

Pages Missing

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Assembly Notes.

Dr. Robertson made a most excellent Moderator. He presided with dignity and held the balance even. His ruling was prompt, pointed and correct. His reply to the deputation of the Anglican Church was every way worthy of our Church and of himself. His knowledge of the condition of things among us was an advantage that that was notable. Every way the Church may be congratulated on having such a man at the helm for this year.

The work of the Assembly was simply immense. No stronger argument could be found for the leaving a large part of it in the hands of the Synods, than that much of it—42 items—were hurried through under great pressure at the last, when only a mere handful of the members were present.

The spirit of the Assembly was most harmonious. The heat evolved on the Manitoba School Question at the start, did not glow. The reference of all the resolutions to a Committee was oil on the troubled waters.

It was a pity some one did not gather up all the witty and wise things said. We never attended an Assembly where the air was so electric. Every now and then a spark would shine and dazzle, and the Assembly would be hilarious with mirth.

The old question of the Constitution of the Standing Committees came up again and again. Dr. Grant said he was surprised that the principle of rotation had not been adopted by the Church years ago. Dr. Milligan said that three years ago when he was placed on the Foreign Mission Committee some names on it were "ancient." An overture from the Presbytery of Guelph asking the Assembly that the Committee for Striking Standing Committees be composed of one member from each Presbytery was laid on the table. Dr. Dickson supported it, urging that the young men be trained for the work of the Church, and that a proper distribution of the members of the Court would take up two-thirds of the members each year and give each his place year in and year out. He referred to the fact that some names appear as many as three, five and six times on Committees, and did not think the Church so barren of administrative ability that this should be the case etc. Dr. J. B. Fraser argued strongly that as the C. P. R. or any of the banks of our country would not give their business into the hands of all the stock holders neither would the Assembly put its business into the hands of all the members. A few had always done it and a few would always do it. This was in answer to a statement of Dr. Dickson "that if any one had dropped into the Assembly prior to that day he would have noted this fact, that the work of the Assembly

was done by a dozen men, while the rest voted as the Moderator had called them as 'a meek lot.' This is a question that cannot lie, as it does, in the mind of Dr. Fraser—no one but himself can take that view of the case. It calls simply for "adjustment" without much ado. The wider the interest in the work of the Assembly the healthier the Church will be.

The appointment of a Committee on Young Peoples Societies is a step in the right direction. It will be productive of much good. The Young People are loyal to the Church, and will now be helped and guided in the expression of that loyalty.

The sermon of the retiring Moderator was altogether worthy of him a grand utterance. Sound in the faith, full of the Christian feeling and lofty thought, and delivered with a fervour that was catching. Many went away saying, "that's the kind of preaching after all."

The missionary evenings were good, but the Foreign Mission had the best of it in its platform full of missionaries. Why should the Home Missions not have something of the same? If there is no provision for furlough for Home Missionaries once in so many years, let there be a furlough for a couple of weeks for Assembly purposes. Mr. Buchanan's presence was worth the cost of his expenses. So was Mr. McQueen's, on behalf of the work of the Church.

The amalgamation of the Committees on the state of Religion, Temperance, Systematic Benificence and Sabbath Observance, will save the overlapping of these in the reports but we fear it will so minimize important interests that loss will accrue instead of gain. The only mode of rescuing them now seems to be for the Convener to arrange beforehand for some good addresses on the main topics in the report. Thus it is done in the Free Church Assemblies of Scotland. The Church cannot afford to minimize these great and essential matters.

Why was there not more singing in the Assembly? At the missionary meetings even the Church choir was absent. A breeze of song would have lifted everything up higher and made the audience feel rested. The want of singing led by the good choir and fine organ was much connected on. An important help was dropped out here.

What we need is one thing: what we want is quite another thing. God has regard to our needs when we pray, although we are more likely at such a time to think of our wants. God be praised for his refusal to answer our prayers, when they are for our wants, and not for our needs!

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Toronto, July 4, 1895.

Summer School of Theology, Halifax.

IN order that the establishment of the Summer Theological School down by the sea may be as widely and quickly known as possible, we publish the following extract from a letter just received.

There will be a summer School of Theology held at the Presbyterian College, Halifax from July 16th to 26th. In addition to lectures by the staff, Principal Grant will lecture on "Comforative Religion" and Dr. McCurdy of Toronto on subjects connected with the Old Testament. It is hoped also that Rev. D. J. Macdonnell may find it possible to be present. The evening sessions will be devoted to subjects bearing directly on the practical work of the ministry. The College with its unrivalled situation affords excellent opportunities for boating, bathing and general outing. The fee for board and lectures is \$10, for the lectures alone \$2. There is still some accommodation in the building, and should it be exhausted there will be no difficulty in securing suitable rooms and board in the City. Ministers from Ontario or Quebec who may purpose attending the Christian Endeavor Convention in Boston, will find that the arrangement of time will allow them to attend the school after the close of the Convention. It is hoped that some of our brethren from the West will avail themselves of a holiday offering such advantages at a very moderate cost. All communications should be addressed to the Rev. Prof. Currie, D.D., Pine Hill, Halifax.

Reasons for Taking a Religious Newspaper.

The following letter received by an esteemed contemporary across the line will doubtless be endorsed by hundreds of the REVIEW readers.

1. Because such a paper, rightly conducted, is a public institution of great value, exerting a happy influence over all the varied important interests of society; and I am bound to do my part in sustaining such an institution.

2. Because my own religious growth as a Christian is materially promoted by such a paper. My religion waxes or wanes in life and power in proportion to the clear or dim views I have of the great things of the Kingdom of God. Next to my Bible, my paper increases the clearness and extent of my spiritual vision, giving light and expelling darkness by its never-ceasing supply of facts and appeals, which are sunshine and shower to the spiritual verdure of my soul.

3. Because I want a good commentary on the Bible. My religious paper furnishes it, often by direct

expositions, by items of religious biography, strikingly illustrative of Bible truth; by constantly recurring events of Divine Providence equally illustrative by narratives of revivals, conversions, progress of missions at home and abroad—all showing the power of the Gospel, and explanatory of God's Word.

4. Because I want to be a strong man, armed for defending truth and destroying error. Political partisans about me are familiar with all the facts and arguments which sustain their distinctive views, and are ever ready to assail or defend. I want a similar kind of ability and facility in sustaining the truth and in advancing the cause of my Master. My religious paper furnishes me with a power of defence which is invaluable. It is as if a new arsenal of spiritual weapons were opened and offered to me every week.

5. My family needs to have just such a fountain of religious instruction and influence as is opened in it every week, by such a periodical. The variety found there meets the cases of old and young, male and female, ministering to the welfare of the entire circle.

6. My neighbor needs my paper. He will not take one for himself as he should. But he shall not escape. He shall have a look at mine. For when it has walked into my dwelling, and stayed long enough to scatter blessings on all sides, it walks up street or down street, or over the way, to scatter them further, or takes wings by the mail, and does good a thousand miles away.

Therefore, Mr. Editor, if you find a paper of mine returned with the word "stop" upon it, you may infer that I have gone to the poorhouse, or the narrow house appointed for all living.

Unprofitable Bible Reading.

A contemporary has the following admirable article on Bible reading.

A great deal of the ordinary Bible reading is very unprofitable it says: *The Bible is often read simply as a mere matter of routine, religious duty, and not to meet any felt need or afford any real help or enjoyment. It has been truly said that the average reader of the Bible knows less about the Bible than he does about many other books that he has not read half so much. It may not be amiss for us, therefore, to study for a little time how to read the Bible.*

First of all, we should read the Bible with a definite purpose, and let that purpose determine how we shall read. It may be our purpose in reading to get such information as will strengthen our intellectual faith. If this be our purpose, we should read it critically, using the best possible commentaries; studying the words in the original, if possible, and in their immediate connection, and comparing scripture with scripture. In reading any book of the sacred Scriptures when we recognize the fact of its inspiration, we ought to seek the mind of the Spirit in the connection as well as in the words themselves. Studying the Scriptures for this purpose, we must dismiss prejudice, let in all the light, face every difficulty, be thoroughly honest, never bend facts to fit our theories, and accept the truth as we find it. The man who studies the Bible in order to make it fit his theories, whether he be a Calvinist or an Arminian, perverts the truth, so far as his own faith is concerned, and will soon be

found perverting it in trying to influence the faith of others.

We may study the Bible in order to prepare ourselves to teach others. This is the duty of the Clergy, and of teachers of Bible classes, or in the Sunday school, and of Christians who desire to help others in the study of God's Word in any way. If this be our aim we should use all the treasures of wisdom that have come down to us in the best books written by earnest, scholarly Bible students. The Clergyman, and the professional teacher who would, in this age, refuse to use the scholarship of others to supplement his own scholarship would be as foolish as the man who would try to get on in the world without making use of any of the discoveries of art or science. The man who boasts that he interprets the Bible for himself and does not care to know what others have said about it, may think that he is pious and wise, but he is, in reality, only egotistical, ignorant and utterly unfit to teach others.

The most important reading of the Bible, however, is when we read it for ourselves, and the great question is, how may anyone so read the Bible as to secure for himself all that it contains for him? If this be the purpose of anyone he must first recognize the Bible as the book of revelation containing for him the Word of God. When he takes up any one book or chapter he needs to ask three questions: First, Does God speak here? Second, Does He speak to me? Third, What does He say to me? The particular passage he reads may be history, poetry, prophecy, promise, threatening, precept, philosophy, biography, parable, or any other form of literature; but, whatever the form, in order to profit by reading it he must find what message it may have for him. It should, therefore be read with alert mind, with sincere reverence and with an earnest prayer to the God of truth for help in understanding and applying it. In the Bible God's Holy Spirit speaks, and He is ready to interpret and apply what He says. The great essential to profitable reading is the profound consciousness on the part of the reader that he is in communion with God; that God's thoughts are flowing out to him; that God would teach him something he needs to know.

As to method of reading, it is a good thing to sit down alone on Sunday and read a whole book, if it be not too long, at a single sitting, not stopping to try to solve all the difficulties, but seeking simply the spiritual food that is easily gathered by the devout mind. If any one will take up one of the four Gospels, and read it through in this way, he cannot fail to find refreshment. The same may be said of the reading of one of the Epistles of St. Paul or of St. John. For short reading the Psalms are always profitable; but each and every part of the Bible has its place. The Christian who reads the book of Revelation from beginning to end on a Sunday afternoon may not be in the Isle of Patmos, as St. John was, but he can very easily be in the Spirit on the Lord's day; he may not understand all the visions as well as St. John did, but he will catch glimpses of heaven that will fill his soul with joy, and will hear with rapturous delight some sweet and thrilling notes from the heavenly chorus. Bryant has said,

"To him who in the love of Nature
Holds communion with her visible forms,
She speaks a various language;"

he tells us that Nature has a message for us in every mental, moral or spiritual condition. We believe that God's works have messages for God's intelligent creatures, even as the poet has said; but we can say with far more enthusiasm, for him who in the love of God would hold communion with God in His Word, God has far more precious and helpful messages and these messages are far more easily interpreted than those that come to us through God's works. The Word of God as it is contained in the Scriptures of the Old and New Testament is His divinely appointed medium of communication with men, and we need above all things to realize that we are communing with God when we read the Bible.

