations and in some synods of our church for their own mission work.

**The Southern Church.**

The Southern Presbyterian Assembly, meeting at Nashville, adopted the report of the Organic Union Committee, formally rejecting the proposal of the Northern Church for the appointment of a Committee of Conference on the subject of organic union. The debate was very warm at times. Dr. Webb's substitute providing for the appointment of a committee to meet a like committee from the Northern Church was first voted down—90 to 69—and then the report of the committee was adopted. It was the sentiment of the opponents of Dr. Webb's resolution that organic union was impossible, in view of the position of both churches, and that a conference committee could never agree. They said the Northern Church stood now where it did when separation came, and that it was an insult to ask the Southern Church to meet them when it was a well-known fact that they could never harmonize their differences. The report bearing on the subject which was adopted was as follows:—

"The General Assembly declines to reopen the question of Organic Union by the appointment of a committee of conference as requested by the said Presbyteries on the following grounds:

1. The historic difference between the two Assemblies as to the relation of the Church of Christ to civil government.
2. To enter into organic union with the Northern Presbyterian Church involves the surrender of the plan of an independent Negro Church, which this Assembly regards as essential alike to the religious and social welfare of both races.
3. The essential difference between the two Assemblies as to women's sphere and work in the Church of Christ.
4. God's blessing has manifestly rested upon our Church in its separate existence and work, and to spring the divisive question of organic union we believe will bring upon us needless agitation and hurtful disturbance.
5. Should such organic union take place the property interests of the Southern Church under the decision of the Supreme Court of the United States would be seriously jeopardized in the event of any subsequent changes in our relations.

In view of the foregoing recommendations of an answer to the overtures of Presbyteries the committee recommends that the following reply be sent to the telegram of the General Assembly of the Presbyterian Church of the United States of America:

The blessing of God having rested upon our Church in her separate existence and work, the General Assembly of the Presbyterian Church in the United States, in session at Nashville, with affectionate fraternal greetings to the General Assembly of the Presbyterian Church, United States of America, in session at Saratoga, and wishing them Godspeed in every good word and work regards it as unwise to reopen the question of organic union."

**United Presbyterian Church.**

The General Synod of the United Presbyterian Church of Scotland was characterized by the hopeful tone which prevailed and the satisfactory character of the reports of the years' work. Increase of money, of membership and of missionaries gladdened the hearts of the fathers and brethren, and was a splendid proof

of the progress and the prosperity of the Church. The report on Disestablishment gave a general approval of the bill before the Imperial Parliament on the subject. An amendment was supported by Principal Hutton who complained of the feebleness of the expositions of the question by some Scottish members of Parliament, and declared that the matter was not being treated as it ought to be by such a Government as was at present in power. The Government needed to be told that the Scottish people were not going to swallow anything that was offered. The bill was not a proper disestablishment bill, and they did not uprove it. Let the Government bring in their own Bill, and not merely employ Sir Charles Cameron to pull the chestnuts out of the fire. The question of disestablishment and union were different, and ought not to be confused. What was wanted was a Bill securing disestablishment and disendowment clean and at once through all the parishes, giving a justly calculated annuity to every minister affected by the change, and taking care that they did not bolster up the very church they were professedly disestablishing. The report carried. The speeches by the Free Church delegates breathed union and they were cordially received by the Synod.

#### Cumberland Presbyterian Church.

The General Assembly met at Eugene, Ore., on May 17th. Rev. F. R. Earle, D.D., Boonaboro', was elected Moderator. Rev. Mrs. L. M. Woolsey, of Coneyville, Ky., presented her credentials as a commissioner. Her right was challenged, and it being the first time a woman had received such an appointment the case was referred to a special committee. It was afterwards decided by the Assembly that the commission should not be allowed. The relation of the Church to theological seminaries occupied considerable time and attention.

#### FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee met on the 22nd and 23rd May. There were present Mr. Hamilton Cassels, Converer; Drs. Grant, MacVicar, Moore, Wardrop, Mungo Fraser, J. B. Fraser, A. D. McDonald, J. D. Macdonald, and Messrs. Milligan, Barson, J. A. Macdonald, Currie, Jeffrey and Mackay.

Both Mr. Wilkie and Miss Jamieson, who have just returned from India, on account of health, appeared before the Committee, and reported themselves as very much improved by the trip home, and expect to return at an early date.

Mr. Wilkie gave a very interesting account of the condition and work amongst the Mangs. He baptized fifty-eight adults during the year, and very many more are seeking baptism, but he considered it best to delay. They are very poor, many of them homeless, living under a tree, or an abandoned lime kiln, open on all sides but shelter above. They have seventeen or eighteen Sunday schools amongst them, often held under a tree, and the number of Sunday schools is limited only by the supply of workers.

Mr. Wilkie has picked fourteen of the most hopeful of the converts, varying in age from seventeen to twenty two years, and has them engaged in a course of study, in order that they may become workers amongst their own people.

The work in Formosa is in a hopeful condition. Mr. Gauld reports that during a visit to the churches on the Western Coast, he was greatly interested to see shops closed on the Lord's Day, in heathen cities, when closing a shop one day in seven means to these converts a great deal of sacrifice.

The work in Hounan is becoming exceedingly interesting, enquirers coming from many quarters. Two more baptisms are reported by last mail. Much prayer should ascend for this work, which seems to be on the eve of a great ingathering. It will be in the Lord's time.

The serious condition of Mr. Goforth's son, made it unsafe for Mrs. Goforth to undertake the journey alone, so Mr. Goforth comes too, which he says is about the most difficult thing he ever did, to leave the Mission at this time, when the work is so great and the laborers so few.

Amongst the Chinese in British Columbia the work is more and more encouraging, because the churches at the different points where the Chinese are found, are beginning to take hold. Mr. Winchester and Mr. Colman are very earnest in their endeavors to open up new centres of activity.

The work amongst the Jews is opening up wonderfully. The Jews are on the way to their own land, retiring in large numbers every year, the Exodus has begun. The discouraging thing to report is that whilst in our two Missions in Palestine and Montreal we expended nearly \$3,000, less than \$900 came into the Treasury. The friends of the Jews must awake, and should remember that whilst there are many side schemes starting, our own Missions have the first claim on our liberality.

The following resolution adopted by the Committee speaks for itself, as to the state of the finances: "Having heard Dr. Reid's financial statement, the Committee find that the expenditure for the year has greatly exceeded the revenue: that instead of the balance on hand at the beginning of the year, there is a debit for a large sum advanced by the W.F.M.S.; that a considerable sum had to be spent as interest on advances; and that there is no prospect of increased revenue being received for the current year. It is therefore resolved that no expenditures be incurred this year, beyond what are absolutely essential, that no buildings in addition to those actually commenced or authorized in our estimates be erected, and that our agents in our various mission fields be notified of this, so that they may confine themselves strictly within the estimates that have been authorized, and open no new stations whereby any additional expenditure would be incurred."

## For the Sabbath School.

International S. S. Lesson.

LESSON XII.—JUNE 17.—PROV. XXIII., 29-35.

(The Woes of the Drunkard.)

GOLDEN TEXT.—Look not thou upon the wine when it is red.—Prov. xxiii: 31.

WOES.—29. Who hath woe? Who hath sorrow? The words corresponding to the two substantives are, strictly speaking, interjections. "Who hath *oh*? who hath *ah*?" So in the margin, "Who hath *Oh*? who hath *Alas*?" The woes are too great and too many to name separately. They are woes of body and woes of mind; woes in himself, woes in his family; pains, diseases, poverty,—and all without alleviations. A man sick, on account of his sins, suffers very differently from one sick in the providence of God. A prison, a cross, may be a glory, or it may be a shame.

A QUARRELSOME DISPOSITION.—Who hath contentions? may mean the conflict between desire and conscience, more probably, quarrels and bickerings. "Quarrelsome when in his cups" is an old saying. Strong drink excites tongue and brain; and "old wine is in, wit 's out," and every evil word is spoken that stirs up bad feeling in others. "What quarrels, fightings, and even murders are constantly growing out of the drunkard's 'contentions'! Strong drink inflames the passions, and at the same time removes the restraint of conscience and will,—it first maddens, and then unchains the tiger. From many a gallows-tree, where the condemned murderer of his fellow man stood on the brink of eternity, has the whole sad wreck of a life been summed up in the brief words of awful warning, 'Rum did it.'"

GRUMBLING AND COMPLAINING.—Who hath complaining? The word is translated *babbling* in the common version, and refers to the tendency of strong drink to foolish and endless talking, revealing secrets, vile conversations, shouting and noisy demonstrations, which are common in different stages of drunkenness. Nothing goes right with the drinker. He complains of God, he complains of society, he complains of his family, of his circumstances, of everything. Nothing can be right to one who is so wrong.

BODILY INJURIES.—Who hath wounds without cause? Wounds received in causeless or wholly unprofitable disputes, wounds and stripes such as come of the brawls of drunken men. Without cause. Upon very slight provocation, which men inflamed with wine are very apt to take.

THE PUBLIC MARKS OF THEIR DISGRACE.—Who hath redness of eyes? The copper nose of the drunkard is not under consideration. The word does not refer to the reddening, but the dimming of the eyes, and the power of vision.

