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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO WEDNESDAY JUNE 26th, 1895.

No. 26.

## GENERAL ASSEMBLY.

### A Number of Interesting and Grati- fying Reports.

Inspiring Foreign Mission Meeting—This Interest Ably Presented to a Large Audience—Rev. Dr. Mackay's Farewell—New Missionaries to be sent to China and India—Bright Prospects for a Common Hymnal—Interesting Summaries of Reports on Temperance, the State of Religion, and Sabbath Schools—Progress all along the Line.

#### THIRD DAY.

##### FIRST SEDERUNT.

The Home Mission business of last evening continued this morning by the consideration of the question of salaries in British Columbia, Manitoba and the North-west, which the committee in order to avoid a large deficit, proposed reduce. The Synod of British Columbia opposed this reduction. The proposal of the committee was that, in British Columbia, a married man without manse get \$900 a year, with manse \$1050; unmarried men \$700; in Manitoba and the North-west without manse, married men get \$800, with manse \$750, unmarried men \$650; student missionaries with board and expenses to the field, get in summer \$550 per Sabbath, and for the whole winter half year \$650 per Sabbath. The committee also proposed that instead of its allocating sums for the fields separately, a lump sum be given to the Synods of British Columbia and the North-west to be located by the Home Mission Committees in these Synods.

The request of the Synod was that unmarried missionaries be paid \$750, and students \$500 per Sunday in summer and \$7 in winter, that the committee take into consideration the expense of living in some fields, that six months' notice be given of reductions, that the committee sit four days at its annual meeting, and that the "lump sum" system of giving be discontinued.

The Rev. Dr. Warden defended the action of the committee, which was adopted to save a large deficit, against the objections made to it, and also on the ground that living in the West had become so expensive. The Rev. James Buchanan and Mr. D. G. McQueen supported ably and forcibly the request of the Synod. Professor Bryce, Principal King thought the reductions too great. J. K. Macdonald sympathized with the request of the home missionaries and compared the salaries given to them with those given to our foreign missionaries and urged the claims of the latter. Rev. Dr. Caven and Mr. Hamilton also took part in the discussion which closed by the adoption of an amendment proposed by Rev. Dr. Warden as follows:—

"That the overture be remitted to the Home Mission Committee, Western Section, to report at the next General Assembly, with instructions to the current year to substitute \$6 and \$7 per Sabbath, respectively, for students' remuneration, instead of \$5.50 and \$6.50 per Sabbath; and \$700 for unmarried missionaries in British Columbia and \$700 for unmarried missionaries in Manitoba and the Northwest, instead of \$700 and \$650 respectively."

The Rev. Dr. Matthews, secretary of the General Assembly of Reformed Churches holding the Presbyterian system, visiting this continent at present, was in view of the Council meeting in Glasgow next week, addressed the court. He referred in pleasant terms to being present at the Assembly five years ago, and to his former connection with labor for and in the Canadian Church. He being a matter of ever-deepening pleasure. Our Church he characterized as in some respects a model Church, and spoke with enthusiasm of our missionary operations at home and abroad. The visit two years ago of the Rev. C. Gordon to the churches at home and the fact that he was unfolded of our work, was to them a great blessing, and had evoked a deep and widespread interest, one which had been and would be still more fruitful in practical help to our work.

He then referred to the meeting of the Presbyterian Council held in Toronto, and the great gatherings on that occasion. He bespoke interest in the meeting to be held next year in Glasgow, for which arrangements are already being made, and urged in the Church's own interest the sending over of a full delegation. The object of the council was practical, and in respect of the continental churches it was to revive between them and the British churches the interest and sympathy of a former day, when the latter were weak and persecuted, and their exiles for conscience sake found an asylum and welcome among the continental churches then strong. Now they were weak, depressed and enslaved by the state to a degree that we have no conception of, and one object of the Alliance is to help them to obtain a greater measure of freedom. Another is to note and watch over the formation and growth of native churches among the converts from heathenism in foreign lands as China, Japan, Africa, so that in the case of complications with England, for example, they would stand by themselves and not incur the evil they might suffer if identified with any European country.

Dr. Caven proposed a motion expressive of the Assembly's satisfaction at having heard Dr. Matthews' address, and of sympathy with the objects of the Alliance which was heartily carried. The Moderator accordingly conveyed to Dr. Matthews the assurance of the Assembly's gratification at his visit and address, and promised that it would be represented at the meeting of the Alliance next year in Glasgow.

##### THE AGED AND INFIRM MINISTER'S FUND.

The Eastern Section was first reported on. In both this section and the Western there have always been met difficulties in maintaining this fund so as to secure to all annuitants a maximum allowance of \$200. In the East 113 ministers are connected with the fund and 21 annuitants drew from it \$3,274.32 leaving against the fund, which began the year with a credit balance of \$457, a deficit of \$308. There contributed to it 137 congregations, but unless a heartier response is made to appeals on its behalf, the maximum cannot be kept up, and special appeals will have to be refused.

The report for the Western Section was presented by Mr. J. K. Macdonald who explained fully the present financial condition of the fund as presented in the report, of which the total paid up capital amounts to upwards of \$122,000, and which has the prospect of the speedy addition to it of several thousand dollars. The canvass on its behalf to raise it up to \$200,000 had been interrupted somewhat for the present, but the fund was gradually creeping up. The blame for its slow progress he and others attributed largely to the want of interest on the part of ministers. The number of annuitants last year was 79 and there had been paid to them over \$10,000. In the discussion on the report of the committee on this report much difference of opinion appeared as to how, and on what conditions, the benefits of this fund should be distributed. A point much urged by the committee itself was that all ministers should become connected with the fund at or soon after their ordination. Finally a motion prevailed to the effect that all ministers be urged to connect themselves with the fund, and that unless they do so within a reasonable time after ordination they shall be precluded absolutely from its benefits.

#### FOREIGN MISSIONS.

##### EVENING SEDERUNT.

This sederunt was devoted to Foreign Missions. On the platform beside the Moderator was a strong array of foreign missionaries at home on furlough, and others under appointment to proceed shortly to the foreign field. Conspicuous among these were the Rev. Dr. Mackay and his Chinese student, Rev. Dr. Smith and Dr. McClure, Rev. J. Fraser Campbell, Rev. Mr. Jamieson, Rev. Mr. McArthur, labouring among the Sioux Indians, Rev. Hugh MacKay, Round Lake, and others. The meeting was large, the arrangements good, and the whole proceedings deeply interesting. The report, of which a summary follows, was read by Rev. Dr. Morrison, convenor of the Eastern Section.

##### FOREIGN MISSION REPORTS.

This report is a bulky document of 97 pages packed full with information on the whole Foreign Mission work of the Church for the past year. It contains first a tabulated statement of the different fields of labour, and stations, the agents sent out by the Church, the date of their appointment with a full list of native helpers. Then follows a statement of those missionaries who have either retired or been taken away by death and one of the salaries of missionaries and native helpers. These fields are next taken up separately and dealt with in detail. With the most interesting of these details the readers of THE CANADA PRESBYTERIAN, of the Leaflet, of the W.F.M.S., and the Record have become already acquainted, so that it is unnecessary now to repeat them at any great length. A glance at the fields and stations occupied and the number of agent's, native and English speaking, employed, is sufficient to show that this is a very large work, and must tax the efforts of the officials to keep up with it, and require the constant care and oversight and utmost wisdom of the large committee carrying it on.

##### NEW HEBRIDES.

The first field taken up is the New Hebrides where our missionaries are the Rev. H. A. Robertson on Erromanga, Rev. J. W. McKenzie on Effate and Rev. Dr. Annand on Santo. The two former were each appointed in 1872 and the latter in 1873. The transference of this mission, which was begun by the Church of the Maritime Provinces and has been cherished and fostered by its care, to the Australian Presbyterian Church, so much nearer to it than we are, has been under the consideration of our Church. The mission has had a most interesting and encouraging as well as a tragic history. A training school or college has been established lately in connection with the mission for the training of native teachers and pastors. A single sentence or two from the missionaries reports gives us a glimpse of their life and work. Mr. Robertson says: "This completes my two and twenty years here. During all these twenty-two years I have been the only missionary on this island. But I am quite in error, for my dear wife has also been a missionary here during all those years; and if I have worked hard and suffered a good deal and have been exposed to danger often, she has worked harder, suffered more and has been exposed to quite as many dangers as I have been." Speaking of a communion service, Mr. McKenzie remarks: "It was with no ordinary feelings that I baptized and admitted to the Church on that occasion a native who, a few years ago, threatened my life." Dr. Annand says: "Could we have secured teachers, I should have had many out-stations before this time. But without native helpers we cannot extend our work much beyond our nearest villages. The mere preaching of the Word on occasional visits does not seem to make much impression. Line upon line, precept upon precept, reiterated day after day, week after week, and even year after year are needed before the hard savage heart responds to the truth?"

##### TRINIDAD.

This mission was also begun through the instrumentality of the Maritime Church. In addition to the preaching of the gospel, teaching the Coolie labourers and their children forms a large part of its work. These figures give some idea of the state of the work:

	Schools	Scholars	Com'ers.
Tunapuna.....	14	917	94
San Fernando.....	16	933	348
Princesstown.....	13	1,257	95
Couva.....	10	746	101

Many teachers are employed in this important work. A college has been established here also which embraces a training school for teachers. Of these the report says: "The Government give a grant in aid that fully covers the expenditure—outside of the missionaries labor—on this branch of the work, which is so important to the welfare of the schools, both from the point of view of the State and the Church."

#### INDIAN MISSIONS IN MANITOBA AND THE NORTH-WEST TERRITORIES.

This work, through the W. F. M. S. Leaflet, and in other ways, has become so familiar to all that from the long, full and interesting report we need only to notice the uniform testimony borne to the great value of the visit made last year to the different agencies by Mesdames Harvie and Jeffrey, and quote the contrast given on the first page between the state of things now under the care of our Church with what it was ten years ago:—

Ten years ago our revenue was a little over \$6,000; now, thanks in a great measure to the Women's Foreign Missionary Society, it is three times that amount. Ten years ago there was not a band which, to stave off starvation, did not receive two or three times as much food from the Government as it does now; the Indians, by the joint efforts of missionaries and Government agents, have learnt something of self-respect and manly independence. They have learned by hard experience that "if any man will not work, neither shall he eat." Ten years ago Western Canada was plunged in the horrors of civil war through an Indian rebellion; now there is such a good understanding between whites and Indians that not only is another outbreak impossible, but even the hardest working agitator can hardly raise an "Indian scare" worth a head line in the daily papers. Ten years ago on Sabbath, hunting, fishing, and any other kind of work and diversion went on, on many reserves, as on any other day; now on these reserves there are churches well filled with devout worshippers, and in Sabbath keeping they furnish a model of which their white neighbors often fall short. Ten years ago they refused to listen to the missionary; now they welcome him, and although they do not all follow his teachings, there are among them many devoted Christians, whose simple faith and child-like literal acceptance of Gospel truth is a rebuke to our sophistications and subtleties.

Yes, we have made progress—God has prospered us. We have already enjoyed days of reaping. That which the psalmist pledged to us in promise is ours in realization. "He that goeth forth and weepeth, bearing precious seed" has "come again with rejoicing, bringing his sheaves with him." But in the main it is still the time of sowing, and considering the hardness of the way-side ground, the unyielding rock that in many a case underlies the thin surface layer of soil, and the thorns that abound on all sides, it is no exaggeration to say that it is a time of "sowing in tears." We need now and then to turn our eyes away from the discouragements, and to hold them intently upon the proofs—the living proofs—that some of the seed has fallen into good soil and has brought forth an abundant harvest.

##### IN BRITISH COLUMBIA.

Work is carried on among the Indians in British Columbia at Alberni, Ucluelet, and Ohiabts. At these places are found tribes of 200 and over, and one smaller one. Our agents in the field are Mr. M. Swartout, Misses B. J. Johnston, M. Minnie and Mr. Alex. McKee. Alberni is the chief point. Here is an industrial school in charge of Miss Johnston and Mr. McKee. An Indian school is taught by Miss Minnie. The change of feeling in the Indians is thus described: "At first, we had not only to ask for the children, but to use every means in our power to persuade them to stay with us; now their friends bring them and ask us to try and make room for them because they do not want them to die. All are steadily gaining a knowledge of the Bible, although much that they commit to memory is beyond their comprehension." Of Ohiabts Mr. Swartout says, "The chief came twice to me and said, 'I want a missionary for my place. My people are being ruined with whiskey, and I want a missionary to make them good.' But we have no grant for a school there, nor a teacher. Two true were the words of the chief. Whiskey is ruining the Ohiabts, and they must be ruined, unless something can be done to help them. Of the work as a whole yet it is added, "Everything is in the experimental stage and the future only will disclose the result of the effort we are making."

##### CHINA.

Of this mission, both in Formosa and Honan, it may be said as of that to the Indians that the Church has been kept well-informed. We only add the following particulars, first, of Formosa:

Missionaries, ordained (two natives)....	4
Preachers, unordained.....	60
Bible Women.....	24
Communicants (Male 1,027, Female 711).....	1,738
Colleges (College closed for 1894).....	1
Schools—Boys.....	8
Attendance.....	236
—Girls.....	1
Attendance.....	12
Hospitals.....	1
Dispensaries at Chapels.....	60
Patients (new) in Hospital.....	3,156
Treatments in Hospital.....	10,736



Of the native ministry Rev. Mr. Gauld says: "The longer our experience, the more do we value this important factor of the work. The majority of our native agents are doing excellent work, and the two native ordained pastors are superior men." We long for the time when we shall have a native Church supporting a native ministry without foreign aid, and also helping the needy in other parts of this poor sin-cursed world. We quote gladly his testimony to one whose name is now familiar to and who is highly esteemed in all our churches, Pastors Giam Chheng Hoa. He is a remarkable man. "Well taught in the doctrines of the Gospel, he preaches them with faithfulness and power. By nature he has very high executive ability, which has been improved by twenty years of experience. He knows his own people, from the Governor of the Island to the ragged opium-smoking beggar, and has influence with them all. His services to the Mission are invaluable."