The New Dayspring. The new Dayspring is being built by Messrs. Mackie and Thompson of Govan on the Clyde. She will cost including everything about \$35,000 and will be completed and ready for sea by the middle of August. She will visit Belfast, Liverpool and the principal Clyde ports before sailing for Australia, to give an opportunity to subscribers to see her.

A Correction. Among our Church news in our issue of the 13th, ult., there appeared the statement that Rev. R. Leitch had resigned his charge at Delhi. This statement is altogether an error as there is no Mr. Leitch residing in that town. The only gentleman, of that name is the Rev. R. W. Leitch of Delaware, who has ministered to the congregation there, since in response to a unanimous call of the people he left his previous charges of Waterford and Windham Centre.

A Secularizing Age. The simple fact is there is a subtle secularism in the air, and we are breathing it. The crude materialistic philosophy which has taken possession of so many minds, the mad rush in which we have been engaged for wealth, and the stress we have laid on fine houses and big bank accounts and bodily comforts; and the habits we have formed of estimating values by weights and measures and cash standards, has got us into the way of looking at life from worldly standpoints. The invisible has given way to the visible. Our schemes of amelioration, our philanthropies, and even not a few of our aggressive efforts within and along the lines of the church, have come to lean largely toward results which are outward. The only advantage some people can see in missions to low-down and barbarous tribes is that they tend to promote civilization, and civilization opens the way to commerce and trade. The secularizing tendencies of the time are insinuating and strong, and never did Christian men and women more need to be on their guard against them.

The Sabbath-school is a most valuable institution, but of less importance than the public worship of the Church. If one cannot have his children attend both Sabbath-school and Church—if one or the other *must* be given up, let it be the Sabbath-school.

The prayer-meeting may not have the intensely interesting features you think it ought to have, but it is a good place for yourself and children. Your boy is much safer there than at the street corner, or even at the gymnasium or reading club, and you are better for being there.

THE GENERAL ASSEMBLY.

Manitoba Schools.

THURSDAY, JUNE 20th.

The great debate on this question was opened Tuesday. Following resolutions were submitted:

By Rev. Dr. Caven:—That it is the duty of the State to see that the people receive such a measure of education as shall qualify them for the duties of ordinary citizenship. Whilst the State may not arrogate to itself the function of prescribing the religious belief and directing the religious duties of its members, the education provided by a Christian country should, in its general characteristics, be in harmony with the principles of Christianity, and should in nothing contravene them. The principle, however, that public funds should not be expended for denominational purposes should be faithfully observed in the Dominion and in all its provinces, as being in itself right and as essential to public peace. Separate schools maintained or subsidized by the State are a distinct violation of the above principle, and this in a form especially objectionable, as at the same time hindering the formation of the unity of sentiment and feeling which is so valuable to the body politic. The General Assembly would therefore regard with disapproval and regret any action of the Dominion which should bring pressure to bear upon Manitoba for the purpose of securing the re-establishment of separate schools in that province; and much more would it so regard any direct invasion of the educational autonomy of the province. Such a course, in the judgment of the Assembly, could result only in evil, and would be, as we believe, entirely unwarranted by any supposed compact between the province and the Dominion, or between different classes of people in the province itself. The General Assembly therefore expresses its sympathy with the Province of Manitoba in asserting its just rights in educational matters.

Moved in amendment by Principal Grant:—Whereas the Dominion of Canada is a confederation of provinces in which federal and provincial rights respectively are finally defined by her Majesty's Privy Council; and whereas the Privy Council decided that the National school system established in 1880 by the Province of Manitoba was within its constitutional power; and whereas the Privy Council has since decided that the Act of 1880, though constitutional, inflicted grievances on the Roman Catholic minority of the province, and that the said minority has the right under the constitution to appeal to his Excellency the Governor-General-in-Council for a remedy, and that the Parliament of Canada has the right, in the event of failure on the part of the province, to pass remedial legislation; and whereas it is admitted on the one hand that remedial legislation by Parliament would interfere with provincial autonomy in education, lead to deplorable friction between the Dominion and Provincial Governments, and on the other hand, that when the Supreme Court of the Empire has decided that a minority in any province is suffering a grievance that province should, in the interests of righteousness and the general welfare, give immediate attention to the matter and seek to remedy the grievance; therefore, resolved:—1. That the General Assembly has seen with pleasure the earnest efforts that have recently been made by all the parties concerned to find a settlement of the questions involved which would give relief to the minority without imperilling either the principle of national schools or the principle that education should be based on religious sanctions, and inspired by Christian ideals. 2. That the General Assembly learning that the Government of Manitoba claims that there was not available to the Governor-General-in-Council full and accurate information on the subject, and suggests a deliberate investigation, with the offer to assist in making such an investigation, and thus finding a substantial basis of fact upon which conclusions could be formed, and a reasonable and permanent settlement come to, earnestly presses upon the Dominion Government the duty of acceding to this request of the Government of Manitoba. 3. That the General Assembly, impressed with the conviction that national unity and well-being can rest securely only on a spirit of mutual confidence animating the various creeds and races who inhabit the land, trusts that as this and all questions affecting the feelings, and even the prejudices of any section of the people, no hasty action shall be taken, but that on the contrary the greatest care and deliberation shall be exercised, full and thorough investigation made, and full and fair compensation offered for any injustice that may have been done.

Moved in amendment by President Forrest:—In regard to all the questions raised and dealt with in the motion of Principal Caven, the General Assembly under present circumstances regards it as sufficient to declare as follows:—1. The General Assembly profoundly deplores the serious difficulties which have arisen as regards education in the Province of Manitoba, and would greatly rejoice to see these removed in such a way as would at one and the same time restore peace and harmony to that province and secure to all classes of its inhabitants an efficient and Christian education. 2. In regard, however, to the particular manner in which the aforesaid difficulties should be removed, the General Assembly would express no opinion, inasmuch as the determination of this question depends mainly, if not entirely, on considerations of a constitutional, legal, and political kind, into which the General Assembly, as an ecclesiastical court, feels it to be unwise and inexpedient, that it should enter. 3. Finally, even were it wise or expedient for the General Assembly to express, at the present time, an opinion on this question, the General Assembly declines to give such an expression of opinion as the motion of Principal Caven asks for, inasmuch as, in its judgment, such a course would hinder rather than promote the satisfactory solution of this question, so eminently to be desired, not in the interests of Manitoba alone, but of the whole Dominion of Canada.

Moved in amendment by Principal King:—The General Assembly, having had its attention called to the difficulties which have arisen in the Province of Manitoba, in connection with the matter of public education, resolves:—1. To re-affirm its judgment that public education, to be beneficial in the highest degree to the welfare of the state, as of the individual citizen, should be permeated by Christian ideas, and should embrace moral teaching enforced by the sanctions of religion. 2. To declare anew that in the judgment of this Church public moneys should not be bestowed, nor the right of taxation accorded, in support of sectarian education or in the interests of any particular branch of the Church. 3. To express the earnest hope that the ultimate solution of the educational difficulties in Manitoba will be in harmony with these fundamental principles.

Moved in amendment by Mr. John Cameron, seconded by Mr. A. Fraser:—Resolved, that the question of religious education in connection with the schools of Manitoba having been brought to the attention of the General Assembly, this body desires, in the first place, to record its gratification that thoughtful minds in every part of the world are being directed to the need of more systematic attention to the moral and religious training of the young, to the end that they may grow up to be useful members of the community, and this Assembly expresses its belief, while not depreciating the acquisition of facts, that character-building is the foundation work of any system of education worthy of the name. That this General Assembly is of opinion that the unexampled opportunity for religious and moral instruction which might be afforded by the assembling together of the youth of the land during five days in each week cannot be neglected without moral and material loss to the community; that such an opportunity, were it afforded to the foreign missionary, would be regarded as an opportunity priceless in value, and would be none the less so in lands nominally Christian. Therefore, resolved, that this Assembly direct attention to the need of considering definitely in what practical ways, in co-operation, if desirable, with other bodies of Christians, this great opportunity can be most wisely availed of in our present circumstances; and this Assembly invites the co-operation of other religious bodies in securing the setting apart in school of a time for the imparting of religious instruction in the Public schools. Therefore, resolved, that this Assembly, while not under-rating the importance of the controversy now pending between the Government of the Dominion and that of Manitoba, as a passing phase of a world-wide question, and while not asking the province named to abate aught of whatever its just rights may finally be legally adjudged to be, whether in the matter of legislative or educational autonomy, considers it wise to pause before intervening respecting the proposed re-arrangement which appears to be implied in the recent opinion of the Judicial Committee of the British Privy Council, this Assembly regarding it as more in the interests of the people as a whole to adopt no line of action which would raise additional difficulty in the settlement of the question in a manner just to all parties; and, resolved, that this Assembly, in the meantime, as an immediate practical step, hereby resolves to appoint a Committee to take into consideration the whole question as to the best manner

in which opportunities can be obtained to secure the setting apart of a certain time in school hours for the imparting of religious instruction in the Public schools, this Committee to report at next meeting of the General Assembly.

THE SPEECHES.

Rev. Principal Caven began by holding that it was by no means contrary to Presbyterian practice to deal with a question of this nature; for three centuries it had been the custom of the Church to deal with mixed questions that involved a religious element, and he thought the practice right. The question they were approaching was not one on which the two great parties had taken a definite stand, and there was nothing in the resolution that could legitimately be held to reflect on one political party more than the other. He had nothing to say against the Roman Catholic Church, the Principal said, and he would advocate nothing which he would not see applied to his own Church. He then analyzed the resolution paragraph by paragraph. As regards the first paragraph, he held that it would not be enough for the Assembly to say it stood by Manitoba without stating its grounds for doing so. Some resolutions had been passed which had contributed nothing to the elucidation of the question. The State, Principal Caven held, should give its citizens education enough to enable them to understand the conditions under which citizenship is maintained, but public money should not be used for religious education. He was aware that the action of the Church with regard to the Indian schools in the Northwest might be brought up, but it must be recollected that the Government stands in loco parentis to the Indians. He objected to Roman Catholic Separate Schools, and he did not see why Roman Catholics could not go to Public Schools in which the essential spirit of Christianity is kept. They would likely be told that the Quebec system of Protestant Separate Schools might be cited against them, but the Quebec Schools were different. Their Public Schools were Roman Catholic and were a great contrast to the Public Schools in Ontario, where the points at issue were such as the wording of the Lord's Prayer. The Manitoba school system was almost the counterpart of that of Ontario. As regards Separate Schools in Ontario, Principal Caven said that it was the case of Manitoba which is up; the issue was forced upon them, and as soon as the country was ready to raise the question of these schools in Ontario he would express himself, but he did not wish to be a firebrand and begin a controversy. But if ever in the mind of the people grew a conviction that Separate Schools were wrong, and that the Dominion of Canada had the right to revise its constitution, he would be ready to speak.