WHENCE THESE TRAVELLERS CAME.—30. They that tarry long at the wine. The tendency of drinkers is to continue drinking, to spend hours, often the whole night, in carousals. Septuagint, *those who hunt out where carousals are taking place*. Mixed wine undoubtedly here signifies *spiced, drugged, medicated* wine, the intoxicating power of which is increased by the infusion of drugs and spices. Such men "drink the cup of a costly death."

Here are indicated four dangerous passes. Who does not enter the first will not be waylaid in the fourth. (1) Keeping bad company. (2) Sipping the wine. (3) Drinking to excess. (4) Drunken carousals.

That every drunkard was once an innocent child. Every one was first a moderate drinker. No one ever yet became a drunkard who refused to touch intoxicating drink. Not all who drink moderately do become drunkards, but no one ever became a drunkard who did not first drink moderately.

THE DECEITFUL ATTRACTIONS.—V. 31. Look not thou upon the wine. Do not put yourself in the way of temptation. He who goes freely into temptation is already more than half fallen. When it is red. Red

wines were most esteemed in the East. The wine of Lebanon is said to be of a rich golden color, like Malaga. When it giveth its color. Literally, *its eye*, the clear *brightness*, or the beaded bubbles on which the wine-drinker looks with complacency. In the cup. Sparkles or bubbles when poured out or shaken; "carries a bead," which is regarded to be an indication of the strength and quality of the liquor. Some wines are celebrated for their brilliant appearance. When it goeth down smoothly, or "moveth itself aright," not referring to the sparkling of the wine; but rather it "describes the pellucid stream flowing pleasantly from the wine-skin or jug into the goblet or the throat." This verse thus pictures out the attractive side of wine, when it seems perfectly harmless to sip a little, when it is bright and inspiring, thrilling the nerves with delight, promising all joy and freedom. It is the shining side of evil, that is so dangerous, this embroidered veil that hides the death beyond, this flowery entrance to the path that leads to death.

**THE BITTER END.**—Vs. 32-35. At the last it biteth like a serpent. Like a serpent it will be brilliant of color, and glide with easy motion; and like a serpent it will bite. Adder. The second word, "adder," is the more specific, and is said to be the Cerastes, or horned snake, the first more generic. The Cerastes is exceedingly venomous. It lurks in the sand, coiled up, perhaps, in a camel's footprint, ready to dart at any passing animal.

The serpent and the adder. The East is woefully cursed with poisonous reptiles of all kinds. The special point to be observed in the present instance, however, is that the comparison of wine to the serpent begins in the 31st verse rather than the 32nd. This may be seen better in the following rendering of the two verses: "Look not on the wine when it reddeth, when it showeth its eye in the cup—glideth smoothly. After that, it biteth like the serpent and stingeth like the hissing serpent."

Thine eyes shall behold strange things, as the drunkard does in delirium tremens. And all the time on the way to this his vision is perverted. Nothing appears to him as it really is. The margin and the common version have *strange women*, expressing the fact that wine excites lust, and defiles the imagination and the character. Thine heart shall utter froward things, because the heart itself becomes perverse. Wild ravings thy heart shall utter. The primary sense of the verb being to turn a thing upside down, as said so often of Sodom and Gomorrah. Hence the noun denoting topsy-turviness, utter contradictoriness, absurdity, and wild confusion, the talk of a man in the delirium tremens. What ridiculous, incoherent nonsense will men talk when drunk, who at another time will speak admirably and to the point.

As he that lieth down in the midst of the sea. Asleep on a vessel in the storm and unconscious of his danger. Upon a mast. An unsteady place whence he is almost certain to fall. The drunkard is represented as surrounded by danger, and yet insensible to his perilous situation.

## Christian Endeavor.

### Daily Readings.

First Day—In dress—1 Tim. 2: 5-10.  
 Second Day—In behavior—Tit. 2: 1-15.  
 Third Day—In pleasures—Eccl. 2: 1-11.  
 Fourth Day—In riches—Luke 6: 20-25.  
 Fifth Day—In drink—Isa. 5: 11-16, 20-25.  
 Sixth Day—In speech—Matt. 5: 33-37.  
 Seventh Day—TEMPERANCE IN ALL THINGS—Prov. 21: 15-30.

PRAYER MEETING TOPIC, June 17.—"Temperance in all things." Prov. 21: 15-30. The practice of temperance is often as much needed by total Christians as by the victims of drink; unfortunately the word, originally so all inclusive, has become restricted, and

we are too apt to think that temperance is a suggestion only needed by the drunkard. Solomon did not think so, as we find from our topic passage. In v 17 he speaks of the consequences of temperance in pleasure, or "sport" as the margin has it; a warning much needed to-day. In the same verse love of luxury and ease are counselled against. Again in v 20, he speaks of the folly of extravagance, and in verse 23, the necessity of a temperate tongue is urged. A temperate Christian is an evenly balanced Christian, one who lives by the power of a risen Christ, and who is guided by the infallible Spirit of God; without this one is apt to become a faddist or crank with little weight or influence for good. Reference passages.—Dan. 1: 8-16; Rom. viii: 12-14, xiv: 13, 17, 21, 1 Cor. x: 13; Gal. v: 16-23; Heb. xii: 1-2; Jas. iii: 2; 1 Jno. v: 4-5.

### An Important Question.

On Thursday night last a meeting of Toronto Presbyterian Endeavors was held in St. James' Square church, to consider the proposed action of the General Assembly to change the name of the Canadian Presbyterian Y.P.S.C.E., to the Westminster League of Christian Endeavor, or something similar. The meeting was unanimously opposed to the change; the Rev. Mr. Martin of St. Paul's, and the representative of the Church of the Covenant being its sole, but vigorous supporters. After considerable discussion, during which Dr. Dixon of Galt, a member of the Assembly's Committee, explained the position of affairs, the meeting decided to request the committee to recommend that the Assembly endorse the Christian Endeavor Society without changing the name, and that two clauses be added to the constitution, one making each society directly amenable to the session, the other providing that only persons in full communion with some evangelical church may become active members.

A Y.P.S.C.E. has been formed at Elmvale, Ont., with some twenty members as nucleus. Mr. W. Malcolm has been chosen president. We wish them good success in the Masters' work.

We are indebted to the Y.P.S.C.E. of the Church of the Redeemer, Deseronto, for one of the most attractive topic cards we have seen. Some of the suggestions on the back are most pointed, as "Do not look around every time some one comes in, study to be quiet, 1 Thess. iv: 11."

We have received from the United Society several most helpful pamphlets on Christian Endeavor work. One is entitled, "The Christian Endeavor Pledge as a Tonic," showing how all the spiritual diseases so prevalent in our churches may be cured by application of the pledge. A second is on Interdenominational Fellowship, and others on joining the church and temperance. Societies will do well to secure copies of these helpful booklets.

A meeting of representatives from the Presbyterian Christian Endeavor Societies was held in St. James' Square church, Toronto, on Thursday evening, May 31st, to discuss the constitution of the "Westminster Guild of Christian Endeavor," which it was understood was to be recommended to the General Assembly. Mr. John A. Paterson presided and nearly all the city societies were represented. After a full discussion, the following resolutions were carried almost unanimously.

1. While we rejoice at the endorsement of the Christian Endeavor Society by the Assembly's Committee, in its proposed recommendation, we feel that it would be unwise to establish a "Westminster Guild (or League) of Christian Endeavor" at the present time.

2. That the Assembly should be respectfully asked to endorse the Society of Christian Endeavor, with the addition to the constitution of a clause bringing the society more directly under control of the session.

3. That we express our approval of the proposal to limit the active membership to those who are members in full communion of some evangelical church.

## Mission Field.

### Missions in North-West Canada.

IN the First Presbyterian church, Derry, Rev. Charles W. Gordon, from Alberta, Canada, occupied the pulpit, and conducted the services recently. He also delivered an address on the work undertaken by the Presbyterian Church in Canada of missions in the North-West district of that continent, from Lake Superior to the Pacific, with a view of enlisting the sympathy and aid of the Presbyterian Church in prosecuting that great work. In the course of an earnest and eloquent address after the regular services, Rev. Mr. Gordon said he should like to interest the congregation in an intelligent and sympathetic way in the great work the Presbyterian Church in Canada was seeking to do in the Western lands—he should like to interest them to such an extent that when they prayed for them, as he knew Christian men and women would do, they might be able to pray with some more or less clear idea of the conditions of life in this far Western land. Having expressed his obligations to the pastor of the church (Rev. Mr. Cargin), he proceeded to show that the missions undertaken in this vast territory were to settlers coming from Ireland, England, and Scotland, who if not followed by the Gospel and religious ordinances, soon lapsed into indifference and apathy, and were soon lost to the Church of Christ. The Canadian Presbyterian Church had been brought into a crisis with her work in the western portion of the Dominion. God had opened out to them a very great land and country, too great for it to handle, and a work too vast to overtake. This country lies to the west of Lake Superior, which is half-way across the continent. Standing on the western shore of the lake the traveller, who came two thousand miles, looked back on Eastern Canada, which was probably the only Canada known to Europeans, but he could also look upon the new unexplored west, stretching two thousand miles on to the Pacific ocean. First there was a rocky ridge, 400 miles in extent, rich in mineral wealth and in timber, next he came to the great rolling, sweeping, boundless prairie, and after passing 900 miles he came to the Rocky Mountains. The great railway crossing the continent goes round and through the valleys in these mountains, and runs on to Vancouver, washed by the waters of the Pacific. This vast expanse was enough to cover the whole of central Europe and leave some fringes to overlap other parts of the continent. In 1851 the country was closed up, in 1855 a line of railway was built across it, and the Church was awakened up and told to look West. She looked, and saw great crowds of emigrants from this country and England and Scotland and from parts of Eastern Canada and the United States. It was a serious thing for Canadian Christianity, a very serious thing for Canadian Presbyterianism. She felt that every crowd that passed along the prairie had a claim upon her, calling upon her with a loud voice to bring up the Gospel to them, and she found that many of these men were of her own Church and her own faith. It was found that one third of these emigrants were Presbyterians, and that was how the burden of the West pressed heavily on the Presbyterian Church in Canada, for although they were bound to consider the needs of all men, they felt peculiarly responsible for the men who came to them and were of their own faith. The next important fact was that this country, great as it was to day, was becoming greater every month—that the line that represents the furthest line of civilization would next year be passed far back. Forty thousand people came out last year, and these were not content to fill in the great blank spaces between villages and towns, but they pushed on and went far back on to the new and unbroken land. Men who reached the prairie seemed to be possessed by the Western fever, and would not be content until they got beyond civilization, whether it was that they expected fairer fields and lands of greater promise. The Canadian Church considered it an imperative duty to take the Irish, English, and Scotch Churches into their confidence in this matter. The very rapid way in which men neglected by the Church, or rather deprived of Christian