## HONAN.

This mission has attracted during the past year a large amount of interest. It has, says the report, "been a sad and eventful year in connection with our mission." The causes of this are so recent as still to be fresh in the mind of the Church. We accordingly pass on to notice that the information in the report of this mission gives two main stations Chu-Wang and Hsin Chen, four sub-stations, Chung-Te-City and work in villages. The work done and engaged in is classified under the heads of, Station Work, baptisms, station classes, school helpers, woman's work, buildings, field work, inquirers, medical work, of which the total number of treatments during the year was nearly 6 500. Of the war the report says:—"The war between China and Japan, which began in midsummer, while rendering it prudent that we should carry on our work as quietly as possible, has not yet prevented the prosecution of any branch of missionary work here. The attitude of the natives towards us has been as pacific as ever. We have also, in consequence of the Imperial Despatch from Peking, been enabled to have favourable proclamations posted up by the magistrates here at Chang-Te-Fu and Hsin-Chen, declaring that we are not enemies of China and calling upon the natives to protect us. These proclamations have not only shown to the people that we have a right to be here by Imperial sanction, and that we are their friends, but have also materially aided us in acquiring a fine piece of property at Chang-Te-Fu."

## BRITISH COLUMBIA.

Work is also carried on among the Chinese in British Columbia, and here a brief notice to it may be made as given in the report. The agents employed in it are the Rev. A. B. Winchester, Mr. C. A. Coleman and Mr. Ng-Man-Hing, a graduate of the American Presbyterian Theological School in Canton, who was very highly recommended to Mr. Winchester when in Canton last year as a "very devoted, faithful Christian worker and good preacher." Preaching and teaching are the main features of the work, and personally visiting the Chinese in their homes and where they are at work, at the canneries for example, where some thousand of them are engaged for several months. The work is mainly carried on at Vancouver, Westminster, Union Mines and Victoria. Summing up his report Mr. Winchester says:—"Though we have no baptized members to form the nucleus of a Church among our Chinese, yet, nevertheless, we lift up grateful hearts to God for the encouraging tokens of His favor, which He has been pleased to give us in this most difficult work during the past year. The outlook for the current year's work is brighter still. Looking at the work in the light of past, present and future, we thank God and take courage." "In due season we believe we shall reap if we faint not."

## MONTREAL.

A very interesting and most encouraging work among the Chinese is being carried on with great vigour and earnestness in Montreal where are several thousands of Chinese. The work here is under the care and guidance of the Rev. J. C. Thomson, M.D., who brought to the work several years experience in China, and of whom the report says,—"He and Mrs. Thomson have proved themselves admirably fitted for this work." The work here may be thus summarized: Fifteen Sabbath and weeknight schools organized in Presbyterian Churches at advantageous points about the city, with assistance rendered at two others previously organized. The average attendance of scholars at these schools is 355, while the aggregate or maximum attendance is considerably larger, being over five hundred. Among these are a number of Christians soon to make public profession of their faith, while a considerable number of others are progressing favorably towards new life. As for self-help in the way of contributions, though the collections have been but recently instituted, they already amount to \$176.30. This not taking into account a large amount, probably not less than \$250.00, expended mostly about the holiday season in presents and entertainments for their teachers.

In addition, visits have been made by Mr. Thomson to Ottawa where work has been begun, and to Toronto, and if to these we add what is being done in Winnipeg, this work among the Chinese in our midst is full of encouragement now and of hope for the future, not only here but as it may yet effect China itself.

## CENTRAL INDIA.

Our work in India has been very fully kept

before the Church, and as presented in the report we need only say that this is very full and satisfactory. Activity, interest, growth and a deep sense of need of more help ever pressing, may be said to be its main features, as they are, indeed, of all our missions. A general view is first given in the report, then the work is taken up and treated under the heads of:

I. Work among the native Christians at the different stations and the Indore Mang movement.

II. Work among the masses and the methods employed at the Home and at the Out-stations.

III. Medical work which includes specific Christian instruction, (1) among women, (2) among men.

IV. Work among the Young: (1) Higher Education; (2) Boys' Primary School; (3) Girls' Boarding Schools; (4) Girls' Primary Schools; (5) Sunday Schools.

V. Work among the Zenanas. This report, as others, tells of ups and downs, hopes and fears, disappointments and encouragements; but faith, hope, courage, earnest persevering work and progress are the key notes of the whole report, and express the spirit of the missionaries.

## JEWISH MISSION.

This only remains to be noticed. It is carried on, first, at Haifa in Palestine. The agent of the church here is Dr. C. A. Webster. He says: "The character of the work so far has been almost exclusively medical. The work of this Mission for the past year is more the record of what has been attempted than of what has been actually accomplished. We have not found that the presence of our Mission in this place has so far created any interest or desire among the Jews as to a knowledge of Christian truth, nor has it been a signal for a host of eager enquirers about the Kingdom of Christ. In treating with the Jew about the Gospel of Jesus Christ, our experience has been that he manifests no special readiness to accept of it, but that he is after all a sinner like the rest of mankind with this additional, overwhelming obstacle, natural and racial, that he is a 'Jew.'" This mission is at the present time in a transition state, the result of which will be determined by the action of the Assembly.

## IN MONTREAL

the work has been begun and prosecuted under very great discouragements. Mr. George A. Newmark, the missionary who has been labouring there, has resigned on the ground of, first, lack of interest in his work on the part of Christian people generally, and ministers of the gospel in particular; second, the smallness of his income. This resignation has been accepted. Yet says the report: "The Committee and the Presbytery feel that this work is very important, and that it will be an unfortunate thing to abandon it. As an evidence that there is need of such a mission, it may be stated that over four hundred Jewish children are in attendance at the Protestant schools in Montreal, that ten or twelve Jewish children attend one of our Sabbath-schools, that over twenty Jewish girls attend the W.C.T.U. evangelistic hall, and that there are constantly coming to Montreal Jews who have been brought under Christian influences in Europe and find their way to our mission hall."

This valuable report concludes with an interesting statement as to Woman's Foreign Societies, and other miscellaneous matter, and a detailed account of all the receipts and expenditures of the Foreign Mission Fund for the year 1894-5.

After reading the report he spoke briefly of it and referred to the number of agents, the progress made, and the amount contributed, which, though large, \$113,000, yet, considering the strength of the Church, 100,000 families, would but but little exceed \$1 per family, and not half that per communicant, would not allow of the Church taking too much credit to itself for liberality.

Mr. Hamilton Cassels seconded the adoption of the report as convener for the Western Section. He also said that although there was not a deficit in the West, that was due largely to the fact that, owing to circumstances, there had been during the year very little expansion of the work, and that consequently the outlay had not been so great, only one new missionary having been sent out. During the present year, at the constant and urgent call of the missionaries in the field, and because of the great need, the committee purposed to extend its work by adding to the number of missionaries. Two were to be added to the staff in China, one of them a lady; and two, of whom one was a lady, had received appointments to India, and new fields would be taken up. The enlarged work would involve an increase of expenditure during the year of \$27,000, which, he believed, was well within the power of the Church to provide. He drew attention to the large amount of money expended in Canada, in connection with what is called Foreign Mission work, our Indian and Chinese population for example. This amounted last year to \$26,000.

Owing to the number of representatives of the foreign work of our Church present, much greater than ever we have had at any one time before, the speakers were limited to ten minutes each. The Rev. A. W. Thompson, of Trinidad, was the first called upon. In Trinidad, he said, they had

Sunday trains, rum shops, and the whole list of vices which mark Christian civilization. In the work of the Church there was a strong Christian counteracting influence. He traced briefly its growth from its feeble beginnings until now. As shown in our summary there is a large body of labourers, scholars, Church members, with schools and a college, all at work in connection with our Church. Once they could with difficulty get children to come to school; they had now hundreds of scholars, and education in the island was free and compulsory. The planters were much interested in the work of education and rendered liberal assistance to it. The work was continually extending, so that, in addition to the 80,000 East Indians in Trinidad in their charge, their aid was being sought for those on the mainland in Grenada, in the islands of Jamaica and St. Lucia, numbering, with those in Trinidad, in all 200,000 or more.

Rev. Fraser Campbell next spoke. He was entering upon his third decade in this work and could do little more than thank the Assembly and friends and say good-by. The needs of India, their own part of it, in Indore, were tremendous. He pleaded urgently for help for many fields now and which had been long waiting. His heart was cheered that some help was being given so that they could make some advance. Their object was to employ all the native agents they could procure and encourage the formation as rapidly as possible of a native church. The existence of railroads in India enabled them to move rapidly from point to point, so that although stations multiplied, they had also the advantages of centralization. They had troubles and differences of opinion in India, so had Presbyteries in Canada, and they were liable to make mistakes as others, but he pleaded earnestly that the heathen and their claims, should not on this account be neglected.

Rev. Mr. Jamieson from India referred to accounts of the state of morals in India, as described in some books and by some speakers, as being very highly coloured, and far from the real state of things. Two books he recommended to be read as giving a true account of this Dr. Butler's "Land of the Veda," and that of Sir M. Monier Williams on "Brahminism." He told of their revoltingly cruel and ignorant methods of treatment of disease, and gave the darkest picture, as he had seen it with his own eyes, and knew it from credible testimony on the spot, of the cruelty, licentiousness, obscenity and lust perpetrated in India in and under the name of religion, and all the degrading influences and surroundings which missionaries in India had to face, and amid which they had to pass their lives. To many, not before aware of it, the statements of Mr. Jamieson must have come with all the force of a revelation.

The Rev. John Macarthur and Hugh Mackay of Round Lake, were the next speakers. They told a most interesting story of work among the Indians on the Reserves of the West. The ignorance, dulness and slowness of the Indian to take in instruction and change his habits were pointed out; their poverty, squalor and suffering, and the change being gradually wrought upon them, especially on the children, by the gospel, in their personal appearance, their habits, their homes and surroundings, and the great and earnest longing and weary waiting of some of them for the gospel; the labors of the missionaries and patience and tact needed to reach them, their satisfaction and joy when they did,—all made a story of great interest, which had to be stopped when the bell rang, the time is up.

Dr. McClure, of Honan, who spoke next, thought the Church was at present on the threshold of a great opportunity, partly because all parts of the world were being brought so closely together. These great opportunities brought with them great responsibilities. Great movements at set times were brought about by the Head of the Church and it was ours to take advantage of and turn them to account. If we did not, it would be given to others to do so. He spoke of the dense, crowded population of China, and impressed it by a striking illustration. This whole people was steeped in idolatry, the air was filled to them with evil spirits, and they lived in bondage and under the power of superstitious fear. Every year thousands of them perished from floods and cold and hunger.

The method of reaching them was by itinerating to preach the gospel, selling books and tracts, inviting the interested to their homes to talk with and teach them, and by medical work. This latter was found to be the most effective means to dispel suspicion and win confidence. He pressed upon the attention of the young the urgency of the need in China, of the call of Christ, so loud and clear.

With many it ought no to be, Have I a call to go? but, Have I any call to stay at home? In China they were only at the beginning of what would be a great harvest.

Rev. Dr. Smith, who had had seven years experience in China, had also been in the North-West, and in Algoma doing mission work. With regard to heathen lands, life and work in them could only be known when one had been there and seen it. The work however was all one. Home and foreign were only divisions for convenience, but the whole work of the Church was really one and the same.

Dr. J. C. Thompson spoke for the work among the Chinese in Montreal where he is engaged. He and his wife are both enthusiastically at work and are aided by a large band of teachers, 300 doing voluntary work, full of promise and interest. A Chinese assistant has been given to Dr. Thompson that he may move freely about to other towns, such as Ottawa and Toronto, and organize work. In the United States and Canada are 100,000 Chinese, industrious and susceptible to good influences. This is a remarkable opening in the providence of God, and the question was a most serious one, what will be the result to the Dominion if we neglect it.

Koa Kau, the Chinese student, next spoke. His progress has been remarkable. A year ago he knew hardly a word of English, and for ten minutes or so, with deliberation and with wonderful accuracy, he addressed the meeting. He said it gave him great pleasure to address the Assembly, and went on to state that he never had worshipped idols, having been a Christian from his youth up. He gave a lucid account of the heathen methods of worship—sorcery, superstition and idolatry, and beliefs all mixed up together. He spoke of the babel of noises in the temples as being very much like that of a Canadian saw mill. He had here received only the kindest of treatment, and he would be able to tell his brethren in Formosa that Canada was a country of warm-hearted Christians. His reference to Dr. Mackay's hard work and kindness, his medical skill and Christian zeal, won a burst of applause from the audience. "But I must rush," said Koa Kau, as he consulted his note book. He never expected to meet them again, and to use a Chinese saying he thanked them "from the bottom of his heart," and expressed the hope of meeting them all "where no storms ever gather—on the glittering strand, where the years of eternity roll." (Applause.)

The Rev. Dr. Mackay, the ex-moderator, was the last speaker. As his stay is drawing to a close and it is possible that he may never address another Assembly, he spoke evidently under deep emotion. He recounted in his own thrilling way, the story of his gaining his first converts who they were, and some of his labors in North Formosa, a story that as he tells it always interests and inspires.