Principal Caven then touched upon the history of the case, remarking that the fourth bill should not be cited, the document having been corrupted. The second decision of the Privy Council he did not think reconcilable with the first, and he held that the decision had not said that Separate Schools must be re-established. If the Roman Catholics had rights of which they had been deprived, he hoped they would be given to them, but under cover of that were they going to allow them to re-establish Separate Schools? (Cries of "No, no.") Would the Assembly remain silent while that was being done? (Cries of "No.") They were taking action, not to condemn the Government, but to regulate public opinion. The decision reached upon the question would be felt for decades in the country. If they conceded the re-establishment of Separate Schools in Manitoba, they would have to be given in the Northwest Territories. He would like the Assembly heartily to say that it supported the principle that Public Schools should be such as Christian people could attend. If there was anything in the Manitoba Public Schools that would prevent the Roman Catholics from attending, it should be eliminated, but there should be no Separate Schools, which would bring about the evil of denominations negotiating with the Government and all the manifold mischiefs resulting.

Principal Caven then referred to Principal Grant's amendment, saying that it did not go far enough, and did not say whether the Assembly wished the Separate Schools re-established or not. The same criticism to a still greater degree applied to Principal Forrest's amendment.

Principal MacVicar seconded this without speaking.

In presenting his amendment, Principal Grant urged that it be treated in a spirit of sober thought. There were two extreme views: that of those who wished to restore the schools in Mani-

toba as viewed by Mr. Edgar, and that of those who thought there was nothing to do but stand by Manitoba, there being no need for investigation. He took a middle position, that there was need for investigation. Manitoba took that ground, and if there was a grievance, they should know the amount of the grievance. If Principal Caven's motion prevailed, the Assembly was practically saying that there was no need for investigation. He found fault with Principal Caven's proposition because it involved the declaration of an abstract proposition, which he did not try to carry out, and because it presents only one side of the case. The resolution declared that education should be in harmony with Christianity, but while Principal Caven was not in favor of a secular school system separate from Christianity, yet he was asking the Assembly to affirm a principle that secularists would agree with. He, himself (Principal Grant), had attached great importance to the opening of the schools with prayer, and he hoped they would get more and not less of religion in the schools, and a principle such as that expressed by the resolution would drive out what little they had. They had been driven step by step to secularism pure and simple, and in portions of Australia the same had been the case. In the old country this had not been the case. There they had a great deal of religious instruction, and he longed to see the old country styles adopted here.

Next, Principal Grant claimed that Principal Caven in moving a declaration that public funds should not be used for denominational purposes and in taking the stand upon the Indian Industrial School in the Northwest which he had, was drawing back from carrying out his principle. Principal Caven interposed that he had taken the position that the Government stood "in loco parentis" to the Indians. Principal Grant replied that much more the half-breeds in the West stood in loco parentis to their children.

The Presbyterian Church in passing that declaration, and yet taking money from the Government for its schools, would be guilty of an inconsistency. After a remark that last June when a general election was in progress in Ontario the Assembly was not asked to pronounce upon live issues, and that the Manitoba Government is resting upon this case for its support or fall, the Principal went on to say that the case of the Quebec schools is entirely different from that of the Ontario schools. The people are different, he said, and have a right to have the Public Schools as they wish them. He then held that it was incorrect to say that the Manitoba question was forced on them. The people of Manitoba themselves had demanded delay. They should attend to the last decision of the Privy Council, and Principal Grant held that Principal Caven had not faced the second decision. There is a grievance, and they should ascertain what it was. The Privy Council suggested modifications of the Public School system in Canada. There was the Nova Scotia system, where certain schools were attended by Roman Catholic children, who remained for religious instruction after school hours. In New Brunswick there was another modification which worked well. Ontario had the system arrived at on Confederation with subsequent additions. All the Privy Council asked for was a modification, and Manitoba was asking for an investigation. What he urged on the General Assembly was that it should ask the Dominion Government to give that investigation by experts. His own individual opinion was that if the Dominion Government refused that request it would deserve the opposition of every honest man. The question as to Separate Schools depended on the kind of Separate Schools they had. Separate Schools had not injured the national unity of Britain, and yet any sort of Separate Schools could be established and welcomed in Britain provided they submitted to inspection. They were not so frightened there as people are here, and he would like to see as wholesome a national spirit in Canada as there is in Britain. Again, with reference to Separate Schools in Ontario, he remarked, there have been amendments in Ontario since the Act of Confederation, but the General Assembly has not been asked to pronounce upon them. He then referred to the fact that despite the many school taxes, more Roman Catholic children have gone to Separate Schools in Winnipeg since the new law was passed than before, and held that such a state of things, together with the declaration of the Supreme Court of the British Empire, made it impossible for the General Assembly of the liberty-loving Presbyterian Church to refuse to ask for an investigation by a committee of experts.

Rev. Dr. Thompson, of Sarnia, briefly seconded this, declaring that he did not think that such a body should discuss quasi-politi-

ual questions, and stating that he was not in full sympathy with the cry for full separation between Church and State. He would sooner, he said, have Separate Schools in Ontario than secular schools. It was now the hour of adjournment and the debate was laid over till Wednesday morning.

When the debate was resumed on Wednesday Rev. Dr. Caven asked permission to make two amendments to his motion, the first to add to the second paragraph the phrase "and based upon them," i.e., Christian principles, and the second to add at the end a clause that the General Assembly would rejoice should a conference between the authorities of the Dominion and the Province lead to a proper and harmonious adjustment of views. Principal Grant held that this was ceding the principle of his criticism, and Principal Caven did not press his request.

Principal MacVicar then delivered his speech as second of Principal Caven's motion. It was a tersely expressed argument that the eminent educationist of Montreal gave. He confined his speech to a review of Principal Grant's argument. Principal Grant's first point, he said, was that the resolution was to a dangerous degree exclusive of religion, that it was not plain enough in affirming the place of Christianity in the schools of the country. With this point Principal MacVicar did not agree, holding that the resolution affirmed this need as fully as possible, and that the Principal, to make it stronger, had added the negative clause. Next, Principal MacVicar maintained that the resolution did not exclude any amount of investigation, or any negotiations, however tedious the politicians could make them. Let them discuss the matter as much as they pleased, and appoint as many royal commissions, or commissions that were not royal, as they liked. Thirdly, Principal Grant had said that the two Governments were considering the matter. That was true, but were they to be asked to be silent in the meantime? Other people were very vocal. He lived in a Province where people were saying things that were heard from one end of the country to the other, and was he to be gagged? It was not true that they should stand dumb in the meantime. They might wait till it was too late. He wished to speak now, to help those toiling Governments, to make known to them the views of this great body.

It was their birthright as British subjects that the Government should hear the opinion now, before it took steps from which the country would take half a century to recover. Again, Principal Grant had held that it would be unwise to declare their position on certain great issues. He did not think that, and maintained his right to utter his principles. They could let the investigation go on, and if the minority had grievances let them be remedied, but they should as free men express their views as to what was for the good of the country.

Rev. Prof. Bryce, of Manitoba, delivered a speech which began with a review of the facts of the case and ended with a passionate appeal for support for Manitoba. He was thoroughly acquainted with the subject, he said, and he began by a denial of Mr. Ewart's assertion of the existence of a covenant binding the Province to keep the Separate Schools. The three bills of right which were drawn up had no mention of the schools, and the fourth bill was false. After discussing this at some length Prof. Bryce went on to discuss the grievance, stating that as a member of the Advisory Board he could speak with some authority. The grievance was technical, not substantial, he said, and was that they had not Separate Schools, though they were given Public Schools which both Protestants and Roman Catholics could attend. Prof. Bryce then strongly denied that the Public Schools were such as to preclude the attendance of Roman Catholic scholars, holding that the schools were just and fair in every particular. They had granted permission to Roman Catholic teachers till they could come up to the required standard, and in this, he said, they had been remarkably successful, the report of the Inspector of French schools, from which he read, showing that of 90 French schools 37 had conformed and 20 disbanded in favor of the Public Schools, if they had been tyrannical they never could have achieved that, and the vast majority were prepared to acquiesce in the final decision of the matter. They had been treating them well, Prof. Bryce maintained, and had made no objection to religion being taught after school hours. He then referred to the allied problems caused by the presence in the country of the Mennonites and Icelanders, who were anxious to have Separate Schools. If all these requests were granted the school system would be split up into sections. The Privy Council had not ordered a return to Separate Schools, the

remedial order had and Manitoba said that it was not prepared to go back to that order of things. Manitoba knew what it wanted, he asserted, independent of parties. There was everywhere a quiet determination to hold to their own and see the thing through to an end. They wanted the Ottawa Government to take time, but to make any propositions to Manitoba that would be in the interests of illiteracy was preposterous. Prof. Bryce then read extracts from the teachers' examinations under the former Separate School system to show how inadequate the system was pointing out the fact that the same questions were set from year to year, and that the questions from a standpoint of educational qualification were very easy and very exhaustive upon the subject of the Roman Catholic catechism, and in face of things like that, he said, when a straightforward, manly resolution like that of Principal Caven was introduced all the resources of logic were employed to keep the Assembly from pronouncing upon the subject. Dr. King's amendment he thought too weak, and he concluded with a vigorous peroration in which he exhorted the Assembly to play the part of John Knox before Queen Mary. They had the same foe to face now as the Scottish reformer contended against. He urged the Assembly not to be afraid to stand by their friends in Manitoba, not to be mealy mouthed, but to back them. He believed they would support them, they had a splendid opportunity in the North west, and the reason why the Legislature there had stood true as steel in the matter was that over half of its members were Presbyterians.

Rev. Dr. Sedgwick spoke briefly and was followed by Rev. Principal Forrest who spoke to Rev. Principal Caven's motion, his amendment having been ruled out on order of procedure. Dr. Forrest began by an emphatic declaration of his opposition to Separate Schools, and of his belief in the Public School system, from Kindergarten to University. In the Maritime Provinces, he said, they were more consistent in their advocacy of this than those farther west were, and he added that when they had had their time of struggle they got no help from Ontario. Principal Forrest then strongly denied that the question had been forced upon the General Assembly; there had been no reference from any congregation upon the matter, the matter had been dragged in contrary to the principles of the General Assembly. The people did not want them to take it up, but he accounted for the matter being brought up by the fact that the Assembly was largely made up of Ontario men, and there was but a small representation from the Maritime Provinces. The Maritime Province men, he added, desired that they should treat the subject in a general way, applicable to all the Dominion, and not in a way that affected only Manitoba. Then Principal Forrest referred in most sarcastic terms to the principles laid down in Principal Caven's resolution, principles as elastic as rubber, he said, which they set aside whenever it suited their purpose. They took \$12,000 a year from the Government of Trinidad in aid of schools that reported to the General Assembly, told of the number of conversions that they made, and taught the Confession of Faith and Shorter Catechism. Was this consistency? "Consistency is doing my duty in the circumstances in which I find myself, without much regard to what goes before or after," Principal Forrest bitterly exclaimed. Principal Caven had said that the Government stood in loco parentis to the Indians; he hurled a Latin phrase, and that settled the question of consistency. He supposed that the Rajah, who helped the schools in Central India, and the Trinidad Government stood in loco parentis to their people. It was an elastic set of principles. It was the cry and political turmoil outside which had forced this in. Last year an election had been going on that hinged on the Separate School system. (Cries of "No!") It was well enough to encourage Manitoba to go on, while in Ontario the worst Separate School system in Canada was in force, and the worst amendments could be added without objection being made.