privileges, drifted away from all semblance of religion, and often of morality and common decency, rendered it absolutely necessary that the work should not be delayed. The rev. gentleman then gave illustrations of men brought up in Christian lands and in godly families who had lapsed from religion and morality, and were to be met in the West too late, it seemed, to do them any good. If the opportunity was neglected now it would be lost forever. The American Churches had neglected their western settlements, and now 75 per cent. of some of the Western States were outside the Christian Church. He next explained the mode of work of the mission by mission stations or congregations and "preaching points," where a missionary called periodically. After the benediction had been pronounced Rev. Mr. Gordon came down from the pulpit and explained what he wished to be done. Their plan, he said, was that only the leading congregations should be approached, and that they should ask them to undertake a district of the mission in the prairie which would be assigned them. A district contained from six to ten or twelve "preaching points." The district was asked to supply two-thirds of the cost, and the other third to be given by the congregation to which it was assigned. The cost would be £50 for five years, which could be sent to the treasurer in Belfast, and at the end of five years it was believed the district would be self-supporting. It would be the missionary's duty to send reports of the work. It only required to appoint a small committee with a secretary to receive subscriptions and transmit them. They were sorely off for reading matter in the prairie, and would take consignments of second hand magazines and periodicals. He knew the burdens of the Church in this country, but looking at this mission from every point of view, he thought it would be hard to find a better investment for Christian money. They thought the mission would be self-supporting in five years. The rev. gentleman concluded by telling them what had been done in Rosemary-street Church, Belfast, for the mission.

In Great James street Church, at evening service, Rev. C. W. Gordon also conducted the service and gave an address on the mission to North West Canada, and submitted the same plan for aiding the work to the congregation—Derry Standard.

### AMONG THE LEPERS.

#### Attitude of the Government Towards the Lepers and the Mission to Lepers.

It has been said, surely without much consideration, or in ignorance of the facts,—that the work the mission is taking upon itself is the work of the government rather than of an association of private individuals.

This paper aims at removing possible misconceptions on this point, while touching very lightly on what the Government has done for the lepers, what it might do, and what it cannot possibly do for them.

Some years ago by the death of Father Damien, of whom it may truly be said he gave up his life for the lepers, a great interest in the leper question was aroused, not only as to what might be done to stay, or to mitigate the dread disease of leprosy, or to alleviate the sufferings of the lepers, but the most dread apprehensions, almost amounting to a panic, took possession of the public mind through all classes of the community, as to the danger of the community from the free intermingling of the unclean-*for* lepers with their healthy fellow-creatures. A committee was formed under the presidency of the Prince of Wales, giving voice to the fears of the people and representing the public demand for a thorough investigation into the whole subject.

The result of this popular excitement was the appointment of a commission, composed of scientific men of eminence and reputation as experts in their professions, three commissioners being appointed in England and two by the Government of India.

All classes were so wound up at the time that the report of such a commission might

have had the power and effect to force the Government to take cognizance of the situation after a very tangible fashion, resulting in great benefit to the poor lepers.

The commission went very thoroughly into the subject; and what was the result of their report? Simply that men breathed freely again, as people are wont to do after a scare when it begins to subside, the nature and origin of the scare having been accounted for, and satisfactorily explained, or proved to have had no good foundation in fact.

The report of the commission having freed the people from any special fear on their own individual account, their interest in the fate of the poor lepers subsided too, so far as any great public movement in their behalf was concerned. The actions of governments being very much determined by the exigencies and inspiration of the peoples they rule over, and, in this instance, the lepers being a mere fraction in the count, it is perhaps not to be greatly wondered at that the government's ardor burnt itself out and subsided, along with the fears of the people and the absence of any pressing call for action, on the public account. The people were satisfied, and the lepers, who might have benefited indirectly through the necessity for action, when that necessity was found not to exist, were left in much the same state as ever. Leprosy had been from all time, not much better, and not much worse at any time,—as it had been, so, no doubt, it would continue to be, and things might just be left to go on as heretofore.

Epitomizing from the Occasional of September last.—In the report of the commission there are some things upon which there will be much diversity of opinion; but it is the most valuable document that has ever appeared on the subject of leprosy.

The weight of evidence is in favour of the non-heredity of leprosy. It is not diffused by hereditary transmission. In India, it cannot be considered a hereditary disease. There is no congenital case on record. Great difficulty exists in getting the true family histories. There are many cases of children affected while parents remain healthy. The percentage of children, the offspring of leper marriages, who become lepers is too small to warrant belief in heredity. The facts obtained from Almora asylum from untainted children of lepers, disprove the existence of hereditary predisposition. Only five to six per cent. of the children born after manifestation of the disease in the parents, become subsequently affected. Histories of brothers and sisters of leper patients, with a true or false hereditary taint seem to show that little importance can be attached to inheritance as an agent in the perpetuation of the disease.

The disease is unquestionably endemic; but depends greatly for its prevalence or non-prevalence on the state of the sanitary conditions. No known cure for the disease has been discovered. Symptoms may be mitigated and alleviated, but the disease is incurable, so far as present knowledge suffices.

On the question of the contagiousness of leprosy the commissioners come to the following conclusion:—"That though they consider leprosy an infective disease caused by a specific bacillus, and moreover a contagious disease, they are of opinion that there is not sufficient evidence that leprosy is maintained or diffused by contagion, indeed, under the ordinary human surroundings, the amount of contagion which exists is so small that it may be disregarded, and no legislation is called for on the lines either of segregation or of interdiction of marriages with lepers." A statement supported by a tremendous array of facts, which it seems impossible to gainsay. It is worth noting that the missionaries working among the lepers and brought into close contact with them, dressing their wounds and such like, do so with impunity, which seems to prove that, with ordinary, reasonable care, there is little danger of contracting the disease while in the discharge of such duties.

Under the head of practical suggestions, the commissioners say,—they cannot advise the Government of India to enact any law for the compulsory segregation or isolation of lepers; and that the only measure left for consideration is voluntary isolation; and they recommend the adoption of a voluntary iso-

lation, as extensive as local circumstances will allow.

They further urge that asylums might be enlarged by municipal funds, or by private subscription; and that asylums should be built near towns, where they do not already exist.

The commissioners recommend also that, where possible, the children of lepers should be separated from their leprous relatives, and placed in orphanages, grounding their recommendation on the results and advantages, as illustrated by the Almora orphanage, which, so far as the children of lepers are concerned, is entirely supported by the mission.

In fact the report on the whole is distinctly favourable to the mission's work, in all the branches it is endeavouring to carry on.

But it will be readily seen how rapidly and completely such a report would allay the groundless fears of the community, lulling them perhaps into a *too comfortable*, if not into a *false security*.

It will be noticed too, how little the report takes into account the sad position of the lepers, and the mitigation of their sufferings.

In the face of the unwritten law which very effectually accomplishes the isolation of lepers, through making outcasts of them, however unsatisfactory such a law can be carried out, the deliverance of the commission against compulsory isolation and segregation, and the substitution of voluntary separation, seems to be almost unnecessary.

Had it been simply said, that in view of this voluntary (or, may it not rather be styled involuntary?) for the leper's case does not seem to have had much share or weight in the deliberations, it is the duty of the public through their government, or municipalities, to provide attention and medical care as well as shelter for those poor unfortunates, cut off so ruthlessly from all other sources of relief, would perhaps have seemed more simply fitting to the circumstances.

This is something that, under ordinary circumstances, the government might do for the lepers; but at this time the government's hands are tied;—through the fall in the value of the rupee, it is all but bankrupt, and it is hopeless to expect any help for the lepers on so extensive a scale, especially after the report of the Leprosy Commission, howsoever benevolent its desires might be.

But it would be misleading to leave the impression that the government has done absolutely nothing for the lepers. It has helped and it continues to help in a small way, if not from a national motive, from a humane one.