He referred to the student who had just spoken and to his address. He thanked the Foreign Mission Committee for their kind permission that he should bring him. He had travelled with him for eight years over his whole mission field and knew every chapel. Excepting his first experience, on landing, at Vancouver, he had been treated everywhere with profound respect, and he was worthy of it. He anticipated from his visit the best results when he should return to his own land and tell the people what he had seen and how he had been treated in Christian Canada.

When he (Dr. Mackay) was about leaving Formosa for Canada, it was a matter of much thought how things should be arranged during his absence. Mr. Gauld, his brother missionary, in every way a splendid man and doing splendid work, had not been long in the country, and knew the language but imperfectly. Dr. Mackay, Mr. Gauld, A. Hoa and two or three others fully conferred together, and wrote down in a book, the work of each. He was anxious to see and show what a native church could do, and now it has been without him for eighteen months, and all the work of these sixty chapels has gone on. He longed and prayed and wrought for a native church. This was his great aim, to form a native church, which would be self-propagating, and now we had the result so far of his experiment. His wish was now to go back, and be allowed to develop and carry on their work in peace, to raise up a native ministry, and build up a native church.

He spoke with reserve and caution of what might be the effect upon Formosa and his work of the island having passed into the hands of Japan. He preferred to wait and learn by ex-

Christian Endeavor.

THE TEN COMMANDMENTS IN OUR LIVES.

BY REV. W. S. MCTAVISH, B.D., ST. GEORGE.

July 7th—Mark xii. 28-33.

Ab, indeed, the ten commandments in our lives! So we have not got beyond these precepts yet. Still there are some who think they have. There is a class of materialistic philosophers who reject the idea that law is of divine origin, and who practically leave every man to frame his own moral standard. There is also another class who profess to be thoroughly evangelical, and who yet hold that "they have nothing to do with the moral precepts of Moses except in so far as they agree with the common law of nature, and are confirmed by Christ." They say that the ten commandments were a rule of life laid down for the guidance of the Jews, and that Christians need not concern themselves about them now. They assert that the moral law with all its obligations passed away when Christ died on Calvary—that the law was buried in the grave of Christ. With great gusto they sing:

"Free from the law, Oh happy condition."

They declare that they are now living under a dispensation of grace, not one of law; that they would not belittle grace by respecting the Decalogue. The only law they feel constrained to observe is the law of Gospel light and liberty. A few in that school go even further and declare that as they magnify grace they enjoy the liberty to sin.

We have only to turn to the sayings of Christ Himself and His great Apostle Paul to see that the Decalogue is still binding. In the sermon on the mount, Christ did not abolish the law, but He gave a clearer, fuller exposition of it than any one had ever given before. No one can read His famous deliverance on that occasion without feeling that the precepts promulgated at Sinai are still to be observed. Paul, too, in speaking of the law, says "It is holy and just and good" (Rom. vii. 12-14; Rom. iii. 31).

What is the sum of the ten commandments? "To love the Lord our God with all our heart, with all our soul, with all our strength, with all our mind; and our neighbor as ourselves."

When we consider the commandments themselves, we see they are nearly all in the negative form, the common formula being, "Thou shalt not." At first sight it may seem strange that love should constitute the sum, or marrow, of commandments which form a series of prohibitions, but so it is. The great principle of love runs all through, and, as Fairbairn says, "Apart from this principle of love, the law had been a body without a soul; a call to obedience without the slightest chance of a response." The law is to be interpreted on the principle that when an evil is forbidden, the opposite good is to be understood as enjoined, or when a duty is commanded, every thing contrary to it is virtually forbidden.

It is quite true that we are not able to keep these commandments in their entirety, nevertheless it should be our aim to fulfill them. Blessed are they that do His commandments, that they may have right to the tree of life and may enter through the gates into the city" (Rev. xxii. 14.) As we keep the commandments, we keep our own soul and preserve ourselves from mortification. "Then shall I not be ashamed when I have respect unto all thy commandments" (Ps. cxix. 6.)

William Matthews, LL.D. The oracles of criticism are just as fallible as other oracles, and never make more egregious and ridiculous blunders than when they are most confident and dogmatic in their decisions. Even when the verdict in a writer's favor is almost universal, there are idiosyncrasies of taste that prevent it from becoming unanimous.

perience before saying much. He hoped it would not be, and he did not see that it could be unfavorable, to the progress of Christianity.

With full heart and quivering voice, he thanked the Assembly and the great audience for all the kindness which had been shown him by the Church, by all among whom he had gone throughout the country everywhere, which had been shown to his wife and family who were present, and to his student; and now he bade them a long, long, long farewell.

Mr. Mitchell and Mr. Ledingham, young men under appointment, the first to China, and the latter to India, were presented to the audience, and so, with prayer by Dr. Grant, and the benediction a great meeting, much and long to be remembered, was brought to a close.

Mr. Hamilton Cassels presented the report of the committee to which had been referred the report of the Foreign Mission Committee. It embraced a large number of particulars all of which were promptly accepted, and at the close the report was adopted as a whole. Sympathy was expressed with those missionaries, who, during the year, had suffered from sickness and death or other trials, such as our Chinese and Formosa missions have during the year been exposed to, and gratitude to God for His protection extended to our missionaries and to the converts. Satisfaction was expressed at the prosperity of our work in the New Hebrides, and the founding of a school or college for the training there of a native ministry; assent was given to the transfer of Dr. Webster to a medical professorship in the American College at Bierut, the transfer of our work at Haifa to the Free Church of Scotland, and the application of a portion of the funds in the hands of the Church for Jewish mission work, to the founding of a certain number of scholarships for the education of boys at Bierut College.

The increase of the work among the Chinese in British Columbia, new arrangements made for its prosecution, and the willing help in it of the churches there were noted, and passed upon, as also in Montreal under Dr. Thompson and his helpers. The extension of the work in India and China were approved of, and regret expressed at the enforced withdrawal, on account of his wife's health, of the Rev. J. H. MacVicar, from the Honan mission. The movement among the young men and women in the Church, in the direction of its mission work was noted, and gratitude expressed for it, as also at the continued success and labours of the W.F.M.S., and finally the estimates for the year were approved of, whereby the Church undertakes to raise for this branch of our work in the eastern and western sections, and including the W.F.M.S., of \$143,000, during the coming year. At this point Rev. Dr. Caven gave notice of a motion he would bring up to the Assembly on the Manitoba Education question. It was agreed to print it, and amendments to it which might be moved, and Tuesday fixed as the day for taking it up.

FIFTH DAY.

During the course of business, the Rev. Dr. Sedgewick called the Assembly's attention to the fact that the Presbytery of Whitby had appointed a ruling elder as its Moderator. The question was as to whether it was competent for the Presbytery to do this. He did not wish to be understood as expressing an opinion on one side or the other, but he maintained that both the written and unwritten law of the Church was in favor now of such positions being held by ministers only. The Presbytery, he thought, should not have proceeded in such a manner in effecting so far-reaching a change; it should have overruled the General Assembly upon the subject in a regular way. It would be a dangerous precedent if that were allowed to pass. The question dropped for the moment, Dr. Sedgewick promising to draw up a notice of motion on the subject.

The question of appointing a standing committee of the Church to take oversight of and guide the formation and work of Young People's Societies was brought up by overture. The Church is naturally reluctant to add to its standing committees, and the fact that this one was appointed with so little opposition is a very clear indication that the time was ripe for it. The Rev. Dr. Dickson, and the Rev. R. D. Fraser, of Bowmanville, supported the overtures by forcible arguments. The latter stated that there are 910 societies, 17 in British Columbia, 82 in Manitoba, 300 in the Maritime Provinces, 466 in Ontario and 45 in Quebec, while many new societies have been started since the compilation of these statistics. The membership he placed at over 27,000, and their missionary

contributions at \$5,038 for Ontario, \$2,000 for New Brunswick, and \$3,000 for Manitoba. Such a committee, Mr. Fraser maintained, would tend to keep the young people in sympathy with the life and schemes of the Church; there was a danger lest there should spring up in the societies an undenominational, interdenominational or extradenominational feeling. The young people received a great deal of guidance from outside, but very little from the Assembly. The establishment of such a committee would remove the idea that the societies are independent of the Church, and show that they are not out of the direct authority of the Church, would mould the sentiment of the young people and would bring them into harmony with the genius of Presbyterianism. The Rev. J. K. Smith, of Port Hope, warmly supported, and after some gentle warning being given the prayer of the overture was granted.

The report of the Record, given in by the Rev. Dr. Warden, showed a circulation of nearly 50,000, and a balance on hand of \$1,540.00. The following are the recommendations of the committee:

1. As the Presbyterian Record is the organ of our Church, established by the Assembly for the spread of information regarding Home and Foreign Work, ministers, sessions and managers are urged to see that so far as is practicable a copy of the Record is placed in every Presbyterian family.

2. As the Children's Record is the only paper published by our Church for the young, and the only paper for the young with information regarding our Mission work, the Assembly urges upon ministers, sessions, and Sabbath School teachers the necessity of introducing it into all our Sabbath Schools.

3. That missionaries be asked to furnish to the Record and the Children's Record, from month to month, as they may be able, items of news regarding their work among the heathen, that the interest in Missions may be deepened by being thus brought into living contact with the Mission Field.

The report on Statistics and the Finance of the Church, prepared as it has been for years, at an immense cost of time, labor and care, and with astonishing accuracy by the Rev. Dr. Torrance, was presented by him. It was of an especially gratifying kind, and called he said for special thanksgiving on the part of the Church.

The following is a summary of this most valuable report:—

SUMMARY—STATISTICS.

In the number of Churches and Stations, 2,339, there was an increase in 1894, over those in 1893, of 115; in sittings, with which these are provided, 517,517, of 19,666; in families, 93-635, of 1,997; single persons, 21,131, of 3,426; and communicants on the roll, 179,579, of 4,667. The additions on profession, 12,922, give an increase of 3,155; while 32 fewer were added on certificate, total number of these 7,350; 39 fewer were removed by death, 2,520, and 1,628 fewer by certificate, 6,300. Without certificate, 3,102 were removed, and 111 by discipline. From the few answers to the question that were given 201,196 are reported as being under pastoral oversight but this is decidedly far short of the full number 11,029 infants, increase of 936, and 1,368 adults, an increase of 472, were baptized. The eldership has increased from 6,185 to 6,470, that is by 285; other office-bearers by 354, raising them to 10,026; there were in attendance at the week-day prayer meeting 62,283, an increase of 4,755; at Sabbath school and Bible class 144,639, an increase of 2,657; with 17,443, an increase of 776, engaged in Sabbath school work. There were 345 missionary associations in congregations, being 7 more than the previous year; 673, increase 14, Woman's Foreign Missionary, and 7, a decrease of 2, Woman's or Young People's Home Missionary Societies. There is difficulty, however, in reaching the correct figures, in consequence of the numerous organizations, under so many different names, of young people and children, in our congregations. Neither can perfect accuracy be assured in the number of manses and rented houses provided for ministers returned, but apparently there is a decrease of 2 in the former, 618, while the latter remain at the same, 49. The manses built reckon up to 28, 1 fewer than for the previous year, and the churches to 50, likewise 1 fewer.

SUMMARY—FINANCES.

Stipend received from all sources, \$898,248, gives an increase of \$8,747, and paid by congregation alone, \$828,785, leaving \$69,463 derived from other sources, but giving an increase of \$16,200. It is gratifying to your Committee to state this, but it is with an opposite feeling they mention that arrears have risen by \$2,183, the amount being \$17,798. On looking over the Presbyteries, there are only 4 in the Synod of the Maritime Provinces that do not report any arrears, and the aggregate of these is \$2,554. The Presbyteries with none are Prince Edward Island, Lunenburg and Shelburne, Miramichi and Newfoundland. In the Synod of Montreal and Ottawa the arrears amount to \$1,314, only 1 Presbytery, Brockville, having or reporting

none. Every Presbytery in the Synod of Toronto and Kingston report arrears, with the exception of Algoma and Guelph, and the sum of these is \$3,243. In the Synod of Hamilton and London 5 Presbyteries have arrears, aggregating \$806; those having none being London, Chatham, Stratford and Huron. In the Synod of Manitoba and the North-West Territories, there are \$6,839 of arrears, every Presbytery reporting them; 1, Brandon, \$1,148; another, Winnipeg, \$1,511; another, Glenboro, \$1,096, and so on down to the lowest, Superior, \$40. In the Synod of British Columbia, the Presbytery of Victoria returns no arrears; those in the other three sum up to \$2,860, Calgary having \$1,143.

Payment on Churches or Manses during the year amounted to \$418,350, an increase of \$34,590; on other incidental and congregational purposes, \$375,139, an increase of \$33,511. The total payment for strictly congregational objects, \$1,719,988, an increase of \$76,116. Your Committee have not succeeded in procuring adequate or accurate returns of the sums received for strictly congregational purposes, but collecting the answers in, they aggregate \$1,007,071, at all events \$700,000 less than they should be. Neither have they got answers in full to the questions designed to procure the amount of money borrowed, whether on mortgage or other security, only \$171,296 being returned.

Payments to the College Funds (ordinary), \$24,242, were \$2,767 above those in 1893; and to the Special Fund, \$17,685, or \$1,577 more.

In the contributions to the Home Mission Fund, \$63,703, there was a decrease of \$620; to the Augmentation Fund, \$31,407, an increase of \$462; to French Evangelization, \$25,239, a decrease of \$2,131; to Foreign Mission Fund, by Congregations alone, \$59,688, an increase of \$332; and by Woman's Foreign Missionary Societies, \$48,770, increase \$1,656.