Rev. Dr. Robert Campbell spoke against Dr. Caven's motion, and held that the resolution would be a step towards selling the Church to the politicians. They complained of the priest for using secret influence, yet how could they say to members of Parliament that they must not listen to the priest, but must listen to them? And who would win, the priest or the Presbyterian minister? The priest could command his votes and it would not be advisable to place themselves on the same platform with the priest. He used his influence secretly, they would have to work openly, and the priest would win the game every time. In 1835, Dr. Campbell went on, the national party was formed, and men of all sides rushed into each other's arms. The settling of Manitoba

with Protestants had been a bitter disappointment to them, for they had counted on Manitoba being a make-weight on their side, and now felt that they were cooped up in a corner in the Dominion. The Protestants were in a position to show some mercy, if they did not the nationalists would be irritated and justly so, if they found the General Assembly passing resolutions condemning what was a plank in Confederation. That would be attacking the very bottom of Confederation, and the Protestants in Quebec would feel the screws of this very foolish introduction into their body of such matters. They would be chargeable with being truce breakers.

Rev. James Buchanan spoke briefly, and was followed by the Rev. Dr. King, who held that Dr. Caven's motion was based on partial ignorance of matters in the Northwest. The first point in which it would need modification was in its treatment of the part to be played by Christianity in education. The Assembly had taken strong ground in the past on this subject and nothing had been more useful in the Northwest than those declarations for Dr. King declared impressively, they had come very near to having a secular school system established there; he had confidential information of the most trustworthy nature to this effect. They had had a very narrow escape from having an absolute secular system, in which the Bible would have been the one prescribed book, and the simplest form of prayer not allowed. From that they had had the narrowest escape. Those familiar with the question knew how resolute the opposition of the church had been to such a course, and Principal Caven's resolution Principal King said, was disappointingly vague and weak upon this important subject. Perhaps they thought that the danger of a secular school system had gone, but this was by no means the case. The chosen representative of Winnipeg was in favor of an absolutely secular school system and he regarded the danger to be as acute as ever.

If there ever was a time when it would be impolitic to recede from their strong deliverances upon the subject and pass a weak, general ambiguous declaration this was that time. He would hardly be able to credit his ears if the Assembly would close the discussion without demanding some stronger declaration on the subject than was contained in Principal Caven's motion. The situation was very serious, and he wondered at the innocence of people who wished to compensate Roman Catholics for their grievance by giving the Protestants another grievance. He hoped a solution would be arrived at which would relieve them of Separate Schools and give a system which all could use. As between secular schools and Separate Schools he refused to say which alternative he would prefer; both were evil and both unnecessary. Principal Caven's resolution he regarded as a weakening of the attitude of the church on this subject. Principal King then went on to object to Principal Caven saying that he was prepared to disapprove of certain steps being taken by the Dominion Government. He must confess that when he came to political questions he travelled with uncertain steps. He was not prepared to discuss political questions from the pulpit on the Lord's Day. It was an extremely complicated and difficult question, and yet they were to say they would regard the taking of certain action by the Dominion Government with disapproval, as if the Assembly were a court of revision; to say that would be to say that they had made up their minds already. He deprecated interference with Manitoba as strongly as Prof. Bryce would, but he did so mainly as a citizen, and he would not ask the General Assembly to come to his help; it was a court of Christ and should not be asked to come to his help in settling so difficult a question. Further, Principal King maintained that Principal Caven's resolution was a compromise, and that the paragraph relating to religious education had no real connection with what the resolution asked the Assembly to do. In one paragraph there was an implicit declaration of the principle of the educational autonomy of the Province. Were they prepared to ask the General Assembly to pronounce on this matter, and by anticipation to express disapproval of men who might be acting with equally good conscience, and perhaps superior intelligence? Principal King concluded by saying that his opposition to the motion was because of its vague and weak declaration on the subject of Christian education, and because of the political character of the question, and took his seat with the caustic remark that it was playing more of John Knox's part in taking such a stand than in speaking to the cheers of an inflamed audience.

When Principal King concluded, Rev. Dr. McLaren took the floor, and said that he found a difficulty in accepting any of the

resolutions, and so would propose that all the motions before the House be submitted to a committee consisting of the mover and seconder of each, and some other members of the Assembly, and that this committee should unite on a motion, which all could support.

To this the Assembly assented, all the movers of resolutions agreeing, and after some delay the Moderator named a committee, consisting of Rev. Dr. McLaren, Rev. Dr. Moore, Rev. Dr. Mungo Fraser, Rev. Mr. Wright, Rev. Dr. Fletcher, Rev. R. G. McBeth, Rev. D. J. Moodonell, Rev. Prof. Bryce, Dr. Morrison, Mr. Walter Paul, Mr. R. McQueen and Mr. John A. Paterson, together with the various movers and seconders of the motion and amendments.

In the evening the committee reported, Rev. Dr. Caven moving the adoption of the following resolution, which was seconded by Rev. Principal Grant and adopted:—

"The General Assembly, having had its attention called to the difficulties which have arisen in the Province of Manitoba in connection with the matter of public education resolves:—(1) That it belongs to the State to see that the people receive such a measure of education as shall qualify them for the ordinary duties of citizenship. (2) Whilst the duty of giving definite and detailed religious teaching must rest above all on the parent and the church, yet the system of public instruction should be based upon and pervaded by the principles of Christianity, and should give distinct place to the reading of the Scriptures and prayer. (3) The General Assembly does not regard the system of Separate Schools with favor, and is strongly opposed to this system in Canada. The Assembly would therefore deplore any attempt to interfere with the freedom of Manitoba in determining and regulating its own educational affairs. Such a course in the judgment of the Assembly, could result only in evil, and is not we believe, demanded by any supposed compact between the Province and the Dominion, or between different classes of people in the Province itself. (4) The General Assembly hopes that this view will prevail with the authorities of the Dominion, and would rejoice should conference between the Province and the Dominion, lead to a proper and harmonious adjustment in accordance with the view above expressed."

Twenty years ago a Moderator of the Presbyterian General Assembly in preaching before that body made some statements which were true then and are true now, and yet are not so recognized by the great body of believers or of their official leaders. "The spirit of the Gospel is the spirit of Missions. Without this, Christianity is a spurious or a dead Christianity; without this, a Church is not a true Church. The missionary element of the Gospel, therefore, is not an accident or an adjunct, but belongs to the very essence and soul of it." It is not easy to see how any one with the Bible open before him can doubt the correctness of these positions. Yet if they be true, how are we to account for the carelessness and indifference of so many in regard to the missionary cause, how are we to explain the embarrassed treasuries of so many Societies and Boards, the lack of men and means and progress? Alas, alas, the "adjunct" theory must be prevalent in the minds of a multitude, interest dwindles, effort languishes and conscience is benumbed.

To Make A Happy Home.

- (1) Learn to govern yourselves, and to be gentle and patient.
- (2) Guard your tempers, especially in seasons of ill health, irritation and trouble, and soften them by prayer, penitence, and a sense of your own shortcomings and errors.
- (3) Never speak or act until you have prayed over your words and acts, and concluded that Christ would have done so in your place.
- (4) Remember that, valuable as is the gift of speech, the gift of silence is often more valuable.
- (5) Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, and as we often desire forbearance and forgiveness ourselves.
- (6) Never retort a sharp or angry word. It is the second word that makes the quarrel.
- (7) Beware of the first disagreement.
- (8) Learn to speak in a gentle tone of voice.
- (9) Learn to say kind and pleasant things whenever an opportunity offers.
- (10) Avoid moods and fits and fits of sulkiness.

Returns.

REV. J. A. R. DICKSON, B. D., PH. D., GALT, ONT.
For the Review.

When a farmer casts his seed into the soil he expects therefrom to reap a harvest. When a rich man loans out his money he looks for his per centage. When a merchant invests his capital in any business concern he calculates on having profits come to him in due time. In a word they all expect returns. And this is right. To sow seed and never think of a harvest; to loan money and to invest capital and not think of percentages and profits would prove one to be of unsound mind. But we never find men doing these things. They are not so unwise and foolish. They lay their account for returns. And this is in accordance with a Divine law. A law that rules over all human affairs in the three great departments of human activity—physical, moral, and spiritual. A law which we find variously expressed in the Word of God. "Whatsoever a man soweth that shall he also reap." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "My reward is with me to give every man according as his work shall be." "Ask and ye shall receive seek and ye shall find knock and it shall be opened unto you," and soon.

Just here the question arises; Do we deal honestly and honorably by this law in the spiritual realm. Do we there expect returns?

When we have sowed the seed, and have sought by prayer to have the Holy Spirit water it so that it may grow, do we look for its upspringing. Is our faith such that we really believe God's Word? Do we rest upon the Word of God, even as we often do upon the word of man, and expect returns of blessing in the very terms of the promise made to us? Do we? We ought to ask ourselves that question till we get an answer. God says to us, as He rolls the responsibility over on our shoulders; "According to your faith be it unto you." And moreover, God represents Himself as waiting to be gracious. He says too, "Whatsoever ye desire when ye pray, believe that ye receive them, and ye shall have them."

So that when we pray, and when we preach, and when we speak to men of the things that belong to their peace we are entitled to look for God's blessing upon what we have done. A pure gospel of grace, set forth with fulness, and in dependence on God should be accompanied by power, and should bring forth fruit. Paul in his preaching looked for immediate results. He writes to the Romans i. 13: "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was hindered hitherto) that I might have some fruit among you also as among other Gentiles." Was the Apostle warranted in this course? Certainly! The Gospel message supposes an immediate result.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There is in the very terms the expectation of an immediate action upon the message. Is not the same element in Christ's gracious invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest." Its force is, "Come now, Come as you are, Come and get rest, ye burdened and weary ones"! And to day, as in the time of our Lord, we are to look for their coming. It need not be said, that when this element of hope lives in the mind of a preacher, it gives point and force and directness to his address. It brings it out of the hazy indefiniteness of any easy, rambling talk, and makes it a business like dealing which trusts in direct issues. All who have been honored in soul-saving have had this element largely developed by seizing upon the promises and by taking God at his word, and glorifying Him by obedience.

On the Pentecost what an ingathering there was! And that was the type of all large ingathering ever since. They did just what Jesus told them. They were united in prayer for many days pleading the promise. By this their faith was drawn out, and their hearts prepared for the manifested presence and power of God.

Every revival since then has followed the same lines. "I will yet for this be enquired of by the House of Israel, to do it for them; I will increase them with men as a flock." If we read the History of Revivals in Scotland and England and Wales and America—they have all partaken of the same character. Take the work of God at Cambuslang in 1742! Many societies were previously organized for prayer; these had existed for several years before. And the minister of the parish in his ordinary course of sermons for nearly a twelvemonth before this work began, had been preaching on those subjects which tend most directly to explain and prove the necessity of regeneration—then the people petitioned for weekly mid-week lecture—then a concert for prayer was held bearing specially on the salvation of souls, which was continued for several days, and then the clouds surcharged with mercy poured out their rain upon the parched land: Whereupon hundreds of precious souls were converted.