There are some asylums under government control, and some others subsidized to a small extent by government grants, for instance, Ambala asylum, where, however, the government grant is exceeded more than three-fold by voluntary contributions.

In "The Lepers of Our Indian Empire," Mr. Bailey states as follows:—"I have visited twenty-six places, where I have seen in all 1,425 lepers. There are a few important institutions which I have not seen, such as Ratanagari, Mangalore, etc.; but all told, I do not suppose that more than 5,000 poor sufferers are being provided for throughout the whole of the empire; and if it is true that there are 500,000 lepers in India, how little of that vast aggregate of human suffering is being reached in any way! The irresistible conclusion that one comes to is, that sooner or later something must be done to put a check upon this open sore of India. 'Legislate,' says someone. Yes, by all means; but in the meantime what are you going to do with your half million of lepers? that is the question. Homes, or retreats, or asylums, or whatever you like to call them, should be spread all over the country; and in this great work the government of the country, enlightened philanthropy, and Christ-like sympathy, must all go hand-in-hand. The government, through its local governments, and the local governments through their district committees and municipalities, should gradually gather in all the floating leper population into homes or asylums. This must be done rather by persuasion than coercion. Lepers must not, as in old times, be found 'guilty of leprosy,' and treated as criminals. It must always be remembered that they have rights as well as

other men and women, and their rights ought to be respected. That they can be persuaded to enter asylums has been proved, beyond any manner of doubt, by the experience of the mission to lepers in India. We can, of course, deal with vagrant lepers as such, and with them compulsion might perhaps be used. All Christian and charitable institutions for the benefit of lepers should be encouraged by the government. Grants in aid should be given to such institutions, and every facility to obtain sites for the building of such institutions should be afforded."

While the government in present circumstances, is not able to do much, it does encourage works like that of the mission; and that is something. But the idea of the government undertaking to do for the lepers what ought to be done for them, may, for the present, at all events, be dismissed, as at the moment impracticable. They cannot, in the state of their finances, do anything if they would.

In the meantime, are the lepers to suffer unheeded, because the government can do nothing for them? A thousand times no, while there are Christians on earth anxious to walk in the footprints of the blessed Master!

If it were possible that the Government could be brought to take cognizance of the lepers after some practical fashion, well and good; but failing this, if the lepers are to be helped in their sore need, individual effort must be brought into play; and no way seems so feasible as through this mission.

There is one thing, and that the most important of all, that no government could possibly undertake, that is the spiritual part of the work. It is something to be thankful for, that stumbling blocks are not put in the way of the mission's work in this respect; that the missionaries have free access to the government institutions, and that so large a number of the officials are disposed to be individually interested in the progress of the work among the lepers.

Let us thank God for all His many and great mercies, and pray that He would touch every heart with Christ-like sympathy for the poor lepers, and open closed hands to give liberally of their abundance, and, if it seems best to Him, that the government, too, may find itself impelled and in circumstances to do great things, in some way, in behalf of the lepers.

But perhaps, after all, it is not an unmixed evil, even for the lepers, that the government is doing so little for them, and that so many of their fellow creatures, in consequence of the government's supineness, are having their hearts touched, and their prayers, in their behalf, insured, instead of half-heartedly dispensing their charity through the government, to the swallowing up of their individuality in a soulless machinery.

While we pray then for greater showers of blessing, let us thank God too on our own account that He is giving us some work to do for Him, instead of allowing self to corrode and destroy what is noblest in our nature. Oh! let us thank God for every thought and impulse He gives us outside of self, which indulged would, like the contracting chamber of torture, close in upon us day by day, at last to crush out all that is possible of nobility in our nature, nay, the very life itself, for life is not merely to exist; but it is to do His will in the perfect round of daily duty to ourselves, to our neighbours, and to Him; and the last includes all.

#### APOLOGY.

In bringing this series of papers to a close, some apology is due from the writer, for the great amount of repetition in all the papers, especially the last three.

But it is hoped it will be kept in view that while these papers are parts of a series, the attempt has been made, however imperfectly, to arrange them severally under subjects, each paper, apart from the series, being intended to be complete and independent in itself.

Certain statements being common and necessary to each and all, notably, the points discussed by the Government Commission, more especially those on heredity and contagion, repetition seemed, in a manner, un-

avoidable, in order to elucidate each subject in turn.

True, and it is frankly admitted, there is a striking lack of variety in the mode of expression, which a little more skill in the use of a more ample vocabulary might have obviated, by the voicing of the same statements in variety of words.

Style of writing was not the idea uppermost in the mind of the writer, but rather as speedily as possible without obscuring the sense, to lay the various subjects before the reader; and the greatest cause of regret is, that possibly the absence of a more charming style of writing may be detrimental to the object in view,—the interesting of people in the cause of our poor lepers. It is hoped, however, that the matter of these papers may be weighed against the manner of saying to the advantage of the former.

## Church News.

### In Canada.

#### Presbytery of Wallace.

THE Presbytery of Wallace met at St. Matthew's church, Wallace, May 1st, at 11 o'clock in the forenoon, Mr. S. Boyd, moderator *pro tem*. The following reports were submitted. On the state of religion, by Mr. Munro; on Sabbath schools, by Mr. Wright; on Sabbath observance, by Mr. McKay; on systematic beneficence, by Mr. Boyd, and on statistics, by the clerk. The thanks of the Presbytery were given to the brethren for the excellent reports submitted. The report on temperance not having been forwarded, the clerk was instructed to write to the convener of the Presbytery's committee on temperance with regard to the report not being on hand. The clerk reported that the catechists assigned to Wallace Presbytery for the summer, were appointed to their different fields of labour. Mr. D. McGregor, who, along with the clerk, had been appointed to make such arrangements for the support of Shemogue, etc., as might be found necessary, reported that he had secured the services of Mr. A. W. K. Herdman, one of the graduates from Pine Hill, as ordained missionary. Rev. G. L. Mackay, D.D., of Formosa, was nominated as Moderator for next General Assembly. Dr. Sedwick and Messrs. Munro and Darragh, were appointed commissioners to the General Assembly. The former by election, the two latter by rotation. Elders, Messrs. John McKinnon, John McKean and Andrew Redpath. Notices from various Presbyteries were read intimating their intention to apply to the General Assembly for leave to receive certain ministers of other churches as ministers of this church. Mr. Munro was appointed to have the general oversight of Wentworth for the summer in connection with Mr. Jobb, catechist. Mr. McGregor and the clerk reported that they had accomplished their mission by appointment of Synod in the interest of the F. M. debt, and were pleased to be able to report that they had collected nearly \$200 more than the \$350 asked from Wallace Presbytery. Presbytery moved that an expression of appreciation of the liberality of the people and the efforts of the two brethren be put on record. The attention of Presbytery having been called to the recent death of Dr. McKnight, the following minute was adopted. "The Presbytery have heard with the deepest regret of the death of Dr. McKnight, Principal and Professor of Divinity in the Presbyterian College, Halifax. They would put on record their high sense of his Christian character, his great attainments, and the many valuable services he rendered to the college and to the Church. They lament the loss which the institution over which he presided and the Church generally have sustained by his removal. They would extend their sympathy to the bereaved widow and family, and would commend them to a faithful and covenant-keeping God." The next regular meeting of Presbytery was appointed to be held at Tatamagouche on Tuesday, August 7th, at 10.30 in the forenoon. Adjourned to meet at Shemogue on Wednesday, May 9th, at 1 o'clock in the afternoon.—J. A. M. CANNON, Clerk.

THE Presbyterians are about to build a manse at Sundridge.

REV. R. McCROLL, of Dresden, will be inducted to the pastorate of Maple Valley and Singhampton on the 13th inst., at 2.30 p.m.

REV. R. M. HAMILTON, Toronto, has received a unanimous call to the pastorate of the Presbyterian church at Lakeland, Ont.

THE Presbyterian congregation of Oil Springs and Oil City, C. W., have extended a call to Rev. C. H. Daly, B.A., Queen's University.

GREENSTREET church, Montreal, celebrated its jubilee on Sabbath, when appropriate sermons were preached by Revs. Dr. MacVicar and Wells, of Pollockshields, Glasgow.

REV. N. MACPHEE, of Marsboro', has been restored to health to such a degree as to be able to resume his pastoral duties. At the unanimous request of the congregation he has withdrawn his resignation.

THERE are three vacant congregations—Whytecomagh, Port Hastings and River Inhabituants, and Malagawatch and River Dennis—in the Presbytery of Inverness. All three require preaching in English and Gaelic.

A PETITION for the organization of a Presbyterian church in James Bay district with Rev. P. McF. McLeod as pastor is being circulated. There will be very little, if any, opposition to the movement. It will come up at the Presbytery this month.

THE church at Norwich have sought and obtained permission to separate from the outstation at Windham. The congregation having steadily increased find themselves able to stand alone, and are now hearing candidates. The pulpit was ably occupied on Sabbath by Dr. David Findlay, of the Glasgow Medical College, who is visiting Ontario. It is understood the reverend gentleman has consented to stand as a candidate for the vacancy.