In the payments to the following Schemes there are decreases as noted: Aged and Infirm Ministers' Fund, \$663, the total being \$9,607; do. Endowment Fund \$6,005, or \$2,641 less; Widows' and Orphans' Fund, \$5,654, or \$237 less; and to Assembly Expense Fund, \$3,906, or \$155 less.

Those in favor of prosecuting a mission to the Jews, contributed \$1,044, and those responding to the appeal of last Assembly in the interests of Coligny College, \$4,541.

The total payments to the Schemes of the Church, including the two objects just mentioned, were \$301,025, an increase of \$5,761, but if the contributions to the Jewish Mission and Coligny College, which appear now for the first time, are deducted, the real increase will be only \$176.

The payments to the Schemes of the Church by Sabbath Schools and Bible Classes were \$24,585, a falling off of \$1,124; and to the Home Mission Fund by Woman's or Young People's Home Missionary Societies were \$5,894, being an increase of \$687.

There were paid to Synod and Presbytery Funds \$8,623, being \$257 more than in the preceding year, and to all other religious and benevolent purposes, \$97,351, or \$11,447 less.

For all purposes the entire amount paid was \$2,126,987, or \$70,687 more than for the same in 1893.

An overture with a view to promote greater uniformity in the order and also to enrich the worship of the Church from the Synod of Hamilton and London was presented and its prayers urged by the Rev. Dr. Laing, of Dundas. Dr. Laing spoke forcibly on behalf of the overture, pointing out the great diversity in form at present obtaining in the practice of the Church.

At the time of the Reformation, he pointed out, every Reformed Church had a scheme of service, and this was not given up in the Presbyterian Church until the seventeenth century. Something of the kind was needed adapted to the times in which we are living. In some cases even, Dr. Laing said, he would approve of prayers being read, and great benefit would result from the adoption of a regular scheme of public worship, to be optional in its use, and in no wise obligatory upon any.

Rev. Dr. Thompson, of Sarnia, seconded this motion, maintaining that, while as preachers Presbyterians need fear no competition, yet it is not so with regard to what may properly be called the public worship of the Church. The second prayer was often the sermon retold in oblique form. There were also cases in which, Dr. Thompson held, read prayers would be an advantage.

No opposition was offered, and the motion was passed, so that a scheme of public worship will be drawn up.

The subject of a new Hymnal for the Church has occupied much attention for the past two or three years, and the report of the committee on this subject was looked forward to with much interest, and all the more because of the effort being made by the parent and sister churches in Britain, along with our own and other colonial Presbyterian Churches, to draw up a common hymnal for the use of all. The Rev. Dr. Gregg presented the report and his statements were supplemented very fully by accounts given by Rev. D. J. Macdonnell and the Rev. Mr. MacMillan of Mimico, especially the latter, of their visit to Scotland in con-

(Continued on page 420.)



## SYNOD OF BRITISH COLUMBIA.

## FIRST SEDERUNT.

The Synod of British Columbia held its fourth annual meeting in St. Andrew's Church, Nanaimo, B.C., May 1st, 1895. Rev. J. C. Herdman, retiring Moderator, delivered an earnest and practical sermon, from St. Luke's gospel, xvi. 8, "The children of this world are in their generation wiser than the children of light," for which he received the thanks of the Synod.

Rev. Arch. Lee, of Kamloops, was elected Moderator, and Rev. John A. Logan, of Chilliwack appointed clerk. There are four Presbyteries in the Synod. The Presbytery of Calgary was represented by Revs. J. C. Herdman, J. A. Matheson, and E. G. Walker; Kamloops, by Revs. A. Lee and Thomas Paton; Westminster, by Revs. E. D. McLaren, J. McLeod, G. R. Maxwell, J. W. McMillan, James Buchanan, Thos. Scouler, E. B. Chestnut, John A. Logan, and Alex. Dunn, ministers, and Messrs. J. T. Brown, and J. McKenzie, elders; Victoria, by Revs. Dr. Campbell, D. McRae, A. B. Winchester, D. A. McRae, W. L. Clay, and T. H. Rogers, ministers and Messrs. Geo. Leask, J. A. Thomson and Alex. Sharp, elders. In all 25 members present.

The changes in the roll were 2 inductions, 3 licensures, 4 ordinations, 3 demissions, 2 appointments, 2 new fields and 3 new churches.

The Committee on Bills and Overtures was appointed. Revs. J. C. Herdman, convener; D. A. McRae, Thos. Scouler, Thos. Paton, clerks of Presbyteries and the Synod clerk who prepared the daily order of business.

The Synod adjourned to meet on the following day at 10 o'clock a.m.

## SECOND SEDERUNT.

Thursday, May 2nd, 10 o'clock a.m.

The first half hour was spent in devotional exercises taken part in by Dr. Campbell, Messrs. McLaren, Walker and Chestnut.

The salary of the clerk was fixed and a committee appointed to arrange for Sabbath services at Nanaimo, Vancouver, Victoria and Westminster.

Mr. Thos. Scouler gave in the Synod Treasurers report, which on motion was received, and he was directed to prepare a statement of delinquent congregations to the fund, and the clerk to notify Presbyteries ament the same.

On motion J. A. Thompson's name was substituted for J. B. McKilligan as representative elder for St. Andrew's, Victoria.

The Synod adjourned to meet at 2 o'clock in the afternoon.

## THIRD SEDERUNT.

The Synod met pursuant to adjournment, the Moderator presiding.

The Synod entered upon the consideration of the Dr. Garrow case, which was an appeal from a finding of the Presbytery of Victoria. This case originated in the Session of First Church, Victoria. Dr. Garrow, a member of that Church, had applied for his certificate. The Session, on account of a *fama* declined to give it, and forthwith by a process proceeded to examine into the *fama*. From their finding Dr. Garrow appealed to the Presbytery of Victoria, which sustained the Session, from which he appealed to Synod.

The parties were called to the bar and the documents in the case read. They were: (1) The proceedings, of the Session of First Church, (2) Dr. Garrow's appeal, with reasons, and answers thereto. (3) Various other appeals. (4) Judicial proceedings of the Presbytery of Victoria, Dr. Garrow's appeal with reasons, and Presbytery's answers thereto. Messrs. Clay and D. A. McRae represented the Synod in the matter. Having heard the case, the Synod appointed a committee consisting of Messrs. J. C. Herdman, convener; J. W. McMillan, E. D. McLaren and Jas. Buchanan to consider it, and prepare a finding, and report to Synod to-morrow morning.

The Synod then adjourned.

## FOURTH SEDERUNT.

At 7:30 p.m. the Synod resumed business.

This evening had been set apart for Home Missions. Rev. E. D. McLaren spoke of the work done within our bounds and submitted an overture with recommendations, which appears further on. Addresses were delivered by Messrs. J. C. Herdman and D. McRae, after which the Synod adjourned to meet on the following morning.

## FIFTH SEDERUNT.

Friday morning, May 3rd, 10 o'clock.

The Synod being duly constituted, a report from the Committee on Bills and Overtures was presented and adopted.

The committee on the Dr. Garrow case reported as follows—

"The Synod having heard the parties in the case find as follows:

"They sympathize with the Session of the First Church, Victoria, in the difficulty they experience, in dealing with an unusually complicated question, but they regret the Session did not investigate the *fama* in regard to Dr. Garrow, before he applied for his certificate of Church membership.

"Recognizing that this case has an interest for the whole Church, they instruct their clerk to procure from the proper officer of the court in Oregon, a copy of the decree of divorce, granted to Mrs. Jennie Crogan.

"They direct that a reference be then drawn up, by a committee consisting of Revs. J. A. Logan, E. D. McLaren and J. Buchanan to be sent in the name of this Synod to the General Assembly praying for a deliverance on the following points. 1. Is a member of the Church to be granted his

certificate on application, if there are no charges against him before the Session? 2. Is marriage to a woman whose husband has been divorced on the plea of desertion and cruelty a valid ground of exclusion from membership.

"They direct that a clear statement of the history of this case accompany this reference and they counsel all parties to accept the deliverance of the General Assembly in the spirit of loyalty and brotherliness.

"The Synod wish it to be understood that nothing in the finding is to be construed as countenancing any laxity in opinion or practice as regards the marriage tie."

On motion this finding became the judgment of the Synod.

The parties to the case being called to the bar of the Synod, Dr. Garrow acquiesced in the finding, and the Presbytery of Victoria protested and appealed for reasons to be given in and craved extracts.

The Moderator appointed a committee to draw up answers to reasons of appeal, consisting of Messrs. E. D. McLaren, convener, J. C. Herdman, J. Buchanan, J. W. McMillan and J. A. Logan.

The meeting of next Synod was appointed to be held in First Church, Vancouver, on the first Wednesday in May next, at 8 o'clock, p.m., and the resident ministers were appointed a committee on arrangements, with Mr. Maxwell, convener.

The Synod then adjourned.

## SIXTH SEDERUNT.

At 2 o'clock p.m., the Synod met.

The recommendations of the Home Mission Committee report were then considered and adopted, and the committees directed to overture the Assembly in terms thereof as follows:—

That the Synod overture the General Assembly:

I.—(1) To fix the minimum salary to be paid to unmarried ordained missionaries in the Synod at \$750, instead of at \$700 as proposed by the Assembly's Committee. (2) To make the remuneration of students \$6 per Sabbath in the summer, and \$7 in the winter, instead of \$5.50 and \$6.50 respectively as proposed by the Assembly's Committee. (3) To instruct its committee in making grants to the fields in their Synod to take into account the great expense of living in some of these fields, the outlay for house rent being in certain places four times the amount allowed by the committee as an equivalent for a manse. (4) To direct that in the event of there being a deficit in the Home Mission Funds at the close of any ecclesiastical year, the grants promised to the missionaries for the half year then closing be paid in full, and that whatever reduction in the payments to missionaries may be rendered necessary by such deficit, be only made after six month's notice has been given to missionaries of the likelihood of such reduction taking place. (5) To recommend its committee to guard against any tendency toward unnecessary separation or division in the home mission work of the Church, and therefore to return to the practice that has hitherto prevailed of dealing in the same way with the claims presented by the various Presbyteries, instead of voting a lump sum to each of the Synods of Manitoba and British Columbia, as was done at the last meeting of the committee. (6) To instruct its committee to remain in session at least four days at the annual meeting in March in order that the whole home mission work of the Church (Western Section) may be brought fully under the review of the Committee.

II.—That the Synod enjoin all the ministers and missionaries within the bounds to bring more frequently under the notice of their congregations the vast extent of our home mission field, and the absolute necessity of a vigorous prosecution of their work in the interests alike of the nation and the Church.

An overture from the Presbytery of Calgary re co-operation in missions was read and supported by Mr. J. C. Herdman. After discussion it was adopted and ordered to be transmitted to the Assembly.

Mr. Thos. Scouler, on behalf of the committee, reported the Standing Committees as follows:

State of Religion—J. C. Herdman, convener; T. Glassford, Alex. Dunn, Alex. Tait; elders, F. A. Thomson and J. Creighton.

Sabbath Schools—J. A. Logan, convener; J. R. Grant, G. R. Maxwell, W. L. Clay; elders, A. L. Fortune and E. S. Wood.

Sabbath Observance—Charles Stephen, convener; T. H. Rogers, E. B. Chestnut, G. A. Wilson; elders, T. E. Patterson and J. McQueen.

Temperance—J. Knox Wright, convener; J. M. McLeod, Gavin Hamilton, D. A. McRae; elders, J. B. Kennedy, M.P.P., and R. Erskine.

Home Missions—E. D. McLaren, convener; J. W. McMillan, Thos. Scouler, D. McRae, D. A. McRae, D. G. McQueen, A. Lee; elders, Major Walker and Alex. Snarpe.

Systematic Benevolence—J. A. Matheson, convener; Geo. Murray, J. Buchanan, J. Jaffery; elders, Thornton Fell and Thomas Graham.

Statistics and Finance.—Dr. Campbell, convener; Arch. Lee, T. Scouler, J. Ferrie, J. C. Herdman; elders, Alex. Buchanan and J. C. Brown.

Manitoba College—J. Buchanan, convener; A. B. Winchester, J. Jaffery, Thos. Paton, J. A. Matheson, J. K. Wright; elders, J. B. McKilligan and A. Bethune.

Augmentation—E. D. McLaren, J. C. Herdman, joint conveners; D. McRae, A. Lee, D. G. McQueen, G. R. Maxwell, C. McKillop; elders, J. J. Ferguson and Captain McMorris.

Foreign Missions—Thos. Scouler, Dr. Campbell, joint conveners; W. S. Clay, T. H. Rogers, J. Buchanan, J. M. McLeod, J. K. Wright, C. McKillop; elders, J. B. McKilligan and J. B. Kennedy, M.P.P.

An overture from the Presbytery of Calgary was received, asking that the Synod of British Columbia be represented on the Assembly's Home Mission Committee by two members. It was supported by Mr. E. G. Walker, and on motion adopted and ordered to be transmitted to the General Assembly.

The Synod adjourned to meet in the evening at 8 o'clock.

## SEVENTH SEDERUNT.

Synod met pursuant to adjournment.