William Guthrie was most successful in converting men to God at Fenwick, and in building them up in the knowledge of the truth as it is in Jesus. Many came great distances, and we are told; "that it was their usual practice to come to Fenwick on Saturday, spend the greatest part of the night in prayer to God, and conversation about the great concerns of their souls, attend on public worship on the Sabbath, dedicate the remainder of that Holy day to religious exercises, and then on Monday go home, ten, twelve or twenty miles, without grudging the fatigue of so long a way, and the want of sleep and other refreshments, or finding themselves less prepared for any business through the week, so much was their heart engaged in the attendance they gave to these sacred administrations." He converted and confirmed many thousand souls, and was esteemed the greatest practical preacher in Scotland.

So was it with David Dickson of Irvine. Speaking of him Mr. Livingston says: "He spent many days and nights in prayer alone and with others, and was one very intimate with God."

So was it with Mr. Charles of Bala in Wales. When he had time he scarcely ever passed by a poor man on the road without talking to him about his soul and his knowledge of the Bible. Meeting one day with an old man on one of the mountains, he said to him "You are an old man and very near another world"—"Yes, said he; and I hope I am going to heaven"—"Do you know the road there, Do you know the Word of God."—"Pray, are you Mr. Charles?" said the old man. The Sunday schools and the Night schools he organized, awoke a general interest in eternal things and great numbers of children and adults were converted by them. He was the man of the Bible and so the man of faith and prayer. We might go on referring to illustrative instances, but these may encourage us to wait on God for blessing on our work for the salvation of souls. So that we shall see the returns we long so to behold. Wherever the gospel is preached in a prayerful spirit, taking hold of God's promise, and relying alone upon Him, and expecting blessings—there shall be a return. How much need have we ministers and elders to cry "Lord increase our faith." How much need have Sunday school teachers and parents, and all who would see God's Kingdom come with power to wait specially on God for blessing. Paul may plant and Appolos water but it is God alone who gives the increase. Lord, make bare thy mighty arm and come and save us! Breathe upon us the Spirit of faith and prayer and loving obedience and glorify Thyself in us, in the Salvation of sinners.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON II.—THE GOLDEN CALF.—JULY 14.

Ex. xxii: 1-8, 30-35.

GOLDEN TEXT.—“Little children keep yourselves from idols.”—1 Jno. v. 21.

CENTRAL TRUTH.—God only.

The People's Idolatry, v. 1-6.

ANALYSIS.—The Lord's Indignation, v. 7, 8.

Moses' Intercession, v. 30-35.

TIME AND PLACE.—Six or seven weeks after the giving of the Law, and during July, B.C. 1491. The people were encamped before Mount Sinai, in the Valley of Er Rahah.

PARALLEL ACCOUNT.—Deut. ix. 11-21.

INTRODUCTORY.—The period in which the disaffection of the people recorded here occurred, was during the forty days that Moses spent in Communion with God on the Mount. He was no doubt receiving special instruction and encouragement as to the leadership of Israel.

THE PEOPLE'S IDOLATRY, v. 1-6.—Little time had passed since this people had taken the oath of allegiance to God, and with one consent engaged to serve Him. Now had come the testing time; Moses had been absent now for a month and more; he might be dead or lost among the mountains for all the people knew. Their fickle natures longed for something tangible to worship and to follow; so they came to Aaron, whom Moses had left as their adviser, (chap. xxiv. 14), and called on him to make for them gods to go before them. They were weary of inaction; they wanted to be again upon the move. Aaron's action is difficult to explain, impossible to excuse. It has been thought by some that Aaron asked the people for their ornaments in the hope that they would be unwilling to part with them, and would thus let him out of the dilemma in which he was placed. But such a cowardly plan, if such it was, could not succeed, and he was at last compelled either to break faith with God or displease the people. He broke faith with God, and fashioned for the people a calf of gold.

THE LORD'S INDIGNATION, v. 7, 8.—In the midst of Moses' period of privileged communion with his Maker, God startled him with the news of Israel's folly. Down from the mount of blessing Moses went to the valley of sin and contention. We can imagine his distress as he saw the wickedness of the people and realized how they must have incurred the wrath of God. The Lord said, “They have turned aside quickly out of the way which I commanded them,” and indeed but a few weeks had passed since they had promised obedience to His Law. It is so to-day with many of us. God makes the way very clear, but dissatisfied or impatient we often turn aside to follow out some cherished little plan of our own.

MOSES' INTERCESSION, v. 30-35.—There is no doubt this was a crisis in the life of Moses. He spoke plainly to the people, and yet with a love and tenderness that

showed the affection he had for his nation. He told them in simplest language they had sinned a great sin, but he would go up and intercede with the Lord for them, peradventure he could make atonement for their sin. It was a wonderful prayer that Moses offered up; it is not possible to explain the exact meaning of the words, they are beyond explanation; the language of a heart bursting with sorrow and love. Moses in these words demonstrated his readiness to make any or every sacrifice for the sake of his wayward people. The Westminster Teacher says, “It is an illustration of wonderful human love. We remember David, too, when he would have died for his son Absalom, if it had been possible to save him from the penalty of his wickedness. Jesus Christ not only was willing to lay down His life, but actually gave His life, and made Himself an offering for sin, that He might redeem His people. This little picture of the heart of Moses is a glimpse of the still more wonderful heart of Christ.

The sin was forgiven, but not all of its consequences were averted. God spared the people but he punished them for their wickedness. It is always so. The pardon of God does not save us from all the consequences of our sins. The wounds are healed but the scars remain. Many a good Christian bears in his life the marks and effects of his early sins. He has been forgiven, and is dear to God, earnestly engaged in God's service, but his transgressions of law left their penalties, which he must carry at least to the grave. People sometimes say that there is no harm in young people sowing wild oats. They will repent by and by and live good lives. Possibly they may repent and be forgiven; but the wild oats will be sure to grow. No life is quite so beautiful and rich after it has been overswept by sin, as it would have been if innocence had been preserved.

CHRISTIAN ENDEAVOR.

For Christ and the Church.

First Day—The pledge—2 Kings xxiii. 1-6.

Second Day—The prayer-meeting—Matt. vii. 7-12.

Third Day—The consecration meeting—Eph. iii. 14-21.

Fourth Day—The committees—Rom. ii. 4-11.

Fifth Day—The socials—Prov. 15. 13-19.

Sixth Day—The associates for Christ—Acts ii. 41-47.

PRAYER MEETING TOPIC—FOR CHRIST AND THE CHURCH,” Matt. xvi. 13-20.—(Prayer for the International Christian Endeavor Convention.)

“For Christ and the Church”, it is a grand battle cry, almost talismanic in its significance. There is a note of triumph in its ringing syllables that inspires the heart and lifts the soul toward God. “For Christ”; the Founder and Leader of the Church, He who with His own blood has redeemed and loosed us from our sins that we may be kings and priests unto God; “for Christ,” who lives and intercedes in Heaven, and who is coming again to take us to Himself.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1895		THIRD QUARTER.			1895	
1895	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF.	GOLDEN TEXT.	CATPCHISM.	
July 7	The Ten Commandments.....	Exodus 20: 1-17	Willing obedience will be rewarded.	Isa. 1: 10	Luke 10: 27	27
.. 14	The Golden Calf	Exod 32: 1-8, 30-35	God only should be worshipped.....	Rev. 19: 10	John 5: 21	28
.. 21	Nadab and Abihu.....	Lev. 10: 1-11	False worshippers will be punished.	Ecc. 5: 1	Lev. 10: 9	29
.. 28	Journeying to Canaan.....	Num. 10: 29-36	The Christian has glorious compar.	Heb. 12: 27, 28	Num. 10: 29	30
Aug. 4	The Report of the Spies.....	Num. 13: 17-20, 23-33	We must not hope without reason.	1 Peter 3: 15	Num. 14: 9	31
.. 11	The Brazen Serpent.....	Num. 21: 4-9	Christ was also lifted up	John 3: 14, 15	John 3: 14	32
.. 18	The New Home in Canaan.....	Deut. 6: 3-15	Heaven is better than Canaan.....	Heb. 11: 16	Deut. 8: 10	33
.. 25	Crossing the Jordan.....	Joshua 3: 5-17	Christ met His people at death.	John 14: 3	Isa. 43: 2	34
Sept. 1	The Fall of Jericho.....	Joshua 6: 8-20	God makes use of feeble agencies..	1 Cor. 1: 27	Heb. 11: 30	35
.. 8	Caleb's Reward.....	Joshua 14: 5-14	There is a reward for the righteous.	Eph. 6: 8	Josh. 14: 14	36
.. 15	The Cities of Refuge.....	Joshua 20: 1-9	God has provided us a refuge.	Prov. 18: 10	Heb. 6: 18	37
.. 22	Joshua Renewing the Covenant.....	Joshua 24: 14-25	We should decide for God.....	1 King 18: 21	Josh. 24: 24	38
.. 29	REVIEW.		The Old Testament is God's Word.	2 Tim. 3: 16	1 King 8: 56	37-38



SOME GLIMPSSES OF HISTORY AND NATURE.

WHEN God finished creating the world he pronounced the work "very excellent." This seems to imply a superiority of the earth over the other planets of the system. This was not in bulk or grandeur, because in these aspects it is exceeded by most of the others. It must have been in its beauty, and in its fitness for the abode of his children at that time. It may have

shortly prior to the year 1753 that both peoples appreciated the fact that the Ohio was a good waterway, through a valley of beauty and fertility, to the sea; and in that year both moved to take possession of it. They met at the confluence of its sources, and thus began the war upon the issues of which hung the future of the United States. It ended at Quebec, in the expulsion of the French from North America. The French and Indian war lasted

six years. At its conclusion the Ohio superseded the St. Lawrence as the highway to the heart of the continent—to the largest, and richest valley on the globe. This great valley contained everything needed by civilization. Pine trees, iron, coal, and salt without limit, the forests full of game, and the rivers of fish. As population extended it was attracted by the great fertile prairies. Thus it came about that the regions south of Lake Superior remained undisturbed, while the tide swept on to the Pacific. Twenty years ago the most of this region was primitive wilderness, and much of it so remains.