A PARLOR social in aid of the building fund of the King street church, London, was held Tuesday, of last week, at the residence of Mrs. Buskard, 901 Elias street. The affair was successful beyond expectation, and everyone present spent an enjoyable evening. The chair was occupied by Rev. D. Robertson, pastor of the church, who introduced a programme of solos, duets and instrumentals, in which the following acquitted themselves very creditably: Messrs Flemming, Begg, Murray, Fred. Buskard, Alf. Marriott, Connors, and Misses F. Mutch, McKerricher, and Miss L. Reardon. The chairman made a very happy address and refreshments were also served.

TONTONRO Presbytery will be represented at the General Assembly by the following Commissioners: Ministers—Revs. Wm. Reid, D.D.; Principal Cayen, D.D.; Wm. Gregg, D.D.; Wm. McLaren, D.D.; D. J. Macdonnell, B.D.; J. W. Bell, M.A.; Wm Burns; R. P. Mackay, B.A.; J. R. Johnston, M.A.; J. C. Tibb, B.D.; D. B. Macdonald; James A. Brown, M.A.; James A. Grant; James G. Potter, B.A.; H. C. A. Reid, B.A. Elders—Messrs. W. B. MacMurrich, LL.B.; Hamilton Cassels; Hon. G. W. Ross, LL.B.; Wm. Mortimer Clark, Q.C.; J. K. Macdonald; James Turnbull, B.A.; Alex. Low, J. J. Rae, Joseph Barber, Joseph Gibson, Arch. Cameron, John Aitken, E. A. MacLaurin, John Bain and Arch. Heron.

ON Monday morning, 21st ult., at the General Hospital, St. John, Rev. Wm. Murchie, M.A., passed to his rest. Born in the year 1860, at Durham parish, Restigouche, N.B., educated first at the training school, Fredericton, and afterwards completing his course in the University of New Brunswick, of which he was a gold medalist and an M.A., his one desire in life was to serve in the ministry. He proceeded to Princeton and thence to the New College, Edinburgh, where he took a post graduate course. In the year 1890 he was licensed and ordained by the Presbytery of St. John, where for some time he took charge of Scotch Settlement. While a divinity student he had laboured as a catechist in the North-West. Though deeply attached to his native province, the cry for men in that great field impressed him so that in the summer of 1891 he offered himself for work. Sent out by the Home Mission Board to Binsowarth, Minnedosa, he soon gathered round him a devoted people

who in the same year called him to this charge. Young, full of fire and enthusiasm, he overtaxed himself. He contracted a severe cold in the fall of 1892 and was forced to resign. Since then he has endured much, and not till very recently gave up hope of recovery. He has now passed the service of the church militant to the church triumphant. He was a man possessed of a keen and clear logical mind; an excellent classical scholar. More than many he knew what the "battle of life" meant. Strong and resolute, his faith never wavered and now that he has gone, those of us who watched round his bedside have the sweet memory of a brother who has fought the fight and entered into rest.—Halifax Witness.

#### Presbytery of Toronto.

THIS Presbytery held its regular meeting on Tuesday, the 28th May, one week before the usual time, on account of the near approach of the meeting of Assembly. Three calls were heard and sustained and two of them accepted. The congregations of Hornby and Omagh called Mr. C. T. Tough, a recent graduate of Knox College and licensed at this meeting of Presbytery. Mr. Tough accepted, and his ordination and induction was fixed for July 5th, at ten o'clock, public service at two o'clock, to be held in the church at Hornby. Mr. Perrie was appointed to preach and Mr. Craig and Mr. Haddow to deliver the charges to the minister and people respectively. Brampton congregation extended a hearty call to Mr. W. C. Clark, a recent graduate of Montreal College and a licentiate. Mr. Clark also accepted, and it was agreed to meet at Brampton on June 28th, at 2.15 p.m., for his ordination and induction. Mr. Jordan was appointed to preach and Messrs. Turbull and Hossack to deliver the charges to the minister and people respectively. East church congregation extended a call to Rev. J. A. Morrison, of Listowel, and the call was sustained and forwarded to the Stratford Presbytery, of which Mr. Morrison is a member. Should Mr. Morrison accept, the fifty three charges composing the Toronto Presbytery will be all filled. Mr. Martin introduced a new feature in his motion—to appoint a business committee, through whose hands all matters coming before the Presbytery must pass before being submitted to the court. The motion carried, and a committee composed of the moderator and clerk and five other members of Presbytery was chosen as the first Business Committee. This committee will in all probability meet at nine o'clock on the day of Presbytery meeting, and those having business to bring before the court will no doubt govern themselves accordingly. Mr. Macdonnell's motion to change the hour of meeting to 2.30 p.m., was laid upon the table till the September meeting, and meantime the matter will be brought before the sessions in the Presbytery, and their opinion solicited in respect to the change. The committee appointed to meet with Dunn Avenue and confer as to the best means of relieving their overcrowded condition reported; and the same committee was re-appointed to meet with the Ruth street congregation and confer with them in respect to securing a suitable site for building. The committee was also empowered to appeal to the congregations throughout the Presbytery for assistance to build, if necessary. The following graduates in Theology passed successfully their trials for license and were duly licensed to preach the Gospel: Messrs. C. T. Tough, R. Drinnan, A. J. Mann, B.A., C. H. Lowry, A. F. Webster, S. Lawrence, Wm. Johnston, T. A. Watson, B.A., and G. L. Johnston. Mr. Aitken brought forward a motion that an effort be made to make up the deficit in the Augmentation grants in this Presbytery, and Messrs. Turnbull, Aitken and Dr. McTavish, were appointed to prepare a circular appeal in reference to the deficit. An encouraging Home Mission report was presented by Mr. Gilray, and a large committee, with Mr. Gilray as convener, was appointed for the ensuing year. Messrs. S. Wallace, T. A. Lytle, T. Yellowlces and Rev. A. Gilray, resigned commissions to the General Assembly, and Messrs. E. A. MacLaurin, Arch. Heron, John Bain and Rev. H. Esson Reid, were appointed in their stead. Subsequently Justice MacLennan also resigned his

commission and J. J. Rae was appointed in his stead. Presbytery will meet again on Tuesday, the 3rd day of July, at 10 a.m.—A. C. Tinn, Clerk.

#### Presbytery of Barrie.

THIS Presbytery of Barrie met at Elmvalle on Tuesday, 15th May, for the induction of Rev. W. K. McCulloch, late of Hallville, to the charge of Elmvalle and Knox church, Flos. There were present Messrs. D. D. McLeod, J. Galloway, J. A. Ross, W. R. Johnston, N. Campbell, ministers; Messrs. J. Hunter and J. Robertson, elders, and the clerk. There was a large congregation present, including the Rev. Messrs. Watson, of the Episcopal Church, and Jones, of the Methodist. Mr. McLeod presided. Mr. Campbell preached an able discourse, from Ephesians v. 1, and addresses were delivered to the minister inducted and the people, respectively, by Messrs. Galloway and Ross. The services were impressive and profitable. In the evening the congregation held a tea-meeting, which was well attended. The instrumental band of the village contributed to the pleasurable character of the occasion with their music. The choir of the Elmvalle church, led by Mr. Malcolm, sang at intervals during the evening, in the Agricultural Hall, where the people were met for further entertainment after tea, and addresses were delivered by members of the Presbytery, congratulating the pastor and the congregation on the settlement made after a long vacancy.—ROBERT MOODIE, Clerk.

#### Presbytery of Huron.

THIS Presbytery met in Clinton on the 8th May. Mr. Musgrave submitted a tabulated statement of the financial returns of congregations for the past year, showing the average contributions per family of all the congregations within the bounds. The statement was ordered to be printed for distribution among the people. Circular letters in re reception of ministers of other churches were read. Rev. J. A. Anderson was appointed a member of the Assembly's Committee on Bills and Overtures. A call from the congregation of Union church, Brucefield, to Rev. A. Stuart, B.A., of Clinton, was sustained, stipend promised \$1,000, with a manse and a month's vacation. An adjourned meeting of Presbytery was appointed to be held on the 22nd instant to dispose of the call, etc. The next regular meeting of Presbytery is to be held in Brucefield on the 10th July, at 10.30 a.m.—A. McLEAN, Clerk.

The above-mentioned adjourned meeting was held, and Presbytery declined to translate Mr. Stuart from his present charge to Brucefield.—A. McL.

#### Presbytery of Halifax.

THE Presbytery of Halifax met on May 10th, at Bedford, for the induction of Rev. J. P. Falconer. The services were conducted by Rev. Messrs. Allan, Murray and Coffin. The settlement of Mr. Falconer at Bedford is a very happy one. The people are contributing liberally towards his support, and, what is better, they are co-operating with him in his work. At the close of the winter services, there was a social gathering of the congregation, at which the new pastor, though personally a stranger to the people, the most of whom had not seen him till he presented himself for settlement, was made to feel that he was at home—among friends, who were glad of the opportunity to greet him as their own minister, did to assure him that they would work loyally with him for the advancement of the Master's cause in the congregation of Bedford, Sackville and Waverley.

The Presbytery of Halifax met at Middle Musquodoboit on Tuesday afternoon, the 14th of May, Rev. J. Layton in the chair. After sermon by Mr. Fowler, of St. Matthew's church, Halifax, the resignation of Rev. E. Grant was taken up. After deliberation and expressions of sympathy on behalf of Mr. Grant and the congregation, it was agreed that the resignation be accepted, to take effect on the 31st May.