Rev. Thomas Scouler presented the report on Foreign Mission work, and submitted the following recommendations which were adopted:—

1. That the Foreign Mission Committee of the several Presbyteries within the bounds of the Synod, be urged to endeavor to secure contributions from all our congregations and mission stations. 2. That efforts should be made by all our congregations where the Chinese and Indians are found in considerable numbers, to do what they can for their instruction and evangelization. 3. That where halls or rooms are required to be rented for this purpose the Assembly's Foreign Mission Committee should be asked to defray the expenses, and that a copy of this recommendation be sent to the Assembly's Foreign Mission Committee with an appeal for such help.

Mr. A. B. Winchester gave in Mr. Swartout's report on Indian work, and spoke on the work done among the Chinese in British Columbia, and earnestly pleaded the cause of Foreign Missions. He also introduced his assistant, M. Ng-Man-Hing and interpreted his address to Synod. Mr. Winchester submitted the following recommendations which were adopted. 1. That in the opinion of the Synod it is desirable that one of the Chinese workers should reside for the present on the Mainland and further that the matter of designation be referred for further action to the executive of the Foreign Mission Committee in conjunction with Mr. A. B. Winchester. 2. There is also urgent need for an inexpensive building, and help for a teacher at Union Mines. It is recommended that this matter be brought to the notice of the Assembly's Foreign Mission Committee.

Dr. Campbell presented the report on Sabbath Observance, addressing the Synod thereon, moving the adoption of the report, which was agreed to.

The Synod adjourned.

## EIGHTH SEDERUNT.

Saturday, May 4th, 8 o'clock p.m.

The Synod met and was duly constituted.

Mr. J. M. McLeod presented the report on Temperance and submitted the recommendations which were adopted as follows: 1. That Synod prepare a list of questions for the guidance of the Presbytery's conveners in seeking information on the subject of Temperance. 2. That ministers and missionaries be enjoined to preach at least one sermon in the year dealing with this subject. The report on the records of Presbyteries was given in, and indicated that they were neatly, and, in the main, accurately kept. They were ordered to be attested.

Synod adjourned.

## NINTH SEDERUNT.

Monday, May 6th, 8 o'clock p.m.

Synod met pursuant to adjournment, the Moderator presiding.

Mr. J. C. Herdman give in the report on the State of Religion which was adopted. Recommendations: 1. More prayer is recommended; prayer from our home and hearts, prayer in our societies and sessions. 2. Moral and religious training is recommended; parents to have the duty insisted on of warning and counselling their children against vice and evil practices; pastors not to forget the children in their sermons, and that the Moderator be asked to issue a pastoral on Family Religion. 3. That special attention be paid by pastors, elders and church members to non-church goers, including the various nationalities who have no pastors of their own. 4. That with a view to the better upholding of our work in new districts, organization along the lines of our own system be proceeded with, or when organization is already in process, that it be brought to a proper completion as speedily as possible. 5. More interest in Missions is recommended,—that information be given from the pulpit, that missionary services be sometimes held, that the practical interest of our Young People's Home Mission, our Women's Foreign Mission Society, Christian Endeavor and kindred societies be enlisted more fully in our mission work, and when possible that church papers be more widely circulated. 6. That conferences be held in Presbyteries at convenient times, at which specific questions on the state and growth of religion shall be considered. The report on the Manitoba College was given in by Mr. Buchanan, when it was agreed that the report be received and the claims of the college be presented by ministers to all our congregations.

The Synod then adjourned.

## TENTH SEDERUNT.

Tuesday, May 7th, 10 o'clock a.m.

Synod met and was constituted by the Moderator.

The Committee on Bills and Overtures presented their final report.

A communication from Mr. J. F. Deane, Nanaimo, complaining against the action of the Victoria Presbytery in their disposal of charges he

made against Mr. D. A. McKay. On motion the communication was referred to a committee consisting of J. W. McMillan (Con.), E. D. McLaren, J. A. Matheson, James Buchanan and T. Scouler.

The Moderator called for the overture from the Presbytery of Calgary re Assembly's Travelling Expense Fund. This overture was supported by Mr. J. C. Herdman, and was on motion adopted and transmitted to the Assembly. Another overture from the same Presbytery on Synod Travelling Expense Fund was also read and referred to a committee composed of Mr. D. McRae (Convener), J. Buchanan, J. C. Herdman, W. L. Clay and A. Lee.

A further overture from the Presbytery of Calgary ament the ordination of Peter Naismith and supported by Mr. J. A. Matheson, was received and ordered to be transmitted to Assembly simpliciter.

The Synod adjourned to meet at 2 o'clock p.m.

## ELEVENTH SEDERUNT.

The Synod met in the afternoon pursuant to adjournment. Dr. Campbell gave in the report on statistics and finance which was adopted and the Convener asked to furnish an abstract for the religious press.

A final overture from the Presbytery of Calgary re lists of questions to Sessions was read and supported by Mr. E. G. Walker. The overture was adopted and ordered to be transmitted to the Assembly with the request that all question lists be directed to Kirk Sessions.

The printing of the minutes of the first meeting of Synod and present Sessions was left in the hands of the committee, consisting of the clerk of Synod and Mr. E. D. McLaren. The Synod's commissioners to Assembly, along with Dr. Robertsen, were appointed to support the overtures, before the General Assembly.

The following is the report of the committee on the Synod Expense Fund, given in by Rev. D. McRae, and adopted: 1. That the principle of the overture be approved of, and that a fund be established to be called the "Synod's Travelling Expense Fund," the general provisions of which are that congregations paying stipends under \$1,000 shall pay \$4 annually; paying stipends from \$1,000 to \$1,500, shall pay \$6; paying stipends above \$1,500 shall pay \$10. That only actual outlay for fares on railways and steamboats be allowed as expenses, that the amounts be paid in March 1st, and that the treasurer, Mr. A. Lee, shall disburse the funds *pro rata* of the amounts paid in. Where it is impossible to collect from congregations, ministers are expected to pay personally.

The Synod adjourned to meet again in the evening.

## TWELFTH SEDERUNT.

The Synod met at 8 o'clock and was duly constituted. Mr. McMillan on behalf of the committee, reported on the Deane communication as follows: On examination of the document submitted, they found: (1) That Mr. Deane had complained to the Presbytery of Victoria of language used against himself by the Rev. D. A. McRae in the pulpit of St. Andrew's Church, Nanaimo, which he, the complainant, regarded as unwarranted and unbecoming. (2) That the Presbytery had referred this complaint to a committee to report upon. (3) That this committee having examined the papers in the case, and having heard Mr. Deane and Mr. McRae, had recommended that the complaint be dismissed, and Mr. Deane held morally responsible for the injury done Mr. McRae by the criticisms that have appeared from time to time in the *Free Press* newspaper. (4) That the Presbytery had adopted the recommendation of its committee and dismissed the complaint. (5) That Mr. Deane had not appealed from this finding of the Presbytery until several weeks after the finding had been arrived at. Your committee having heard both parties, have concluded: That while emphasizing the importance of keeping the pulpit as free as possible from all personal references, the committee cannot refrain from expressing their sympathy with Mr. McRae in the unfavorable criticism to which he had been subjected for a considerable time before he preached the sermon complained of, and their unimpaired confidence in the purity of the motives by which he has been actuated in his arduous and successful labours in the City of Nanaimo. They therefore recommend that the Synod take no further action in this matter.

The report was adopted.

Mr. J. W. Macmillan presented the report on Sabbath schools, which was adopted with the following recommendations: (1) That the Sunday-school committees of the Presbyteries of Victoria, Westminster and Kamloops be recommended to negotiate with each other with the view to holding a Sunday-school Convention. (2) That the Sunday-schools within the bounds be earnestly enjoined to contribute to the General Assembly's Sunday-school Fund.

The usual vote of thanks was passed, minutes read, Doxology sung, after which the Moderator announced the next Synod meeting and pronounced the apostolic Benediction.

JOHN A. LOGAN,

Synod Clerk.

Chilliwack, B.C., June 1st, 1895.

The induction of the Rev. E. Beauchamp, who has been called to Angers, Q., will take place on the 25th inst.; Rev. E. Saylaz to preach and preside; Rev. C. E. Knowles to address the minister, and Rev. C. A. Doudier, M.A., the people.

# Our Contributors.

## A SHORT WAY OUT.

BY KNOXIAN.

"Too many Church courts, too many committees, too many schemes, too much machinery." Such is the cry we sometimes hear, especially when money is wanted. It came only from those who are afflicted with Plymouth tendencies, or from those who don't want to give money for any church purpose it would not be worth noticing, but sometimes it comes from people who have no sympathy with Plymouthism, and who do give more or less for Church purposes.

At first blush it would seem that the cry has something in it, especially in the month of June. During this month the governing bodies of all the churches meet, the daily papers are loaded down with ecclesiastical reports, and the average man when looking over his favourite paper is perhaps tempted to think, if not to say, that the churches need too much machinery to carry on their work.

There is another time when the same thought may come into the mind of a man a good deal above the average. We mean the time when the collections are to be divided among the schemes. There is a tidy little sum to be apportioned, but when you have given a few dollars to each scheme, there does not seem to be much given to any. Then it is that even a good elder may think that it would be better to have fewer mills and more grist for each of them.

There is little, if any machinery in the Presbyterian Church not sanctioned by the New Testament. It is clear as the noon-day sun, that there were deacons and elders and Presbyters in the Apostolic Church. Our Master's last words were: "Go into all the world and preach the gospel"; and no man of sense need be told that mission work cannot be carried on without proper machinery. The work of preaching and the people themselves demand an educated ministry and the ministry cannot be educated without colleges. Go over the whole list of our schemes, and it will be found that most of them are essential not only to the prosperity but to the very existence of the Church.

But if we have got on wrong methods—if there is too much machinery, we may get out of the trouble by a delightfully short and easy way. Why not abolish all the machinery and put the whole thing in the hands of a Pope. Perhaps the Reformation was a mistake. Knox and the Reformers may have been misguided men. No doubt they meant well, but they did not see the burdens they were laying on the people when they brought Church government back to a Scriptural basis. Government by a Pope was unknown in the Apostolic age. Had the Apostles known the Pope method perhaps they would never have put the early Christians to the trouble of electing elders and deacons to manage Church affairs. Apostles and Reformers may have done wrong in saddling us with the responsibility of managing our own Church business. They did not know how busy men would be in this nineteenth century. Let us go back. Let us have a Pope who will manage the whole thing himself and tell us what we must do.

Just see the amount of Church machinery that might be abolished if we had government by a Pope. At one stroke we might do away with Deacon's Courts, Sessions Presbyteries, Synods, and Assemblies. The salaries of the clerks would be saved. Committees might be abolished. The Pope, with the assistance of, perhaps, one or two deputies, could do the whole business.

Think of what might be saved in printing. There need be no Blue Book. The money might be sent to the Pope direct, and he would, of course, disburse it as he thought proper. All the people would need to do, under this new and economical method, would be to send the money in.

There would be no trouble about calling ministers. As soon as a congregation became vacant the Pope could send a priest along by the next train. If he suited the people, good and well, if not, the people would have just have to put up with him.

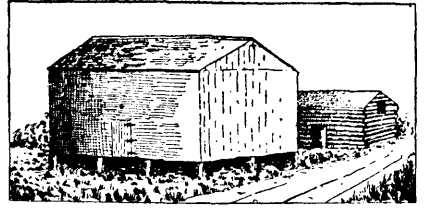
There is a good deal of anxiety felt at the present time about the election of a couple of professors for Knox College. Anxiety of that kind would be saved if we had a Pope. His Holiness could send on a man and that would end the business. The College Board, and the students, and the other professors might not like him, but what of that? Their business would be to submit. In fact, under the new system, Church life would consist mainly in two things—submitting and praying. That would be delightfully simple. Nobody could, then, complain of too many meetings and too much machinery.

Congregational meetings would be abolished under this new system, and that would save a lot of work in the way of drawing up reports and business of that kind.

Of course there might be a little friction in getting the new system into operation. At the very outset the question would come up: Who is to be Pope and how is he to be

services were held on the Sabbath, June 9th, conducted by Drs. J. K. Smith, for twenty-one years minister of the Church; G. L. Mackay, the distinguished Formosan missionary; and Principal McVicar, of Montreal, who was associated with the congregation and its first minister the great Dr. Bayne. Immense congregations greeted the speakers, and deep interest and great enthusiasm were manifested. Many old members of Knox Church were present from a distance, and not only the local newspapers, but the Toronto daily papers gave full reports of the proceedings, as did many other newspapers. On Monday evening, the programme covered a discussion of the origin, vital forces, and achievements of Canadian Presbyterianism. Tuesday evening the ladies held a reception—the largest ever seen in the congregation and most admirably managed. It was followed by a public meeting devoted to reminiscences of Knox Church, its men, women, and ministers, and congratulatory addresses from a number of ministers and others. The celebration concluded on Wednesday evening by an "At Home" programme, led by the minister, and at which all the speakers

the Disruption movement in Canada. He had spent the previous year amid the stirring scenes of the Disruption movement in Scotland, and he brought back with him the fire and faggots to start the Canadian blaze. He was succeeded by Dr. John Thomson, who was a man of scholarship, culture and gentle character, and of great ability. His pastorate was short, lasting only three years. Dr. J. K. Smith, now of Port Hope, succeeded, and spent twenty-one years in the pastorate of the congregation. Under him the great Russell & Carroll revival occurred, which

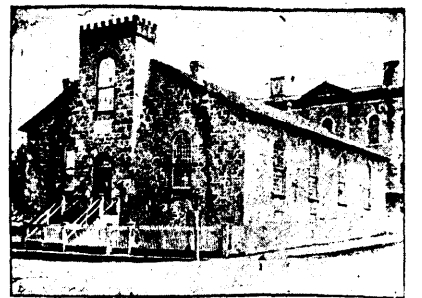


Wm. Biggar's Barn, in which Knox Church held services at first.

greatly changed the character and life of the congregation. Dr. Smith was succeeded by the present minister, Dr. Jackson, who was called from a large Pittsburgh congregation in 1888. The growth of the Church has been continuous and vigorous. Dr. Bayne founded it. Dr. Smith found it with about 500 members, and left it with 900. Dr. Jackson has seen the nine hundred increase to 1,230. The statistical report presented by Dr. Torrance to the Assembly in London shows that Knox Church is wonderfully prosperous. Last year no less than 195 new members were added on profession of faith, by far the largest number added by any of our churches, and we doubt if the number has been exceeded at any time by any Church in our bounds. No less than 38 adults were baptized on profession of their faith. This is wholly unprecedented in Canada in any paedobaptist body that we know of. Last year was an exceptionally hard one financially, but Knox Church appears to have been increasing in this grace also. They gave to the schemes of the Church more than during any year in their history with two exceptions—1889 and 1892, and the congregation had a balance to the good.