These undisturbed lands are highly interesting to the geologist. They lie just as the ice left them, excepting only the preservative robe of forest which nature cast over them. North of the lake in the valleys of the Nipigon and the Nelson lie the bare Laurentian and Silurian rock. On the south shore, extending southward forty miles, lie the great terminal moraines of boulders, gravel and sand. One can not look at them

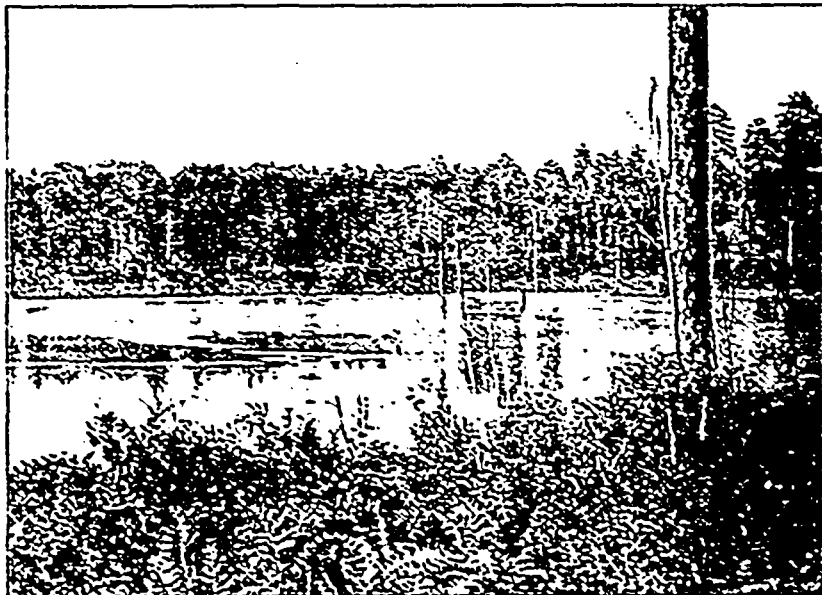


Yet as these starry waters found in restful slumber sleep, as God's jewelled hand were spread across the shadows deep.

been previously expelled, and may subsequently be, as the planets in their turn take on the conditions of human and other life—but when the curtaining clouds were withdrawn, and the beautiful orb displayed, God said it was "very excellent," and the morning stars sang together for joy. The morning stars were angels, who looked upon it from their starry eminence as it whirled. As continent, ocean, and island, lake, and stream, and mountain-range slowly rose upon the horizon, and passed beneath them, the wonderful work of their Father filled them with such enthusiasm that they shouted for joy. We shall all, who love Him, have the same privilege in the, to each of us, near future. Here we can see only a little of it at a time, and it is for us to study it in detail and with patience and unpeccable toil. We ought to learn as much about it as we can, because, undoubtedly, wider ranges of knowledge will attract us when we shall be in and of the company of the morning stars.

The south shore of Lake Superior is the scene of the only American epic, Hiawatha—well chosen ground, for the Chippewas are an interesting people, of the best type of the aborigines, and by a singular trend of history they were the last of the forest tribes to be disturbed by the white man. The south shore of the great lake was explored by the Recollet Friars in 1629. In 1661 Father Menard and Jean Guerin left the lake at Keewenaw Bay, where now is the little hamlet of L'Anse, and explored, it is claimed by some writers, as far as the Mississippi. Their course was south of west to the Ausaire lakes. We may therefore say, with good probability, that Island Lake was known to exploration nine years in advance of Lake Erie, and nearly a hundred years before the Ohio river and valley were mapped. The French reached the northern lakes by way of the St. Lawrence and the Ottawa rivers, thus leaving Lake Erie unexplored. They heard of the Ohio from the natives, and colonized it with the Illinois. The English were barred out by the Alleghany range. It was only

without seeing. In imagination, the great retreating glaciers. South of these are the plains and ridges of sand, and still further south the comminuted clays and loams—the inexhaustible soil of Wisconsin. This graduation from the original rock in its integrity, to boulders, gravels, sand, and finally loam, is a most interesting exhibition of the work of the ice mills, by which fertility



And you, ye lakes—fair smiles of heaven, dimpling in shade or sun

was ground—the unbroken, the broken, the partly ground, and the finely pulverized. More beautiful and quite as expressive of geological truth are these lakes in the sand region. Their history is plain to read. The original rock beneath a deposit of sand some 200 feet thick, had in it fissures and depressions formed, as they were elsewhere, by the contraction and folding of the strata. The grinding ice did not cut the surface to the bottom of these, and when the glacier receded they were left filled with masses of

ice as compact as flint. The floods from the glacier drifted this fine silicious sand around the ice, and when finally it melted away these deep basins were left. Then the spruce, followed by the dwarf-pine, and it by the white and yellow pine, interspersed with cedar, maple, popple and birch, covered the whole and stopped the leveling action of wind and water. These lakes, varying from a few feet in diameter, to a mile or more at the water-level, are usually circular or elliptical, and where they have not

thousand for every hundred they obtained by despoiling it? The time was not far away when that lovely promontory alone would have sold for ten times as much as they got by destroying it and the whole landscape. I resolved, if possible, to preserve one of these lakes, in the hope that it may go down to the future, when our successors will wonder what sort of worse than savages were allowed to ruin this Eden land. But that will be a small revenge. What do these people care? The highest ambition of



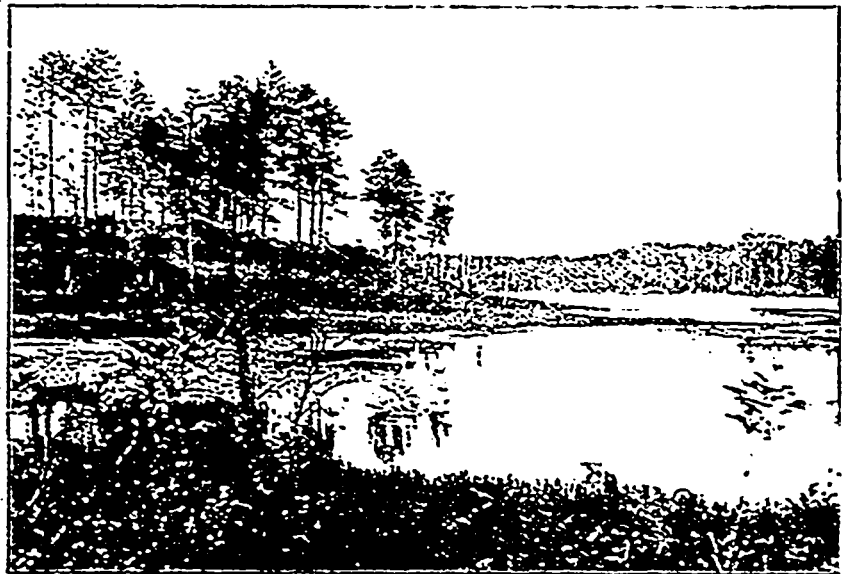
A bit of God's jewelry—Emerald set in opal

been disturbed by the lumbermen, are exceedingly beautiful. The lands in which they lie will never be cultivated. Here was an area for one of the most beautiful parks in the world. But it has been seized by the lumbermen under the law intended for homesteading and permanent settlers, and as far as they have gone, been reduced to desolation. This can never be restored. The fires follow the ax, and the efforts of nature to reclothe them are frustrated, till nothing but bleak sand-barrens are left. It makes me hate my race to witness such defacement of God's pictures.

the poorer class is a drunken spree, and of their employers, tawdry display of money.

If Nature's life were not so long and her revenges so noble, she would be inclined to commiserate her in her efforts to heal the wounds and repair the injuries inflicted by that worst of savages, civilized man. I have for many years observed her moods. When the ax, followed by the fire, first destroys her beautiful work—the labor of ages, there is a period of silent mourning in the blackness of clunders and the skeletons of the dead. Then the young pines start up again, to replace those that have been destroyed, but they are no sooner well started than the fire sweeps over and destroys them. Nature now abandons the inflammable conifers, and where the soil will sustain them, sows it with the soggy fire-proof poppies, neither the stems nor the leaves of which will burn. Where the popple will not grow she sows hazel, upland willow, dwarf oak and dwarf cherry. Where these will not grow she tries to preserve her uplands and ridges with bracken and sweet-fern, and she only abandons her efforts where these will not grow until she can approach them from valleys which she already holds. If man were driven out, as he deserves to be, or drowned in another deluge, which would be a god send to the abused earth, nature would recover all, and again in the lapse of

It is not easy to realize the delicious exhilaration which the discovery and exploration of these beautiful lakes gave us when we found them ten years ago, just as nature had kept them. I well remember my first expedition from our own charming lake. With my compass in hand I passed familiar scenes, then through a forest, then through a park set with bushy pines twenty to thirty feet high, then through a dwarf-pine thicket. I was struggling with the densely grown pine poles, when as suddenly as a lifted curtain I had such a vision of beauty and immaculate purity as I had never before beheld. The wind was rippling its waters in the sun. There was no trace showing that it had ever been approached by man. There was nothing lacking to set off its virgin freshness and sweetness. Deer were frolicing and feeding on its shores, birds were dipping in its crystal waters. It was a brimming cup, its rim softened with deer do its and tiger lilies and golden rod. I noticed that even the pebbles on its shores were of deep and varied hues—crimson, blues and yellows. I wandered about and sat drinking in the refreshing coolness. A few years after, visiting this wonderfully beautiful lake, it brought tears to my eyes to look at it. The lumbermen had been there. Their huge foul tenements were standing on its most beautiful cape. The trees had been cut down, and the inevitable consequence, a raging fire, had gone over its shores and hills. Nothing, except the lake itself, was left, but blackness and desolation. It was dimpling in the sun, as before—a picture of eternal faith and hope.



They breathe not the most of the beecham's dream, for the lakes of heaven, that on their streams.

Avarice is brutal and most stupid. Why could not these brutes see that the lake and its surroundings were worth, in dollars, a

centuries give God back his pictures. It is a mighty good thing for those people that less, not less, is his vengeance—only that less is a humbug. But now let us notice the fruits of Nature. Nothing that is resinous and inflammable is planted, after her final efforts with the conifers have been defeated by the fires. You will notice in this landscape, here and there a solitary pine. It was a wonder to me that these exposed and unsuspected pines did not go down in the hurricane—until I saw what they were preserved for. Now mark the beautiful arrangement. The tree planters, the red squirrels, will not visit these isolated pines, because they are exposed to enemies in making the journey to reach them.

(Concluded next issue.)



Church News.

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

In Canada.

Rev. W. G. SMITH has been inducted into the charge of the Presbyterian churches at Callender, Nipissing Junction and Wisawasa.

A TABLET has been erected to the memory of the late Rev. D. L. Makechnie in the Mattawa Presbyterian church, of which he was the faithful pastor for more than twelve years.

Rev. Dr. KING, Principal of Manitoba Presbyterian College, Winnipeg, was listened to by a very attentive audience Sabbath evening, June 16th, in St. Andrew's church, and his sermon proved to be an exceptionally able effort.

A NUMBER of commissioners from Bayfield and Bethany Presbyterian congregations drove over to Brucefield to present a largely signed call to Rev. Mr. Graham, a recent graduate of Knox College, before the Huron Presbytery. In sustaining the call, several members of the Presbytery spoke in highly complimentary terms of the splendid condition of the congregations, after so long a vacancy, and warmly congratulated Bayfield on having raised the stipend by about \$150.

THE Presbytery of Picton will complete the hundredth year of its history on the 7th July next. This was the second Presbytery formed in the Dominion, and none acted a more important part in the early history of the Church and of religion in eastern part of Nova Scotia and beyond it. The Presbytery therefore propose to celebrate the occasion, and we trust that the proceedings will be worthy of the great event. As the 7th July falls this year on Sabbath it is proposed that ministers in their ordinary congregational services on that day take such notice of the event as they may judge most conducive to edification. On the Wednesday following (10th) the general celebration will take place. Two meetings will be held, one in the afternoon in James church, New Glasgow, and the other in the evening in United church. Addresses are expected from Revs. D. A. Patterson, Morrison, Forrest, Geo. M. Grant, and McIlac, and Mr. E. D. Miller.