In removing from the roll the name of Rev. Alexander Macknight, D.D., Principal of

Presbyterian College, the Presbytery of Halifax place on record their profound sense of the loss sustained by the college, by the whole church, and specially by this Presbytery with which he has been connected ever since his arrival from Scotland in 1855.

#### Presbytery of Calgary.

THIS Presbytery met at Medicine Hat, N.W.T., May 10th. Rev. Geo. McKay, D.D., Tamsui, Formosa, was nominated for the office of Moderator of General Assembly. The following are the Commissioners: Revs. David Spear, B.A., Innisfil, N.W.T.; Gavin Hamilton, Macleod, N.W.T.; John P. Grant, Pincher Creek, N.W.T.—ministers. Messrs. E. H. Bronson, Ottawa; J. G. Forbes, Q.C., St. John, N.B.; Dr. Walker, Carleton, N.B.—elders. Rev. E. G. Walker, B.A., was ordained by the Presbytery of Calgary on May 2nd, 1894. His field of labour is Davisburg and Pino Creek, Alberta, N.W.T.—CHARLES STEPHEN, Clerk.

#### Presbytery of Maitland.

THE Presbytery met at Wingham, May 15, 1894, Mr. Forest, moderator *pro tempore*. Revs. Messrs. Stevenson, McQuarrie and Henderson were invited to sit as corresponding members. The resignation of Mr. Davidson, of Wroxeter, was accepted. Mr. Ross was appointed interim moderator of session of Wroxeter congregation. A resolution from the congregations of Dunganon and Port Albert, intimating that the charge has become self-supporting, was read. The Presbytery expressed gratification at the advance made. Messrs. Murray, Malcolm and Harrison were appointed to confer with Knox and Huron church, Ripley, in view of an amicable settlement regarding certain church property, and report to next meeting. Rev. Mr. Law tendered his resignation of the charge of Belgrave congregation. An adjourned meeting of Presbytery will be held at Belgrave on Monday, 28th inst., at 9 a.m., to consider the resignation and for the transaction of any other competent business. The clerk was instructed to carry out the directions of the Synodical Commission met at Wingham on the 14th inst. Rev. Mr. McLennan was appointed member of Assembly's Committee on Bills and Overtures. A petition by Mr. Robert Douglas to the Assembly was ordered to be transmitted *simpliciter*. Sabbath school reports were distributed. The Presbytery adjourned to meet at Belgrave, Monday, 28th inst., at 9 a.m.—JOHN MACNAIR, Clerk.

#### Presbytery of Sydney.

THIS Presbytery met on the 16th May in St. Matthew's church, North Sydney. Attendance was large. Certain matters of discipline and order occupied for some time the court and were amicably adjusted. Rev. John Fraser reported that the call from South Gut and Englishtown was in favour of Mr. Alex. J. McDonald, licentiate, and that it was unanimous and hearty, and accompanied with all relative papers and documents, signed by 60 communicants and 175 adherents. Mr. Fraser's conduct was approved and the call sustained. Mr. McDonald was informed by telegraph, of the people's choice, and intimated in the same way his acceptance. Presbytery agreed to hear Mr. McDonald's trials on the 3rd of June, at 7.30, in the church at Englishtown, and appointed his ordination in the same place on June 6th, at 11 o'clock a.m., Mr. McGlashan to preach, Mr. Drummond to preside and ordain, Mr. McMillan to address the minister and Mr. McKenzie the people. Mr. McLeod's induction to the pastoral charge of Cape North, at his own request was postponed *sine die*. Mr. Rankin asked and obtained leave of absence from his congregation for three months, and resigned his commission to the General Assembly, and Rev. John Fraser was appointed his substitute. Presbytery agreed to recommend to the Board of Governors of Presbyterian College, the name of Prof. Seth, late of Dalhousie College, as a suitable person to fill the chair vacated by the death of Prof. McKnight. Mr. M. A. McKenzie's report on statistics was very full and highly approved.—ISAAC MURRAY, Clerk.

## Correspondence.

### Mr. Mackay's Complaint.

Editor PRESBYTERIAN REVIEW.

SIR,—I desire through your columns to call the attention of members of the Synod of Hamilton and London, to a phrase in the printed minutes of last meeting. On page 29, in the second finding of the court in my case, we read the following: "The Synod, therefore, instructs the Presbytery to delete the minutes as recorded, only holding them in *retentis*. The words to which I refer are "only holding them in *retentis*."

I for one did not hear this phrase read in the basement nor in the court. I was astonished when I saw it in the printed minutes. My wife, who was in the court and near the speaker when the finding was read and adopted, is also confident that it was not read there. Of the eight or nine newspapers which I have read containing reports of the case, not one gives the words "only holding them in *retentis*." The Hamilton Times and the Canada Presbyterian agree exactly in their reports of this finding. They give the whole of it, word for word and letter for letter, with the exceptions that this phrase is omitted and that they give "extended" and "found" for "extends" and "finds." I cannot understand how this phrase, if it were in the finding as drawn up in the basement, was not read there nor in the court; or how it does not appear in the Hamilton Times or Canada Presbyterian. If it were not in the finding as read and adopted by the court, how did it get into the minutes?

Further, if it were the finding of the Synod, that the Presbytery be instructed to delete the minutes as recorded, only holding them in *retentis*, I cannot understand how the Presbytery can obey these two commands. If minutes are deleted, i.e., blotted out, erased, effaced or destroyed, there is nothing of them left to be kept. You cannot hold a thing in *retentis* and blot it out or destroy it at the same time. To even imagine that such can be done is absurd.

Still more, these minutes contain judgments passed on me regarding four matters without any trial. Such work is very irregular. To hold such minutes in *retentis* is manifestly in direct opposition to section 312 Form. of Procedure. In that section we learn, that even in the case of a formal trial, if the accused is acquitted, the minutes are destroyed; if the accused is convicted, the charge, the answer and the judgment are recorded, and the whole minutes of the trial, including all the citations, evidence adduced, etc., are kept in *retentis*. Judgments were passed upon me and blame recorded against me without any trial. Though afterwards, through the Synod's action, the Presbytery removed the judgments from the records, they are still holding these judgments in *retentis*, without any charge preferred, any citations given or any evidence taken on this matter. According to the law of the church judgments are recorded and the necessary matters leading to such judgments are to be kept in *retentis*. In my case the Presbytery is holding in *retentis* judgments containing blame against me, while they cannot produce the essential matters leading to such judgments.

Such work on the part of a Presbytery is simply a manifestation that they are clinging to that of which they ought to be ashamed. They thus transmit and show to posterity, that on one occasion they judged a minister of the Gospel on four matters without any trial. With all my heart I detest such work; I protested against it at the meeting of Presbytery, and now more publicly declare that I am not a partner in it. A. MACKAY.

LUCKNOW, May 25, 1894.

### About the Assembly.

A BETTER selection than St. John as the place for holding this year's General Assembly of the Presbyterian Church would have been difficult to make, as it possesses many attractive features and a wealth of historic associations. The all-important question of rates to St. John and return will be determined by the number attending the Conven-

tion. In past years it has always been single first-class fare, and it doubtless will be the same this year. To secure the reduced rate, delegates must purchase a one-way first-class ticket to St. John and ask the Ticket Agent to issue therewith a standard railway certificate showing thereon that the ticket has been purchased. This certificate must be presented to the Secretary of the Assembly at St. John, who will certify to the delegate having been at the meeting, and also to the number in attendance. If this number be 300, a free ticket will be issued, on presentation of the certificate to agent, to original starting-point of passenger. These certificates will be honoured by ticket agents until three weeks after adjournment of meeting. Delegates should remember that 300 miles and nearly nine hours are saved by taking the Canadian Pacific route.

### The Satisfactory Results of an Investment Policy.

It must afford the policy-holders of the North American Life Assurance Company, Toronto, Ont., who took out investment policies ten years ago, and which are now maturing, great satisfaction to know that the results payable under the same are proving so handsome, and yielding their owners a good return.

The following is but one of the many letters the company has received from holders of its investment policies:—

"Truro, N.S., May 25th 1894.

"Wm. McCabe, Esq., Managing Director  
North American Life Assurance Co.,  
Toronto, Ont.:

"Policy No. 2150.

"Dear Sir,—Your esteemed favor of the 18th to hand some days ago, announcing the results of this policy of mine, which matures on the 31st of June. I have the four options, each one of which is very gratifying, but I have decided to withdraw the entire cash value of the policy. This exceeds the estimate given when I took out the policy. I have been insured during the ten years for \$1,500, and now you return me more money than I paid in premiums, thus carrying my risk for less than the interest on the premiums. I only regret that I did not take Mr. Laver's advice, and take a policy for double the amount.

"I intend to take out a new policy for \$1,500, fifteen payment. Will send the application for the new policy when I return the forms for this one.

"Meantime, I am, yours very truly,  
"S. D. McLELLAN."