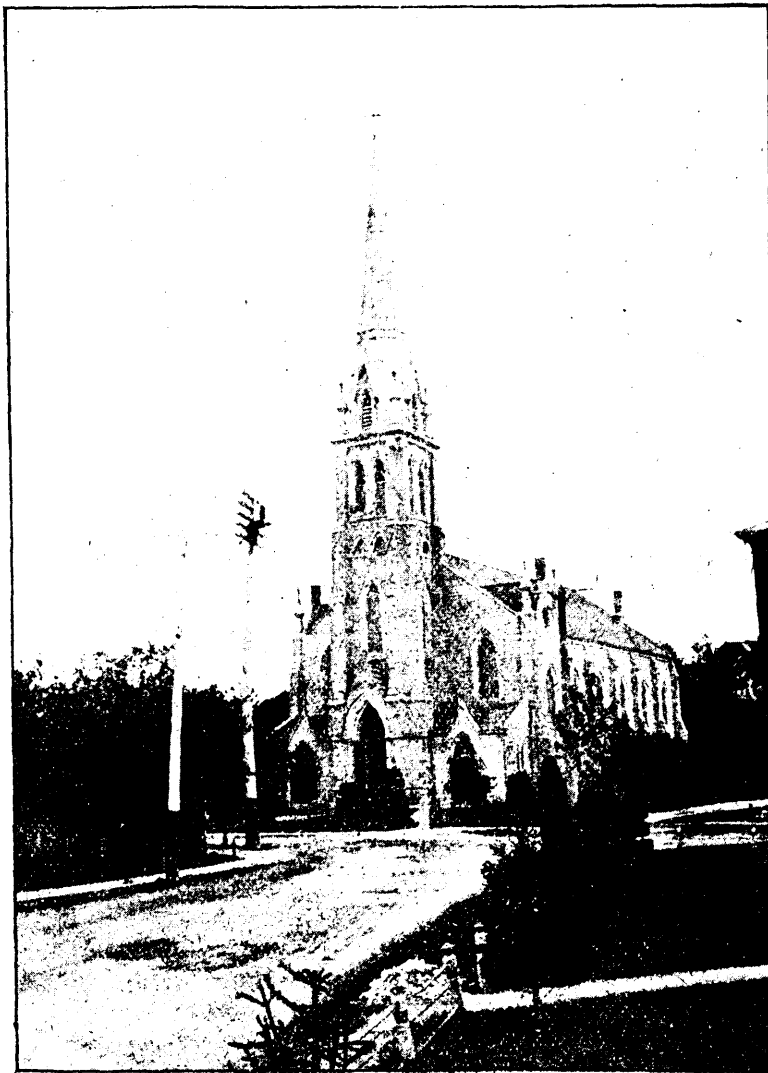
But while Knox Church does well to rejoice over the prosperity which has attended it, and by which it is still marked, it needs to be reminded of great responsibilities. The Church is too large for the best work being accomplished through it; no minister is capable of giving it the care and training needed. When Dr. Jackson came, he found it embroiled in the "Holiness" trouble. So far his work has been blessed and prospered.

THE CANADA PRESBYTERIAN would unite its hearty congratulations and good wishes, along with all other friends, to Dr. Jackson and his people, on the attainment of their jubilee as a congregation, and on the great prosperity which has attended them. May their life and work be more blessed and a blessing in the coming time. A great congregation has its difficulties, its dangers, its perils, and its trials, as well as its responsibilities. May great grace and great wisdom be given to pastor and people, and the hand of the Lord always be with them.



The First Building of Knox Church on Market Square, Galt.

The memorial volume will, in addition to the addresses delivered at the jubilee services, contain a sketch of old St. Andrew's Church, a sketch of Knox Church, and sketches of its ministers and the important movements with which the congregation has been identified together with much interesting information about the men and women of the past. The volume will be illustrated and supplied to subscribers at cost price. No copies will be published except for subscribers, whose names will be printed in an appendix.



THE PRESENT BUILDING OF KNOX CHURCH, QUEEN'S SQUARE, GALT.

electd. Perhaps those who are tired of the system that our fathers fought and died for, may favour the Church with some practical suggestions on these points. Any number of men might want to get the office of Pope—some want it even now—but the difficulty would be in selecting a good man without holding meetings, making speeches, voting and doing the things that have to be done under the present system.

### KNOX CHURCH, GALT.

This interesting and important congregation had a most enjoyable time recently in celebrating its fiftieth anniversary. The event excited most unusual interest because of the character and position of the congregation, because of its unique history, and because of the splendid programme for the celebration. The programme was the best arranged and most complete of any we have seen, and this fact was frequently referred to by the speakers. It was gotten up in neat pamphlet form. For frontispiece was a neat engraving of the church. Three

were members of the congregation representing its different departments of life and activity. On the programme were the three Moderators, of the General Assembly, of the Synod of Toronto and Kingston, and of the Presbytery of Guelph, in whose bounds Knox Church is situated, as well as the venerable and efficient clerk of the latter court. Two representatives of the 'Auld Kirk' and one of the old United Presbyterian as well, were on the programme as brethren representing different existing divisions. We are glad to learn that the addresses are to be published in full in a memorial volume, as our space will not allow of our giving even an abstract of them. They were all worthy of the occasion and the circumstances, and will make an attractive volume to all interested in the history, life and work of our Canadian Church.

Knox Church has only had four ministers in its fifty years. The first was the illustrious Dr. John Bayne, who was not only *facile princeps* of the Canadian pulpit in his time, but has never been excelled by any Canadian preacher. It was he who led



## THE CANADA PRESBYTERIAN

—PUBLISHED BY THE—

Presbyterian Printing &amp; Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO

Terms: Two Dollars Per Annum, Payable in Advance.

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The Presbyterian Printing and Publishing Co., Ltd.,  
5 Jordan St., Toronto.

## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JUNE 26TH, 1895.

**M**R. JOHN CHARLTON is one of the very few members of Assembly that the Supreme Court is always sure to welcome with a hearty round of applause. Perhaps the Assembly honours him all the more for the enemies he has made.

**W**HEN the panic about "murder for insurance money" dies out, rational people will begin to ask if a tree or a weight in a defective elevator may not fall just as readily on a man with a high insurance on his life, as upon a man who carries no insurance.

**R**EV. R. P. MACKAY, Foreign Mission Secretary invites all who desire a supply of Foreign Mission Reports for distribution in congregations or societies, to apply within two weeks, stating the number wanted. "It would be well," he says, "if a copy were placed in every family in the church, but there is no use in printing, if they are not wanted. They will be sent gladly in any quantities, simply at express charges."

**M**R. DALTON McCARTHY thinks one can hardly fail to notice that the Lord Chancellor of England, when hearing the Manitoba appeal, made some remarks and observations which showed he was influenced by considerations which did not appear as part of the case. Quite likely the counsel on the other side failed to notice anything of the kind. In court, as everywhere else, it makes some difference whose ox is gored.

**M**R. JOHN CAMERON, who, by the way, is becoming a more and more useful member of Assembly, recently said in an excellent paper on the "Pulpit and the Press" that he would like to see the pulpit more generally optimistic in its tone. "Pessimism," said Mr. Cameron, "is of the Devil. Optimism is of God. Optimism is hope and hope is healing." There are not many things that the pulpit needs more to keep in mind these days than that Pessimism is of the Devil.

**P**RINCIPAL GRANT should try his well-known persuasive powers on some of his clerical neighbours and see if he cannot make them a little more careful in the use of the English language. Not long ago a high Romish Prelate, of the Limestone city made a terrific onslaught on the Public Schools of Ontario. Many people said, of course, that the attack was from Rome. But the other day an Episcopal clergyman surpassed even the Archbishop in denouncing the schools that this province pays so much to support. This school agitation seems to unbalance a great many people.

**T**HE poorest thing the General Assembly did, was to call the attention of the Synod of Toronto and Kingston to the fact that an elder had been moderator of the Presbytery of Whitby. The Synod knew that already; it also knew that an elder had been moderator of the Presbytery of Owen Sound. If the Supreme Court had no time to discuss the question, it should have said so. Let there be no more criticism about the iniquity of politicians when they send troublesome questions from the Dominion Parliament to the Local Legislatures and back again.

**T**HE sensational report of last week that the authorities of Rome, through Cardinal Somebody, influenced the Privy Council in its decision on the Manitoba school question is unthinkable rubbish. That the Hierarchy would be willing enough to try goes without saying; that they did try in any direct way is not likely. To say they could succeed if they tried is simply to libel the highest tribunal in the Empire. There is nothing safe in the greatest empire of modern Christendom if the Privy Council can be influenced by a Romish prelate. It would be well for rational people to dismiss any such suspicion from their minds.

**M**OST earnestly do we urge our readers to keep as cool on the Manitoba school question as the weather will permit. This talk about a "crisis" at Ottawa among the politicians should not deceive anybody. There will be no "crisis" there or anywhere else. At all events there will be no "crisis" that will lead anybody to give up his office if he can hold on to it, or lead anybody to keep out of office if he can get in. The people of this country should have more steadiness, more common sense, than to take seriously, sensational talk about a "crisis." Behind all the scheming at Ottawa, there is the cool head and steady hand of John Bull.

**T**HERE is too much reason to fear that the final outcome of the agitation about religious teaching in the schools will be schools without any religious teaching. Wearied and disgusted by continual strife, the people may arise in their might and say: "This agitation is hurting the country in many ways—we'll stop it by 'obliterating' all trace of religion from the schools." Manitoba had a narrow escape from pure secularism in public education, and we may be nearer it in Ontario than we think. One thing is absolutely certain. When Protestants have banished, every trace of religion from the schools and the very name of God from their school books, Roman Catholics will go on teaching their children the same as ever.

**A** correspondent, evidently familiar with the fact as to the opium trade with China, writes us with respect to the forced treaty on this matter, which the Royal Commission in its report says that the Chinese Emperor has no desire to terminate, although he has the power to do so. The treaty referred to is "The Cheefoo Agreement or Convention." He adds: "This was signed in February, 1875, by the Chinese and English plenipotentiaries, but was not ratified by the Imperial Parliament till nine years later (during which period Chinese money had been filling our Indian treasury to the tune of about \$35,000,000). It was so artfully arranged that if from any reason it falls through the odious Tien-tsin Treaty of 1858 comes into immediate operation. Rule 5 of the agreement made in pursuance of Article 26 of this treaty, enacted regarding certain commodities heretofore contraband, and is as follows:—'The restrictions (total) affecting trade in opium . . . are relaxed, under the following conditions: opium will henceforth pay thirty taels per pecul, import duty; the importer will sell it only at the port; it will be carried into the interior by Chinese only, and as Chinese property, the foreign trader will not be allowed to accompany it.' From this clause it will be seen that China cannot free herself, for if she violates the Cheefoo agreement the above clause immediately comes into force, and is by no means a restriction of the import trade. One clause of the Tien-tsin Treaty agrees that it shall be revised every ten years, but that the rule of revision should not apply to opium; a strange fact

remains to be explained, which is, why so called Christian England, should, in June 1858, force the Chinese to admit opium (practically for all time, since the opium clause could not be revised), and then in August of the same year, consent to sign a treaty with Japan, a big country, but a short distance to the East, in which opium was contraband, and has so remained to the present time? The above I think will show clearly to any careful reader that China is sadly handicapped in her struggles for liberty and freedom, unless the terms of agreement are different to-day from the above arrangement which existed in 1892."

## THE MANITOBA SCHOOL QUESTION.

**T**HIS was really the only subject debated in the Assembly that called into full exercise, or nearly full exercise, the intellectual skill and strength of those who took part in it. The fact that almost every Synod of the ecclesiastical bodies that have of late been meeting have pronounced on that matter in some form, fully justified Dr. Caven's position of the competency and duty of the Church in its corporate capacity to pass upon it, or against those who proposed to say nothing. The numerous amendments to his motion showed unmistakably the keenness of feeling upon it, and the diversity within certain lines of that feeling. The speech of the doctor in opening the discussion was a masterly one, traversing questions with which he is perfectly familiar, and laying down and expounding principles with which his name has become identified in his dealing with similar great public questions. It evidently took the Assembly from the first, not only because of the principles it enunciated, but because of its clear declaration of something that should be done. The Rev. Dr. Grant in supporting his amendment was also on ground with which he is perfectly familiar, and ably supported one of his main contentions, the substance of which is found in the motion which carried, namely that by a full investigation of the whole case by the Dominion authorities, some common ground might be found, whereby a happy solution of the difficulty which has arisen might be arrived at without the autonomy of Manitoba being interfered with, or the recognition of religion in the teaching of the common schools being abandoned. Both of these principles were evidently dear to the Assembly.