THE Rev. Lewis Jack has been a minister in the Presbyterian Church in Canada for the long period of fifty years. His jubilee was held on June 17th, in the home of Dr. King, his son-in-law, Buctonche. Many of his relatives met on such an interesting and happy occasion, among whom were Dr. King and family, Rev. Chalmers Jack, of Maitland, N.S., his son; Mr. Roseburgh, widow of the late Rev. Mr. Roseburgh, his daughter; Mrs. Salter of Chatham, daughter; and many others. The Rev. L. Jack came from Scotland to New Brunswick nearly fifty years ago. He was soon afterwards ordained into the Presbyterian congregation of St. James, Charlotte Co. After a five years' pastorate he was translated to the congregation of Springfield, where he labored with great success for upwards of thirty years, much beloved by all who knew him. Mr. Jack was one of the pioneers of the Presbyterian Church in New Brunswick. He is a truly evangelical preacher, and in the days of his vigor was an impressive and enthusiastic speaker. He is now eighty-four years of age, and still wonderfully strong.

Brantford Ladies' College

THE Brantford Young Ladies' College, last Wednesday, June 19th, started the annual summer programme by a most delightful conversation and art exhibition.

Mrs. Rolls made a charming hostess and received her many guests in the large drawing room, which was tastefully decorated with flowers and drapery, as was also the reception room.

Strolling in the beautiful grounds and conversation in the drawing rooms and on the

verandahs, of course, took up much of the time of the guests, but in addition there was a delightful little programme rendered by Miss Florence McLean, Miss Scarfe, Miss Tennant, Miss Blanch Sibbett, Mrs. Moore, Miss Jackson (Simcoe), and Miss Hastings.

At ten an adjournment was made to the dining room where refreshments were served. Shortly afterwards a very bright, happy evening was brought to a close.

The competition this year for the medals in the musical department was very keen. In elocution, too, the examiners had a hard time to award the palm among four of the candidates.

The work of the college has gone on most harmoniously the past year. Thanks in a large measure to the Governor, Dr. Cochrane, and the Principal, Mrs. Rolls. The prospects for next season are very bright.

A splendid exhibit of the work of the art class was on view in the college dining-room. This department is under the professorship of Mr. Martin.

Many friends of the College will exceedingly regret to hear that Miss Rolls, of the musical department, has resigned to accept a position in a seminary near Louisville. Her loss will be severely felt. Her place here will be filled by her sister, Miss Elitha Rolls.

The following evening Wyckliffe Hall was filled by a representative audience upon the occasion of the annual summer concert by the pupils of the College. Rev. Dr. Cochrane presided.

PROGRAMME.

Six pianos and orchestra—overture, Misses Jackson, I. Whyte, Wisner, Crompton, Smith, Shepherd, Howe, Armstrong, Simmonds, Riddle, Hext and Sibbett; song, Miss Kate Buck; piano solo, Miss Maud Smith; concerto, Miss Anna Wisner; song, Miss Mary Cockburn; quartette—violin, 'cello and piano *trio*, from symphony, Miss Grace Hastings, Miss Whyte, Miss Jackson, Mr. F. Rogers, part song (with orchestra), the choral class; four pianos and orchestra, Misses Jackson, Whyte, Wisner, Crompton, Howe, Armstrong, Shepherd and Smith, song, Miss Irene Whyte, concerto—piano and orchestra—piano solo, Miss Mildred Jackson; vocal trio, Misses Buck, Cockburn and Whyte; piano solo, Miss Bella Crompton; solo, Miss Mildred L. Jackson; piano solo, Miss Grace Shepherd; part song, the choral class.

This programme was most daintily rendered from the first to the last number, and it proved in many respects the most successful of the college concerts.

The programme throughout was under the control of Mr. Frederic Rogers, the musical director of the college.

God Save the Queen brought the thoroughly pleasing proceedings to a close at a reasonable hour.

Wyckliffe hall was again filled to the doors Friday when the pupils of the College gave their second entertainment under the title of an "Elocutionary and Musical Recital." Rev. Dr. Cochrane presided, and this was the programme:—Marche Militaire (eight hands), Misses Wisner, Crompton, Howe and Riddle; recitation, Miss Ella Eddy; recitation, Miss Jessie M. Machan; piano solo, Miss Estelle Howe; recitation, Miss Jean M. Wellwood; recitation, Miss M. E. Edwards; song, Miss Annie Campbell; guitar selection, Misses Tennant, Neill, Scarfe and Strathdee; piano solo, Miss Rena Simmonds; recitation, Miss Christie Stewart; recitation, Miss Effie McDonald; duet, piano, Misses Spence and Hillman; recitation, Miss Evelyn Howell; recitation, Miss Gertrude Scarfe; quartette, Misses D. Hext, L. Sibbett, L. Knowles and M. Taylor; recitation, Miss Lizzie Miller; part song, Misses Whyte, Husband, Moir, Jackson, Stewart and Patterson; recitation, Miss Margaret E. Campbell.

The proceedings closed with the national anthem.

PRESENTATION OF PRIZES AND DIPLOMAS.

The final scene in the closing of another successful term of the Young Ladies' College took place Monday evening, June 24th, at Zion church, when the convocation exercises were held in the presence of a large and representative audience.

Rev. Dr. Cochrane, Governor of the College, acted as chairman in his usual efficient and pleasing manner. Among those who occupied seats on the platform were Rev. J. Robertson moderator of the General Assembly; Rev. Dr. Waters, Newark N.J.; Rev. Dr. Hamilton, Motherwell; Rev. Mr. Hardy, Ayr; Rev. E. Cockburn, Paris; Mayor Watt, Messrs. C. B. Heyd, H. B. Leeming, W. Watt, T. McLean, A. Robertson.

The presentation of diplomas and prizes followed, Dr. Cochrane introducing this portion of the business of the evening with a few remarks relative to the history of the college. The institution had been in existence for 21 years, during which time 260 graduates had filled prominent positions in Ontario and other places. The Doctor made a few complimentary references to the faculty, and also stated that the college was to be congratulated on having so little sickness within its walls during the whole 21 years, with none at all at present, and never a single break in their ranks by death. The B. Y. L. C. was one of the oldest and most prosperous in the country.

The presentation of diplomas to the fair graduates was first made by Mr. A. Robertson, chairman of the board of directors. Afterwards the prizes were presented, when Rev. Mr. Hamilton, Rev. Mr. Hardie, ex-Mayor Heyd, Mr. Watson, of Anory, China; Rev. Dr. Robertson, Mr. H. B. Leeming, Rev. E. Cockburn, Rev. Dr. Waters, and Mayor Watt assisted.

Short congratulatory speeches were delivered by the Moderator, Rev. Dr. Waters and Dr. Cochrane.

During the evening Rev. Dr. Robertson declared his intention of donating \$25 to the prize fund of the college. The Governor hoped that some of our city merchants would follow his example.

Proceedings closed with the benediction.

PRIZE LIST.

GRADUATES.

Miss K. Buck, V. C., Brantford; Miss M. Cockburn, V. C., Paris; Miss J. Henderson, E. M., Paris; Miss M. Jackson, P., Simcoe; Miss M. McCallum, E. M., Fernhill; Miss M. Smith, P., Fairfield Plains; Miss A. Wisner, P., Brantford; Miss I. Whyte, V. C. & P., Brantford. On Sabbath evening, the 25th ult., the Rev. Dr. Cochrane preached the baccalaureate annual sermon which will (by request) be published in our next issue.

Colligny College, Ottawa.

THE closing exercises of this Young Ladies' College took place last week. On Thursday evening there was a conversation and on Friday evening a programme of music, recitations and addresses, followed by the distribution of medals, prizes, etc. The grounds were illuminated by Chinese lanterns, and the College assembly hall and other rooms most tastefully decorated with plants, flowers, flags, etc., presenting a scene of Oriental splendor and beauty. The attendance both evenings were very large, including the parents and friends of the pupils, and many of the leading citizens of Ottawa, and a most delightful time was had. The execution of the pupils in vocal and instrumental music, and in several recitations, Shakespearean scenes, etc., called forth the warmest marks of approval, and the exhibition of paintings (oil and water), crayons, etc., in the art room would have done credit to any art school. In the course of a short address on Friday evening, the Rev. Dr. Warden spoke in the highest terms of the work of the session, commending Miss McBratney, the Principal, and her staff of efficient teachers, and referring to the home life of the Institution as that of a happy Christian family which it was a great privilege to be permitted to share. He stated that one of the young ladies who had just undergone examination with a view to a course in McGill College, had acquitted herself in a way that reflected great credit upon herself and upon Colligny College. Dr. War-

den also stated that already a large number of applications had been received for next session, and the prospects were that the full number of resident pupils would be secured within the next few weeks.

Testimony was borne to the fact that the College was now in a higher state of efficiency than at any period of its history, and the outlook for the future most cheering. Applications for admission next session should be made early to Rev. Dr. Warden, box 1169, P.O., Montreal. The following is the prize list:—

Collegiate Class—Miss Annie Mills, Montreal, 1st in year's work and sessional examinations; David Morrice, gold medal. Miss Daisy Davis, Montreal, 2nd in year's work and sessional examinations; David Morrice, silver medal.

Senior Class—Miss Gertrude Ewing, Westport, 1st in year's work and sessional examinations; David Morrice, gold medal. Miss Maggie Shauks, Mattawa, 2nd in year's work and sessional examinations, David Morrice, silver medal.

Intermediate Class—Miss Annie Livingstone, Montreal, 1st in year's work and second in sessional examinations, prize, Miss Lizzie Miller, Quebec, 1st in sessional examinations and 2nd in year's work, prize.

Junior Class—Miss Rene Livingstone, Montreal, 1st in year's work and second in sessional examinations, prize. Miss Gertrude Burlaud, Ottawa, 1st in sessional examinations and second in year's work, prize.

Second Preparatory Class—Miss Francis Campbell, Ottawa, 1st in year's work and sessional examinations, prize; F. Bronson, Ottawa, 2nd in year's work and sessional examinations, prize.

First Preparatory Class—Miss Annie Bryson, Ottawa, 1st in year's work and sessional examinations, prize; Miss Elina Rochester, Ottawa, 2nd in year's work and sessional examinations, prize; Miss Daisy Davis, Montreal, 1st in senior music, Orme prize; Miss Ethel Webster, Westport, 1st in junior music, two years course; David Morrice, silver medal.

A special prize for oil painting, presented by Rev. Dr. Warden, was won by Miss Mary Melville, Arvonmore, and one presented by Mr. J. Durie, Ottawa, for water-color paintings and crayon drawings from the flat and cast (two years course), won by Miss Jessie Henderson, Ottawa. The special prize for botany, presented by Rev. Dr. Smith, Montreal, was won by Miss Annie Mills.

Miss Jessie Patterson, Montreal, Theory of Music, the Crawford Prize.

The prize for the best kept single room, Miss Lily Dalton, Deseronto, and that for the best kept double room, by the Misses Bourgoin, Pointe aux Trembles.

Brandon Presbyterial W. F. M. S.

THE ninth annual meeting of the Brandon Presbyterial W. F. M. Society was held in First Presbyterian church, Brandon, on July 6th. The various auxiliaries were well represented by women deeply interested in mission work. Winnipeg sent visiting delegates.