### The Massey Festival.

THE festival committee state that they feel that they have been very fortunate in being able to secure for the festival the services of the eminent baritone, Dr. Carl E. Dufft. He is essentially an oratorio singer, having studied under the best masters and authorities on oratorio in London, England. He has a very extensive repertoire, and wherever he has sung has met with success. His singing is said to be distinguished for fine intelligence and manly vigour, and his voice to be of a noble quality, rich, mellow and ringing. Dr. Dufft sings "The Messiah," the "Hymn of Praise," and at the miscellaneous concert on Friday afternoon. The list for subscribers has been closed, and we are informed, has proved to be, what was anticipated, the largest list ever secured in Toronto for a musical event. The plans opened for subscribers on Monday at the Massey Music hall.

MISS TALMAGE, a niece of the editor of the Christian Herald, who is labouring as a missionary at Amoy, China, was in a letter recently received, that one of the women recently baptized, was a maker of idolatrous paper, used for burning before the idols. She resigned her place and turned her talent to the manufacture of paper flowers. At this she does not earn more than a sixth of her former salary, but she is content. The Chinese are sometimes despised, but it is not every one among ourselves who would give up five-sixths of his income on account of religious principle.

**DOMINION BANK.**

**Proceedings of the Twenty-Third Annual General Meeting of the Stockholders.**

Held at the banking house of the institution in Toronto, on Wednesday, May 30, 1894.

The annual general meeting of the Dominion Bank was held at the banking house of the institution on Wednesday, May 30, 1894.

Among those present were noticed Mr. James Austin, Sir Frank Smith, Col. Mason, Messrs. William Ince, John Scott, William Ramsay, C. Cockshutt, W. G. Cassels, William Roy, T. H. Walmsley, H. M. Pellatt, Henry Cawthra, James Scott, R. S. Cassels, Wilmot D. Matthews, R. H. Bethune, E. Leadley, Aaron Ross, E. B. Osler, W. J. Baines, William Hendrie, John Stewart, S. Risley, David McGeo, G. W. Lewis, Gardiner Boyd, G. Robinson, Walter S. Lee, L. Lorne Campbell, etc.

It was moved by Mr. John Scott, seconded by Mr. John Stewart, that Mr. James Austin do take the chair.

Mr. W. J. Baines moved, seconded by Mr. H. M. Pellatt, and

Resolved—That M. R. D. Gamble do act as secretary.

Messrs. W. J. Baines and Walter S. Lee were appointed scrutineers.

The secretary read the report of the Directors to the Shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

The Directors beg to present the following statement of the result of the business of the bank for the year ending April 30, 1894:

Balance of Profit and Loss Account, April 30, 1893.....	6,973 27
Profit for the year ending April 30, 1894, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	214,350 51
	\$221,328 78

Dividend 5 per cent., paid Nov. 1, 1893 ..	\$75,000 00
Dividend 5 per cent., payable May 1, 1894	75,000 00
Bonus 1 per cent., payable May 1, 1894 ..	15,000 00
	165,000 00

Carried to Reserve Fund 50,000 00

Balance of Profit and Loss carried forward	\$ 6,328 78
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The Reserve Fund of the Bank now amounts to one million five hundred thousand dollars, being equal to its paid-up capital.

Your Directors would recommend that for the future dividends be paid quarterly, commencing on the first day of August, next, and they hope the profits of the bank will enable the payment of three per cent. quarterly, equal to twelve per cent. per annum. This will be a convenience to the many small shareholders of the bank, to whom quarterly dividends will be a great accommodation.

The Directors are sure that the Shareholders will join with them in congratulating Sir Frank Smith, our Vice-president, on the well deserved honor recently conferred upon him by her Majesty.

The President, Mr. James Austin, and the Vice-president, Sir Frank Smith, are the only surviving directors of the original board of the bank. The General Manager, Mr. R. H. Bethune, has been its chief executive officer since the day it opened.

J. AUSTIN, President.

Toronto, May 30, 1894.  
Mr. James Austin moved, seconded by Sir Frank Smith, and

Resolved—That the report be adopted.  
It was moved by Mr. William Ramsay, seconded by Col. Mason, and

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

It was moved by Mr. W. S. Lee, seconded by Mr. George W. Lewis, and

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

It was moved by M. A. Gardiner Boyd, seconded by Mr. Henry Cawthra, and

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

Mr. C. Cockshutt moved, seconded by Mr. William Roy, and

Resolved—That the thanks of this meeting be given to Mr. James Austin for his able conduct in the chair.

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

At a subsequent meeting of the Directors Mr. James Austin was elected President and Sir Frank Smith Vice-president for the ensuing term.

**GENERAL STATEMENT.**

**LIABILITIES.**

Capital stock paid up .....	\$1,500,000 00
Reserve Fund.....	\$1,500,000 00
Balance of profits carried forward..	6,328 78
Dividend No. 46, payable May 1st	75,000 00
Bonus 1 per cent., payable May 1st	15,000 00
Reserved for interest and exchange	83,070 39
Rebate on bills discounted.....	33,443 31
	1,712,842 48
	\$3,212,812 48

Notes in circulation .....	\$ 905,544 00
Deposits not bearing interest.....	1,060,838 86
Deposits bearing interest.....	\$,613,620 91
Balance due to other banks in Great Britain .....	194,347 52
	10,776,351 29
	\$13,989,193 77

**ASSETS.**

Specie .....	\$ 248,717 15
Province Government Demand Notes.....	1,030,107 00
Deposit with Dominion Government for security of Note Circulation .....	75,000 00
Notes and Cheques of other banks..	311,353 58
Balance due from other banks in Canada .....	109,882 20
Balance due from other banks in United States..	\$65,615 65

Provincial Government Securities	381,695 26
Municipal and other Debentures...	1,383,343 82
	\$4,405,844 60

Bills Discounted and Current (including advances on call) .....	\$9,177,180 30
Overdue Debts (estimated loss provided for).....	110,082 24
Real Estate .....	12,586 91
Bank Premises....	269,191 11
Other Assets not included under foregoing heads.	5,308 55
	9,583,349 11

\$13,989,193 77

R. H. BETHUNE,  
General Manager.

Dominion Bank, Toronto, April 30, 1894.

BURDOCK BLOOD BITTERS cures all diseases of the blood from a common Pimple to the worst Scrofulous Sores or Ulcers. Skin Diseases, Boils, Blotches and all Blood Humors cannot resist its healing powers.

BAD BLOOD causes Blotches, Boils, Pimples, Abscesses, Ulcers, Scrofula, etc. Burdock Blood Bitters cures Bad Blood in any form from a common Pimple to the worst Scrofula Sore.

**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.

Rumford Chemical Works, Providence, R. I.

Beware of substitutes and imitations.

**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.





"Sing 'Jesus,' Papa."

BY JOHN IMRIE, TORONTO, CAN.

A little girl, three years of age, an only daughter, was suffering from a painful and protracted illness, which ended in death. At intervals, during her sickness, she would herself sing that beautiful child-hymn, "Jesus loves me," but growing weaker in body, but not in spirit or love, would ask her papa on his visits to her bedside to sing to her of "Jesus." Father and mother would then, although their hearts were full of forebodings, soothe the little sufferer by complying with her dying request, in which, sometimes, her own little weak voice would join in the sweet chorus, "Yes, Jesus loves me!"

Just three years old, but yet she knew,  
And lov'd, the name of Jesus!  
For, when her Pa came home to tea,  
And sought his darling's face to see,  
She often said—"Come close to me,  
And sing to me of 'Jesus'!"

"Sing Jesus, Papa, Jesus!"  
The blessed name of Jesus!  
It sooth'd her pain,  
She smil'd again,  
To hear us sing of Jesus!

Oh, Papa, how I love His name,  
Sing more to me of Jesus!  
We sang in cadence sweet and low  
That hymn the children love to know,  
It seem'd to please and soothe her so,  
The dear sweet name of Jesus!

"Sing Jesus, Papa, Jesus!" etc., etc.

Oh! how we miss her from our side,  
She's gone to be with Jesus!  
Even yet we seem to hear her say:—  
"Sing Jesus, Papa!"—night and day,  
We long to be with her away  
To join the choir of Jesus!

"Sing Jesus, Papa, Jesus!" etc., etc.

Ah! how a child may lead us home  
To heaven, God, and Jesus!  
Let's lay aside all frolic care,  
And childlike, look to God in prayer,  
He'll lead us where the children fair,  
Sing aye the praise of Jesus!

"Sing Jesus, Papa, Jesus!" etc., etc.

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



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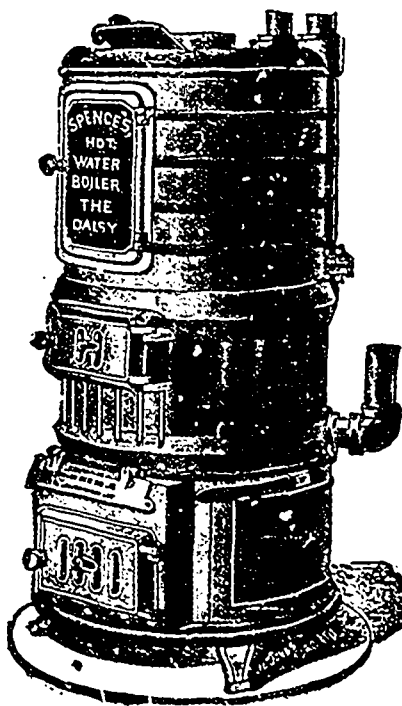
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K. CAMPBELL & CO., Montreal.