Dr. Bryce spoke with ample knowledge, and presented with great force the argument for non-interference from the Manitoba point of view, and his arguments beyond doubt told powerfully upon the minds of delegates. The Rev. Dr. King's speech was a strong arraignment of the evil of a purely secular system of education, and warning against taking any steps which might lead to what they had in Manitoba made a narrow escape from, namely secular education pure and simple, a danger from which they were not even yet wholly free.

One thing the Assembly was clear and all but united upon, that was in its opposition to separate schools in any shape, and the differences of opinion as to the thing aimed at, were really not so great as the number of amendments and the strong speeches made might at first sight indicate. It was accordingly to be expected, that what Dr. Maclaren suggested would take place, the appointment of a committee to endeavour, in view of the whole situation, to prepare a resolution, or resolutions, on which the whole Assembly could agree.

Late in the evening of Wednesday the 19th the committee on resolutions appeared and announced that it had come to a satisfactory decision. Principal Caven read and moved the following resolution: "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 favour, and is strongly opposed to the extension of 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."

Loud applause greeted the reading of this resolution. Amid more applause Principal Grant briefly seconded the resolution, and it was unanimously carried.

Circumstances that have come to light in connection with the whole subject since this discussion, have invested it with a yet deeper and more vital interest. At such a time it behoves the leaders of the people, not in the political ranks mainly, to be calm and self-restrained; to avoid haste in speech and action, and to seek to be animated by motives of the highest patriotism, as well as by those also of true Christian toleration and confidence in the final triumph of what is just and true and right.

#### GENERAL ASSEMBLY NOTES

THE appointment of a professor to fill the vacancy in Knox College caused by the death of the late Professor Thompson is a subject in which the Church and especially the alumni of the College feel the deepest interest. Now two appointments fall to be made owing to the acceptance, by the Assembly, of the resignation of Dr. Gregg. The nomination by the Board of Knox College of the name of the Rev. Dr. McIntosh for appointment to the chair was brought before the Assembly and strongly supported in a speech by the Rev. Dr. Lyle, of great weight both by reason of the matter of it and its admirable spirit and temper. Delay, on the other hand, was urged very forcibly and supported by many strong reasons which weighed with the Assembly. These, too, were presented in an excellent spirit and with all due respect for the College Board. Except for a single remark dropped, nothing was said of Dr. McIntosh but what was commendatory and kind in feeling. The reasons which influenced the Assembly to delay immediate action were evidently the shortness of the time allowed to carefully look out for fit men to nominate, and that a re-arrangement to some extent of the subjects to be taught by the professors in the College was contemplated. It was gratifying to see that while, other things being equal, a Canadian would be preferred, yet that which was above all desired was that the best men possible and available should be secured, come from where they may. The motion of the Rev. Dr. Cochrane, which was an amendment to an amendment, carried, recommending the Board and Senate of Knox to consider the re-arrangement of chairs, so as to be able to announce to the Presbyteries what chairs were to be filled, no appointment to be made until next year.

If the announcement of the Senate and Board is early made to the Church, as it ought to be, of the re-arrangement of subjects, Presbyteries will have the whole of the remainder of the year to make enquiry and a selection of right men. Should Dr. McIntosh, after full enquiry made, be found to be the best available man, his not being a Canadian will be no barrier in his way, and if he is then appointed he will be welcomed and supported heartily as being the intelligent choice of the Church. No man, we are sure, would wish the appointment except on these conditions.

London gave the commissioners to the General Assembly a very hearty welcome. The city is unrivalled for its magnificent array of maple trees, as well as for the number of comfortable homes within its borders. Owing to the wealth of foliage everywhere, the streets were comparatively cool, notwithstanding the high temperature which ruled during the sessions of the court.

The London papers reported the Assembly as fully as could be expected in view of other pressing

claim on their columns. The *Advertiser*, whose editor was a member, gave a very comprehensive account of the proceedings, and its enterprise in this connection was the subject of much favourable comment.

An onlooker at the General Assembly could not be impressed with the high average ability displayed by the ministers and elders present. A field night in the Canadian House of Commons could not have evoked an abler or more spirited debate than was witnessed at London when the Manitoba School Question was up for discussion. Indeed we question whether the Ministerial or Opposition ranks at Ottawa could put up an equal number of such skilled, intellectual gladiators as Principals Caven, Grant, King and Forrest, not to mention Drs. Sedgwick, Thompson, Campbell and Prof. Bryce. For public speaking of the highest order the Supreme Court of our Church can easily take a first place.

In the haste of reporting the proceedings of the General Assembly we regret that in noticing the work of our Church within the Presbytery of Algoma we unwittingly did injustice to other Christian brethren at work in the same region by saying that: "In a distance of 300 miles is scattered a thin population with no representative of any Protestant church to look after them but our own." What was intended to say was, "That our people in this district had no one of their own to look after them."

The statement made by the Rev. Principal King to the General Assembly, in the most quiet and unassuming way must be most gratifying to the whole Church, and especially must have been so to himself, that he had just received from Sir Donald Smith, of Montreal, his cheque for \$5,000 to complete the payment in full of the extension to our college buildings in Winnipeg. By this donation as the finishing touch, Dr. King informed the Assembly that the Church was now in possession in Winnipeg of a property worth from \$80,000 to \$90,000 absolutely free of debt. At the Assembly which met in London twelve years ago Dr. King was appointed Principal of this College, then drowned in debt. At this Assembly he had this gratifying announcement to make. It is not given to very many to be able to point to such tangible, visible evidence of the successful result of twelve years' patient, wise and fruitful labour. The College will long remain a noble monument to the zeal, skill, wise administration and devotion to the Church of Principal King. This College, standing as it does at the door of our great North-West, has in its capabilities of untold blessings for generations to come for that whole vast region. It will be the hearty and earnest desire of the whole Church that he and his fellow-workers may be enabled long to carry on the work which now they are doing so well.

The impression made upon the Assembly on the whole subject of the preservation and better observance of the Sabbath by the report of the Sabbath Observance Committee, the speeches of Messrs. Charlton and John A. Paterson, Secretary of the Toronto branch of the Ontario Lord's Day Alliance, was manifestly deep and real. Nothing is more certain than that the danger is great and immediate, of the sacredness of the Sabbath and the keeping of it as a day of rest and worship, being seriously infringed upon; and that along with this many things vital to the well-being of the nation in all its best interests will be endangered. The question really lies with the professing Christian people of all denominations. If they unitedly will take a high stand upon this subject and stand together in teaching its sacredness and Divine authority, often from the pulpit, in the family and Sabbath-school, and teach this by practice as well as by precept, the danger will be averted. But if there is lukewarmness, apathy and compromise, what will happen is a foregone conclusion, and for the irreparable loss, professing Christian people will be to blame.

The thoroughly manly, yet deferential respect which the General Assembly shows to all its officers is one of its most becoming features. This is especially seen, as it should be, towards its senior officer, the venerable Dr. Reid. It was a touching

episode in the last meeting when he asked the court, on account of his increasing years and infirmities, and the great amount of business, to appoint a committee to confer with him as to arrangements to be made in the future, for the effective conduct of the Church's business, and his ultimate retirement altogether from the office he has held for upwards of forty years, and with such entire satisfaction to the whole Church. And still more touching was it, when this committee reported, and the Doctor, who had hitherto kept seated when addressing the court, rose, and, with a voice trembling with emotion, and strong suppressed feeling, thanked the Assembly for the report which had been presented, and was entirely to his mind, and which was cordially adopted. Gently the Assembly asked him to be seated, but bravely he stood, and while the court was hushed to unwonted stillness, he deprecated the too high encomiums which had been passed upon him with broken voice, by the Rev. Dr. Gregg and others, confessed failures that he was himself conscious of, but that he had always done his best for the Church he loved, and expressed his desire still to serve it as far as was in his power, and give all possible assistance at all times to his successor whoever he might be. Not often can the Supreme Court witness such a sight. The choice of the Assembly for this most important position, in several respects the most onerous and responsible in the Church, fell upon the Rev. Dr. Warden, who has asked time, which the Church has granted him, before giving an answer on a matter so grave to himself, and which involves such great responsibility to the whole Church. It may be hoped that Dr. Warden, who combines all the qualifications required for this high office, having been called to it, may accept of it. Should he do so, the Church will have in him a worthy successor to one whose name must ever live in our Church's history, and hardly could a better wish be expressed for Dr. Warden, or whoever the successor of Dr. Reid may be, than just that he should be indeed a worthy successor.

It would have a good effect upon the praise of our General Assembly to appoint the Rev. M. H. Scott, of Hull, as precursor to the Supreme Court. Until he appeared upon the scene, although those who led no doubt did the best they could, the praise recalled the days of long, long ago, or what may yet be found in the most rural of rural congregations. Seeing that the first hour of the first business day is spent in devotional exercises, it would be well if either the Assembly authorities, or the pastor of the Church in which the Assembly meets, should make some provision so that from the very first this might be done in the most happy and effective manner possible.

The Rev. James Robertson, D.D., made an excellent Moderator. As the London *Advertiser* remarks: "He was voted a thorough success. He has a vigorous, off-handed, good-natured style, and proved a model presiding officer." In this connection the *Winnipeg Tribune* says:

The election of the Rev. Dr. Robertson to the moderatorship of the General Assembly of the Presbyterian Church at London on Wednesday is a compliment not only to Dr. Robertson, who, as one of the stalwarts in the Presbyterian cause, deserves the honor, but to the North-west in which Dr. Robertson has labored so long, so earnestly and effectively. As superintendent of the missions in the North-west Dr. Robertson has done herculean work in advancing the cause of Presbyterianism and Christianity in this new land.

The Canadian General Assembly has been well ruled in its presiding officer for many years, and in a long line of moderators it is not too much to say that Dr. Robertson occupies no secondary position.

Complaint was made by some, and to a certain extent with reason, provided the thing could be avoided, that intimation could not be given beforehand of the bringing up at the Assembly of important matters in which the whole Church and commissioners especially are interested. This is not always possible, especially in matters of a personal kind, and in any case, delegates to the Assembly should come prepared to remain, unless unforeseen circumstances prevent, until the business is finished, and then every delegate could make his influence felt by his voice or vote on every subject which comes up.

## The Family Circle.

### THE "THREE BELLS."

Captain Leighton of the English ship "Three Bells" some years ago rescued the crew of an American vessel sinking in mid ocean. Unable to take the crew off in the storm and darkness, he kept by until morning, often during the night shouting through his trumpet, "Nicer fear; I'll stand by you!"

#### THE "THREE BELLS."

Beneath the low-hung night cloud  
That raked her splintering mast  
The good ship settled slowly;  
The cruel leak gained fast.

Over the awful ocean  
Her signal guns pealed out.  
Dear God! was that Thy answer  
From the horror round about?

A voice came down the wild wind,  
"Ho! ship ahoy!" its cry:  
"Our stout 'Three Bells' of Glasgow"  
Shall stand till daylight by!

Hour after hour crept slowly,  
Yet on the heaving swells  
Tossed up and down the shiplights,  
The lights of the "Three Bells."

And ship to ship made signals,  
Man answered back to man,  
While oft to cheer and hearten  
The "Three Bells" nearer ran.

And the captain from her taffrail  
Sent down his hopeful cry,  
"Take heart. Hold on," he shouted,  
"The 'Three Bells' shall stand by!"

All night across the waters  
The tossing lights shone clear:  
All night from reeling taffrail  
The "Three Bells" sent her cheer

And when the dreary watches  
Of storm and darkness passed,  
Just as the wreck lurched under,  
All souls were saved at last.

Sail on, "Three Bells" forever,  
In grateful memory sail!  
Ring on, "Three Bells" of rescue,  
Above the wave and gale!

As thine in night and tempest,  
I hear the Master's cry,  
And, tossing through the darkness,  
The lights of God draw nigh!"

—Whittier.

### AN "OWER TRUE" TALE.

The people of Verdale were going to have a pastor of their own.

The Church had been organized under the labors of the pastor of a neighboring church, and a tasteful little edifice had been erected in which to worship, and now the day, to which they had looked forward so eagerly, was at hand.

Sabbath after Sabbath found a new candidate in the pulpit, but first, one could not preach a good sermon, another did not have an engaging manner; but at last one came who more surely suited them. He was a tall, well built man, with a face shining with an inward peace, and a kind and friendly manner. One felt after half an hour's chat with him, as if he sympathized with all one's griefs, and rejoiced in one's pleasures. And his sermon was full of strong meat, elegantly served. They could not do better than accept him, so he was soon the pastor of Verdale Church.

"Yes, Mrs. Newcomb," said Mrs. James, as she sat in her neighbor's parlor on Monday afternoon, "we have got the right man at last.

"His name? Mr. Ellingwood and if ever there was a born preacher, he is one. He is a young man, so, of course, he will draw in the young folks. And dear knows I they need some one to draw them! And such a sermon as he preached yesterday! He is certainly a man sent from the Lord."

Yes, Mr. Ellingwood was a man sent from the Lord. Every day his heart was thrilled with an all-absorbing desire to do just the work the Master would have him do, at the Master's own time. "Lord what wouldst thou have me to do?" was his daily question, as he went out after the erring ones, or tried to strengthen the weak ones.

He was not long in discovering that, though there were many good people in the place, they were afflicted with that dread disease, gossip and back-biting. So, with a conscience ever ready to trouble him if he did not rebuke evil, his sermons were plain

and searching for those who would near; but many thought of their neighbor's shortcomings, and were pleased with their pastor.