The president, Mrs. McTavish, of Treherne, occupied the chair. The morning meeting, which was occupied with the business of the society, was opened with praise and prayer. The minutes were read and the roll called after which reports were read from the various auxiliaries and mission bands, twenty-four in all. The following officers were appointed:—President, Mrs. McTavish, Treherne; vice-presidents, Mrs. J. McLeod, Portage la Prairie; Mrs. Ross, Douglas; Mrs. Carawell, Carberry; Mrs. Broatch, Alexander; treasurer, Mrs. McDiarmid, Brandon; recording-secretary, Mrs. R. H. Robertson, Portage la Prairie; corresponding-secretary, Mrs. J. Murray, Brandon.

The afternoon meeting was well attended by delegates and citizens, and much interest was shown in the proceedings. The address of welcome by Mrs. Shewan was responded to by Mrs. Pearson, of Carberry. The secretary's report showed an addition of two new Mission Bands during the year. The floating character of the population is a considerable drawback to our work. One society

reported the removal of all its officers to other parts during the year, but still every society is taking courage and going on in the good work. The report from Beulah Auxiliary, composed of Christian Indian women, showed the membership and average attendance to be precisely the same, and these Indian women, in spite of extreme poverty, by the sale of their work and in other ways gathered together \$8.00 and sent it to the treasurer. Nearly every society held a thank-offering meeting last year, and these have proved not only an added source of revenue, but of great spiritual blessing. The treasurer reported amount contributed during the year \$942.75.

The president, in her address, made some very practical remarks on the necessity of greater liberality on the part of home Christians, for carrying on the work abroad. Mrs. Ross, of Douglas, read an extremely well written paper on "Sleep." Very satisfactory reports were read of work being done in Portage la Prairie and Regina Indian schools. The question drawer was ably conducted by Mrs. McEwan. At the close of the afternoon session, the delegates and their friends were hospitably entertained at tea by the ladies of Brandon. A public meeting was held in the evening, which was well attended and much enjoyed. The Rev. Mr. Haig, of Glenboro, occupied the chair. Mrs. Smart, of Brandon, read a very interesting paper on "Woman's Work for Women," in which she pictured the great need of work being done among our heathen sisters, and some of the results already accomplished by our lady missionaries. The Rev. Mr. Carawell, of Carberry, followed with an address on "Missions." He spoke of the different standpoints from which the work may be viewed, 1st "The World's Need," 2nd "The Church the Commissioned Instrument," 3rd "As the Work of God," and spoke for a time on "God's Agency in Modern Missions." His address was listened to with great attention, and his earnest stirring words will not soon be forgotten by those who had the privilege of hearing them. The Rev. Mr. Woodsworth, Superintendent Methodist Missions, was called upon and spoke for a few minutes on the magnitude of the work. The various items on the program for each session, were interspersed with suitable music. The meeting closed with the benediction, to meet in Carberry next year.

Irish General Assembly.

THE General Assembly of the Presbyterian Church in Ireland has been in session all the past week. The opening meeting on Monday night was unusually large, mainly because the election of a new clerk of Assembly, in room of the Rev. Dr. Orr (deceased), was expected according to the code to be taken as the first business after the appointment of a new moderator. The outgoing moderator, Prof. Todd Martin, preached a long discourse from Eph. iv. 16, and upon the subject of "Christian Union." Thereupon he made his last bow as moderator to his house, and was succeeded by Rev. G. R. Baick, LL.D., of Cullybackey, a country minister of excellent record, who has added to his pastoral work the reputation of an accomplished archaeologist. His address to the Assembly, though somewhat long, was in excellent taste and spirit.

The subject of the vacant clerkship was then taken up, and an effort made by Dr. Petticrew and Dr. Robinson to have a committee appointed to inquire if two clerks were not desirable. The rumor was that the ex-moderator might be nominated first clerk, and a junior minister the second under him. The move was promptly denounced as against the existing law, the present code contemplating only one clerk. Accordingly the court devoted itself to arrangements for the election. Four candidates were proposed on Monday night, and the vote set down for Tuesday at 12 o'clock. When the vote was taken in the tedious fashion adopted by the Assembly, it was found that the four candidates were within a few votes of one another. The roll had to be called three times, when the Rev. W. J. Lowe, of Londonderry, was elected by

a bare majority of two over his last remaining opponent in a vote of nearly 500 members. He has been amply justifying his selection by his business-like qualities and efficiency during the week. There can be little doubt that the Assembly has secured in him an admirable successor to the lamented Dr. Orr.

Of the routine business it will be unnecessary to speak in detail, but a word or two may be devoted to the deputations. The English Synod sent over their moderator, Rev. Mr. Leitch, of Newcastle, with Rev. Mr. Young, of Manchester, and two excellent ruling elders, Mr. Carruthers, F.R.S., from London, and Mr. Grant Paton, from Liverpool. The last of the deputies achieved a notable success, developing a fund of humor which he has hitherto kept to himself, it is said, in his Synodical appearances in England. He spoke on the Sustentation Fund, as well as a deputy, and for both speeches he was heartily thanked. The deputation was well received, and their fraternal greetings were most cordial. The Church of Scotland also sent over its Moderator, Dr. Donald Macleod, with Dr. Mitchell, of Aberdeen, and Col. Wanchope, of Midlothian fame. There is too great a disposition on the part of the Established Church deputies to make the Irish General Assembly a platform from which to proclaim their unconquerable resolve to cling to privilege as long as possible in the hope of committing their Irish brethren to their position. But this hope is a vain one. A few members of the Assembly may be found prepared to adopt the *non possumus* of the Establishment, but the majority feel that the Scotch question must be decided on its merits and not entangled with other questions with which it has no vital connection.

The Foreign Mission, which is the great mission of the General Assembly, was presented admirably by the Rev. Mr. Park, one of the conveners, and by Messrs. Steel and Fulton, missionaries from the India and China fields. An interesting feature of the mission is the volunteering of six young licentiates to go out at whatever salary the Church can afford. Their offer is to be accepted at £150 a year for five years, with allowances, at which time it is hoped they may be "taken on the strength" of the missionary band at the usual £350 rate.

Friday was devoted to the Hymn question. The position of the Church since the Union of the Synods in 1841 has been that the Psalms of David have been the only authorized psalmody, but paraphrases and hymns might be sung by congregations on their own responsibility. This liberty Dr. Petticrew, the leader of the Purty Party, desires to take from his brethren, and his move this year was really to commit the Church to the absurd position that the singing of anything but the Psalms will be illegal. Prof. Archibald Robinson who has hitherto been his mentor in the policy of reaction, has got sufficient light on this hymn question as to desert his leader, and it was a sorry exhibition which the advocates of exclusive Psalm singing made in debate. Nothing could have proved more conclusively the utter weakness of their case. On the other hand the speeches in favor of progress were admirable. The vote was a crushing defeat of the Purty Party. Many members indeed refrained from voting, or decamped before it came on. A witty ecclesiastic once called a decamping brother a "judicious hooker," and there were plenty of "judicious hookers" on Friday night. Notwithstanding there were 215 ministers in favor of an authorized hymn book and only 79 against it, while the elders mustered only 53 in favor and 55 against. So crushing was the defeat that Dr. Petticrew declined moving an amendment, when the amendment which had been carried became the substantive motion, and contented himself with recording his dissent. The instruction on the subject which has been given throughout the year by Dr. Edgar, of Dublin, in his "Progressive Presbyterianism," by the Rev. Mr. McKean, of Belfast, in a pamphlet on the hymn question, and by the Rev. Prof. Heron, in his recently published paper, seems to have borne fruit.

On Sabbath the churches of Belfast were supplied for the most part by brethren from a distance, whose services were most acceptable.

THE CHURCH ABROAD.

The Presbytery of Adelaide, South Australia, has re-appointed Dr. Paton moderator for the year.

A new Free Church is about to be erected at Muthill, near Crieff, at a cost of over £2,000.

A new church, much stronger than the one destroyed at Suva Fiji by the recent terrible hurricane, was opened on April 7.

Rev. W. J. Lowe, M.A., Londonderry, has been elected clerk of the General Assembly, in room of the late Rev. Dr. Orr, Antrim.

The Presbytery of Onkaparinga has appointed Rev. H. T. Hull clerk, in room of Rev. A. Lawson, who has resigned the charge of Mount Barker.

The Irish deputies at the Scotch Assemblies this year were:—Revs. Professor Todd Martin, D.D., Belfast (Moderator Irish Assembly); H. B. Wilson, D.D., Cookstown; W. J. Jackson, M.A., Belfast; and J. J. McClure, Duncane; with Messrs. A. Baxter, J.P., Londonderry, and T. Houston, Belfast, ruling elders.

Reports of the Belfast City Mission for the past three months show that 4,866 hours were spent by the missionaries in house-to-house visitation, 15,400 visits paid, 3,300 of which were to sick and dying; 1,166 meetings and Bible-classes had been held, with an aggregate attendance of 51,030; while forty-one families have been brought into connection with churches.

The Rev. J. D. Watters, M.A., Cardiff, who has been unusually successful in gathering around him a large number of young people, has just published an admirable manual for Catechumen's classes. It deals with Christian life and Christian doctrine, as well as with the Christian institutions. Planned upon original lines, it is also written in a fresh and unconventional style.

The ordination of Rev. Alex. Farquhar to the pastorate of Millfield congregation, Sutherland took place yesterday, June 12th. The Rev. John Brown, Moderator of the Presbytery of Newcastle, presided. The Rev. W. S. H. Wylie, M.A., of Newcastle preached, and the Rev. William Stuart, M.A., of Wallsend gave the ordination charge. Mr. Farquhar was a divinity student of the Free Church, but was licensed by special authority of the English Synod.

The Presbyterian Social Union will invite the Presbyterian pilgrims to be their guests on July 18, the Synodical Committee week. The party has been limited to one hundred, and the tour is to occupy eight weeks. On arriving from America the pilgrims will land at Queenstown, and after visiting the north of Ireland will proceed to Scotland, the party will be in London the third week in July, when they will be entertained at the Holborn Restaurant by the Social Union.

Tanna, New Hebrides, is convulsed with tribal fights; nightly feasts are held over the bodies of the killed, and prisoners who have been taken are roasted alive. The demoniacal yells of the cannibal fiends could be heard on board the steamer passing along the coast.—The Queensland Government is taking action to prevent any of the officers and crew of the William Manson, who were concerned in the recent alleged kidnapping cases, from again taking part in island labor traffic.

The London Presbyterian Literary Societies' Union held its summer meeting at Windsor June 5th. By special permission, the State apartments of the Castle were open to the members, and the Dean of Windsor kindly allowed St. George's Chapel to be opened to them. The party assembled for tea in the Albert Institute, when Mr. Alex. Thomson, the president took the chair, supported by the Revs. J. Head Thomson, R. Duff, J. M. Stuart, Messrs. James Laughland, L.C.C., Robert Wales, J. Muir Ritchie, Brigadier-Surgeon Pringle, Dr. Dacot and John Lamont. About 250 were present, the largest number that have attended the annual gathering.

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