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Churches, Convents, Schools,  
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Is the Recognized Standard of Durability, Economy of Fuel and Efficiency

Its leading features are perfect circulation without friction, thus insuring the large amount of heat with the least consumption of fuel. There are only five joints in the Heater, all of which are machine milled and interchangeable and away from the action of the fire, thus making a perfectly water-tight joint.

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There are now over 15,000 of these heaters in use throughout the Dominion and United States. Enquire into its record before using any other.

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Descriptive Particulars and reference to people in your own locality who have them in use, and any other information required.

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The cheapest Soap to Use. 181 THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

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It does away with hard work, — dont boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper).

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It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with **Surprise Soap**,—the dirt drops out. Harmless to hands and finest fabrics.

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# FLAGS of all NATIONS.

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We are showing in this department a large and select stock of Spring Woollens, and we are making *Good Tweed Suits to measure* at

\$16 \$18 and \$20.



SPRING OVERCOATS from \$12.00 up.

**G. MARTIN & CO** Cor. King and West Market Sts., Toronto.

# Births, Marriages and Deaths.

## Births.

**ARMSTRONG**—On the 18th ult., at 315 Daly Avenue, Ottawa, a daughter to the Rev. Dr. and Mrs. Armstrong.

**MACDONALD**—On the 22nd ult., at 35 Wellington Street, St. Thomas, the wife of Rev. J. A. Macdonald of a daughter.

## Marriages.

**DRYSDALE - BARR**—At Carleton Place, on the 16th ult., by the Rev Hugh Taylor, John William Drysdale, of Arnprior, to Jessie, second daughter of James Barr, Esq., of McNab.

**WILSON - YOUNG**—At the residence of Mrs John Gillies, on May 23rd, by Rev. A. A. Scott, M.A., Mr. Andrew Dunlop, Jr., to Miss Maggie Young, both of Carleton Place.

**GUNN - FAWCETT**—On the 23rd ult., by the Rev. J. Hastie, Mr. J. Alexander Gunn, of Roxborough, to Miss Maggie Fawcett, of Donmiltonville.

**PORTER - LANGMUIR**—At St. Andrew's Church, Toronto, on Saturday, 2nd June, by the Rev. D. J. Macdonald, Alexander Jeffrey Porter, of Niagara Falls, N.Y., to Margaret Maud, daughter of J. W. Langmuir.

## Deaths.

**CAMERON**—At Carleton Place, on May 27th, Mr. Donald Cameron, aged 63 years.

**MCDONALD**—On the evening of 27th May, 1894, John McDONALD, formerly of Sherbrooke, Que., in his 82nd year.

**MCLAREN**—On May 18th, at North Elmsley, Ont., Wm. McLaren, aged 88 years.

**IRIE**—In Stanley, on May 26th, Janet, wife of Mr. Samuel Irie, aged 46 years and 9 months.

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

The Presbyterian church at Amherstburg has been badly damaged by lightning.

At last meeting of Montreal Presbytery application was made on behalf of Russelltown and Covey Hill for permission to moderate in a call to a minister. This was granted, and the moderation is to take place on June 10th. The Rev. John McDougall, of Beechridge, will officiate. A call from the congregation of Cote St. Louis to Mr. J. R. Dobson, B.A., B.D., licentiate, was sustained and Mr. Dobson formally accepted it.

**Burdock's Cures BILIOUSNESS.**  
**BLOOD Cures BILIOUSNESS.**  
**BITTERS Cures BILIOUSNESS.**

### Direct Proof.

REGULATES  
THE  
LIVER.

Sins.—I was troubled for two years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia.

MARY A. E. DRACON,  
Hawkeston, Ont

A Skin of Beauty is a Joy Forever.  
**DR. T. FELIX GOURAUD'S**  
Oriental Cream, or Magical Beautifier,



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 43 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayre, said to a lady of the hospital (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Sublime removes superfluous hair without injury to the skin.

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For sale by all Druggists and Fancy Goods Dealers throughout the U.S., Canada and Europe.  
Beware of Base Imitations. \$1,000 Reward for arrest and proof of any one selling the same.

The New English Perfume.

# Crab Apple Blossoms

In 1, 2, 4, and 8 oz. Bottles.

ASKED . FOR . ALL . OVER . THE . WORLD  
Annual Sales Over 500,000 Bottles.



The Delicious New Perfume,  
**EXTRA-CONCENTRATED.**

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PERSONS  
THINK  
CANCERS**

**CANNOT  
BE  
CURED**

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

**STOTT & JURY**  
BOWMANVILLE.

Mention this paper

**Spring and Summer**  
... 1894 ...

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

Elegant in Design and  
Extra Choice Quality of Material.

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

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

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

Indicated with  
**SORE EYES** DR. ISAAC THOMPSON'S EYE WATER

## Meetings of Presbyteries.

- ALGONA—Little Current, Sept. 18th, 7 p.m.
- BRUCE—Paisley, July 10th, at 11 a.m.
- BROCKVILLE—Cardinal, July 9, 1.30 p. m.
- CALGARY—MacLeod, Alta, September 5th, 8 p.m.
- CHATHAM—St. Andrew's church, Chatham, July 10th, 10 a.m.
- GLENORAIRY—Alexandria, July 10th.
- GUELPH—Guelph, St. Andrew's church, July 17th 10.30 a. m.
- HERON—Brucefield, July 10th, 10.30 a.m.
- LINDSAY—Glenaim, June 28th.
- KANLOORS—Enerby, Sept. 11th.
- LONDON—St. Thomas. Knox Church, July 10th.
- MAILLAND—Wingham, July 17th, 11.30 a.m.
- MIRAMICHI—Newcastle, June 25th, 10 a.m.
- MONTREAL—Presbyterian College Montreal, Tuesday, July 10th, 10 a.m.
- PARIS—Ingersoll, July 10th, 11 a.m.
- PETERBOROUGH—St. Andrew's Church, Peter-  
QUEBEC—Sherbrook, August 28th.  
borough, July 3rd, 9 a.m.
- REGINA—Regina, July 11th.
- SALGOEN—Harrison, July 10th, 10 a.m.
- TORONTO—Toronto, St. Andrew's Church,  
first Tuesday of every month.
- WHITBY—Bowmanville, St. Paul's July 24th,  
10 a.m.
- WINNIPEG—Winnipeg, July 10th.

THE stability of many educational institutions has been severely tested during the recent period of financial depression, and those that have weathered the storm have done so on account of their exceptional merits. During this season of commercial disaster the New England Conservatory of Music has had an attendance but little, if any, below the normal. The majority of its students are there to prepare themselves for their life's work, and the recent valuable additions to the course have served to stimulate ambition, and to give further desirable qualifications to those who are now ready to teach. There is to be a special summer term this year, of unusual value to music teachers.

LANDOR, the poet, says in one of his sweet little sonnets: "We are what suns, and winds, and waters make us," but unfortunately suns will scorch, winds will roughen, and waters will not remove the injurious effects of the other two upon the lovely complexion of the fairer sex. For ages chemists have tried to distill from herbs and minerals an elixir of beauty but they have failed, and it was left to modern times to find a cosmetic which should remove every speck and blemish, and leave a soft and pearly loveliness upon the roughest skin. Gouaud's Oriental Cream does this, and while so perfectly harmless that spring water is not more so, it has a magic influence upon the complexion which cannot be over estimated or believed until realized. To our lady readers we simply say, would you be as lovely as kindly Nature intended? Then use the Oriental Cream.

Also from the noted star actress:

PHILADELPHIA, Nov. 22, 1883.

"I cordially recommend Dr. T. Felix Gouaud's 'Oriental Cream Magical Beautifier,' as it is perfectly harmless."

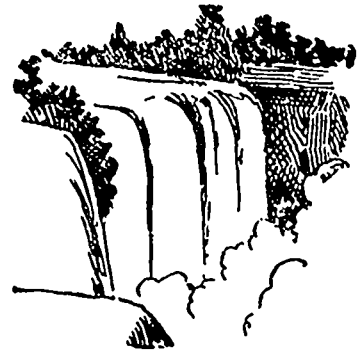
Sincerely,

LILLIE HINTON.

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How to get a "Sunlight" Picture.

Send 25 "Sunlight" Soap wrappers (wrapper bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lover Bros., 43 Scott St., Toronto, and you will receive by post a pretty picture, free from advertising and well worth framing. This is an easy way to decorate your home. The soap is the best in the market and it will only cost 1c. postage to send in the wrappers, if you leave the ends open. Write your address carefully.



## LOSS OF POWER

and vital force follow loss of flesh, or emaciation. They come from impoverished blood. Dr. Pierce's Golden Medical Discovery enriches the blood, stops the waste of strength and tissue, and builds up healthy flesh. Nasty Cod liver oils add fat but not wholesome flesh. Thin, pale, puny and sorrowful children are made plump, rosy and robust by the "Discovery." They like it, too.

In recovering from "Grippe," or in convalescence from pneumonia, fevers, or other wasting diseases, it speedily and surely invigorates and builds up the whole system. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength.

If it doesn't benefit or cure, in every case, you have your money back.

For a perfect and permanent cure of Catarrh, take Dr. Sago's Catarrh Remedy.

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Made on the premises by the designers and manufacturers

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

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Remember that the way to reach Cleveland is by water, thus avoiding the dust and discomforts of the all-rail journey.

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