Under his ministrations the Church awakened to new life. The Sunday school grew more interesting, and one class, which many had tried, but few cared to keep very long, was given to the pastor. And how the pastor's heart yearned over those boys! They were rude fellows, full of animal spirits, who could not, or would not, keep still five minutes at a time.

Day after day they were carried in prayer to God, and Sabbath after Sabbath were taught faithfully from God's Word. Dare we who look on and still see their restlessness, say that no good is being done? If so, many poor teachers might fold their hands and say, "It is of no use—I can see no result of my work." But no—"God's Word will not return unto Him void"—"for in due season ye shall reap if ye faint not."

Time passed on. Mourning hearts were made to see their sorrow in a new and better light, young people and old were drawn nearer to the Father of all, and God seemed with them. The people were filled with joy, and all felt that their pastor was all they could wish. After a time the pastor brought home a bride, a dear little woman, fair and fresh as a flower, and ready to help in any good work. Days, weeks and months passed by happily and busily for many, but some who had been earnest and efficient at first began to fall away. "Really I feel tired this morning. I guess I won't go out to service till evening." Perhaps when evening comes they are still so weary they feared they would faint by the way—but they were still able to attend to business or any amusement which occurred during the week.

The watchful pastor soon noticed the missing ones and used every effort to draw them back. To some he gave a word of counsel, to another, not being able to see him in private, he sent a letter. But for that man, Mr. Taylor, Satan had planned, as he was one who would have a strong influence for good or evil. When he received the letter so full of the loving spirit of the Master his heart was touched, but Satan whispered, "What right has he to dictate to you?" "Sure enough," he thought, "he is not so old that he can dictate to everybody; but the man is so full of egotism he thinks he is the only good man in the place, but if I choose to stay at home and read good books it will do just as well as going to Church." Oh, Peter, you will be sorry some day! You do not realize that you are running away from the Master! But Satan was well pleased and hastened away to make mischief at choir practice. Once there he "nudged" Mrs. M. and told her to listen to Mrs. G. scream. Mrs. M. did so and thought Mrs. G. could not sing well enough to be head soprano. "And here comes Mrs. E., she's always late, and Mr. H. is altogether too authoritative. I declare I wish I never belonged to this choir. I'll leave if things don't go better." So Satan put unhappy thoughts in one, jealous thoughts in others, careless thoughts in others which grew and blossomed until there were many unlovely things said and done in the choir. A few more whisperings by the evil one and the choir was spoiled—broken up by a quarrel. Then did Mr. Ellingwood act the part of a peace-maker, but all to no purpose. The members only felt as if he was a meddler. Then he gave a stirring appeal from the pulpit, and asked who, out of love for the Master, would volunteer to sing. "Would they not ask God's and their neighbors' forgiveness, and sing, not for man, not to show how nice a choir they could maintain, but sing 'as unto the Lord.'"

But no, Satan had been too busy, and people's tongues were too sharp. When one ceased the warfare another took it up, and so those children of God ravelled out the work which had been wrought with such labor and prayer. But, thank God! they

did not undo all the work, for Christ is still stronger than Satan and all his hosts, and many a note was struck which will continue to sound through all eternity.

Then Brother Taylor and some other zealous (?) brethren and sisters began to feel that to do their duty they should try to get a minister whom everybody would like. But how could they get another minister when they still had one? They could not tell him to leave, so they "must get the minds of the people" which meant they must change the minds of the people.

"Don't you think we want a change?" said one "pillar" to another. The other looked around and saw that Sister S. would not speak to Sister B., and was about say, "Yes, brother, we need an outpouring of the Spirit," when the other said emphatically, "We need a new minister!"

"A new minister! Why brother?" "Why haven't you heard?" "No, what?" in great astonishment, not knowing what dreadful thing must have occurred.

"Why, Ellingwood is just hated by the majority of the people. Now look at the way this church is filled—only about half as many as when it was first built, and young Hendrick says all the young people say they will not attend church while he stays. And then look at that Sunday-school class—"

"Yes," interposed the other, "I have noticed a much larger attendance than ever before, and am sure he has a hold on them."

"Well, but what do they come for? Laughing and giggling fully half the time. He is not the man for them. And he wrote such an insulting letter to Brother Taylor! Because a man doesn't attend church every Sunday ('And does sell goods on Sunday,' mentally inserted the other), to be talked to as if he had committed some heinous offence. If he had used me so, I would feel like chasing him out of the place."

"But, brother, have you made this a matter of prayer?"

"Prayer! I trust you do not think we are heathens! Of course we pray for our church in all its forms."

"But, would it not be better to find out how many like him, instead of how many dislike him? We all thought the Lord sent him and this does not appear to be the right way to part with him. The Bible says, 'Love the brethren' and 'Be patient with all men,' and Brother Ellingwood has obeyed that command, and we would do well to follow his example."

"But he has faults which—"

"So have we, brother."

"Well, you will see that he has very few faults, and I do not wonder—a man who does not care who he offends is not the one for this place. Why, if we had a man who would draw, there are outsiders who would attend, and I know one man who would give \$250."

You may be sure that poor Mr. Ellingwood soon felt that the hand shakes were not so cordial—and rumors were floating that he had said and done many things of which he had no remembrance. Then some of the brethren came at intervals and told him sad stories of Brother N's family, who were offended by his last sermon, and Sister Y. who felt hurt because he had not called during her son's illness (though the pastor could not tell by intuition when any of his flock were ailing, and no messenger had been sent him to acquaint him with the fact), till he felt as if life was a burden and hoped that like the "way-worn traveller"—"Deliverance will come" in some way. At last it did come in this way. A brother suddenly discovered that Brother Ellingwood was communicating with a church which he would accept as a pastorate if he was only freed from the one at Verdale. So a meeting was called at which they decided to release him and to send him a letter to that effect.

The pastor was overwhelmed when he got the letter. "What made them think I wanted to leave," he wondered. But Satan knew that a brother had only heard the pastor say that W— desired a pastorate and the right man would find a good field.

So he went to seek a new home, and ere long found a field where the people were full of spiritual life and ready to water the seed which the pastor planted.

But Verdale church did not have a pleasant or prosperous time. Satan had put so much of his leaven in the place, that the people were always at the first or last end of a quarrel; and the next pastor, who was to suit everybody, found he could not please anybody, so he left them, praying that the one which took his place might have better success; and the people, loosed from Satan's bondage, might live in the sunshine of God's love.

## Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

### July 7th } THE TEN COMMANDMENTS { Exod. xi 1845. } 1-17.

GOLDEN TEXT.—LUKE 10:27.

MEMORY VERSES.—3:17.

CATECHISM.—Q. 27.

Home Readings.—Mt. Ex. xiv. 19-31. 7. Ex. xv. 1-27. W. Ex. xvi. 1-36. Th. Ex. xvii. 1-16. F. Ex. xviii. 1-27. S. Ex. xix. 1-25. Sab. Ex. xx. 1-17.

After a year spent in studying the life of our Lord, we return to the Old Testament to resume our study of Israel's history. We had followed the course of events until Israel had escaped from the pursuing Egyptians through God's mighty intervention at the Red Sea. The home readings cover the intervening events which lead up to our lesson for this week. There are two things to be noted in our study of the ten commandments: the character of the law and the contents of the law.

I. The Character of the Law.—By this we mean what these commandments were intended to be to Israel. We know that in New Testament terms the difference between Paul and the Judaizing teachers who gave him so much trouble hinged upon this matter; and we know that much misapprehension exists even today about this question. Some would have us believe that of the Law God said, "Do this and live, while others contend, and contend correctly, that the word was rather, 'having life do this.' In other words the Law was given as the rule of life to people already in covenant with God, and as a new covenant, in which life was promised on condition of obedience. "I am Jehovah, thy God," etc., makes it plain that the ground upon which the Law proceeded is that covenant of promise made with Abraham 430 years before this time. God had remembered His promise and had delivered His people from the bondage of Egypt and now as His people their lives were to be ordered according to this law. This is a matter of great importance to us, for according to the argument in the epistle to the Galatians, that covenant of promise is the very same covenant under which Christians stand, and therefore the Law, as a rule of life, is still binding upon us. We are not at liberty to set aside any of these commandments as Jewish, and therefore not binding upon us; if the covenant, through which we are now received as people of God, is the same as that through which Abraham and his chosen descendants became the people of God, then the rule of life prescribed for them remains the rule of life for us. The Law then is the rule of life which God has given for the guidance of His covenant people.

II. The Contents of the Law.—Of course we are dealing only with that portion of the Law which is contained in our lesson, namely the ten commandments or the moral law. We know that these commandments were first spoken by the voice of God Himself at Sinai, and afterwards written on two tables of stone and laid up in the ark of the covenant. As to the division which marked the end of the first table we know nothing; but a very superficial knowledge is sufficient to show us that this law falls naturally into two parts. The first sets forth man's duty towards God, and the second his duty towards his fellow-men. The sum of the first four commandments is found in the first part of our Golden Text; the sum of the other six in the last part of that text. Put very briefly these commandments may be summarized as follows: The first presents the object of man's worship—Jehovah—the covenant God and His alone. The second presents the mode of worship; not as man may fancy, but as God prescribes. The third presents the spirit in which the matter of God's worship is to be treated. The fourth sets forth the time which is to be set apart expressly for God's worship, one whole day in seven, and that the day which marks the most important event in the world's history. Coming to the fifth commandment we find man's duty to his fellow men introduced by setting forth the duty he owes to his parents—those who stand nearest to him. The sixth demands respect for our neighbor's chiefest possession—his life. The seventh respect for our neighbor's wife. The eighth for our neighbor's property, and the ninth for our neighbor's good name; while the tenth is the interpretation act of the whole, and shows that the demands of the law are not satisfied with man's outward obedience, but extend to the spirit in which these duties are performed.



## Our Young Folks.

### THE IDEAL.

The ideal is hard of attainment,  
Like a grand, rugged height it appears,  
And we falter while struggling to gain it—  
Our dreams giving place to grave fears.

While the living, the beautiful Present,  
Too often we slight in our quest,  
The real, with commonplace duties,  
Makes no answering chord in the breast.

Oh, glorify each needful duty,  
Prize the blossoms that spring by the way,  
Then the real shall prove the ideal—  
To-morrow, the grandeur of to-day.

—Zion's Herald.

### TWO BLACK MARKS.

Old Auntie Pettibone was sick. She sat at the front window of the little cottage where she lived alone, looking very woe-begone indeed, with her shoulders wrapped tightly in a shabby plaid shawl and her head bundled about with an old white stocking. The portion of her poor black face which was visible seemed drawn into lines of pain.

She watched the passers-by mournfully for a while, but though several cast quick glances at her no one cared to stop and ask old auntie what her trouble was. But very soon Jerry Dare came spinning past on his bicycle on his way to school. Old auntie's face brightened up, losing its tense lines as she rapped loudly on the window pane and frantically motioned him to stop. But Jerry, with a brief glance in her direction and a muttered explanation about an "old bother," pursued his way faster than before.

His schoolmate, Clint Warren, who was walking briskly along on the opposite side of the street, was also attracted by old auntie's rapping. He glanced back at her disappointed face in the window, wondering what she had wanted with Jerry Dare.

"Maybe she's sick, with her head tied up so funny," he soliloquized, as he slackened his pace a little. "Jerry might have stopped to see what she wanted when she motioned him to, I think. If she is black, she's got some feelings."

But he did not glance back again. He was obliged to hasten on, for he had no bicycle to wheel him rapidly to school, and he was in more of a hurry than usual this morning, making up the time he had spent, before leaving home, in pacifying baby Sue, who had fallen and hurt her foot.

His bright face was somewhat clouded at Jerry's misconduct and the picture of old auntie's disappointment, and at the next corner where he had to wait for the electric car to whiz past, he delayed longer than was necessary.

'Pshaw,' he said inwardly, giving the strap holding his school books a tighter tug as he started across the street. 'It's not my mix. If I went back to find out what's the matter I'd be late, and I haven't had a black mark for tardiness this year. Neither has Jerry, and he'd come out ahead at the end of the year.'

But old auntie's mournful face had inflicted him deeply, and he couldn't shake off the feeling of pity that had taken possession of him.

'Maybe she is sick and hasn't anybody with her. She looked awful lonesome,' he found himself thinking as he sighted the schoolhouse. But as he reached the gate and was about to enter the school yard, he surprised the boys congregated there by suddenly wheeling about and running back with rapid strides in the direction of home.

'You'll be late and I'll beat you,' he heard Jerry yell after him. Still he did not slacken his pace until he reached old auntie's door all out of breath. She was still sitting at the window, but was holding her head in her hands. She arose in answer to his knock, and as she opened the door, her

big, black eyes expressed considerable amazement at sight of the little man standing there.

'I thought maybe you were sick,' he stammered, 'I saw you motion to Jerry. I felt sorry 'cause he didn't stop, and came back to see if you were sick, you know.'

'Bress the chile I' ejaculated old auntie, her black eyes bright with tears as she dropped into her seat again. 'If you isn't a a born gen'leman then I knows nuthin' about 'em. Pore old auntie is sick, honey. Clean done up with neuralgy, an' Jerry's ma's waitin' fur me to do up all their fine linen. I washes fur 'em, you know. O, O! she broke in with a moan, 'it kitches me straight in my eye sometimes,' adding a moment after, 'an' I wanted to ask Jerry to ride an' tell his ma I couldn't come, but he never pays no 'tention to pore ole black auntie. It takes a born gen'leman to do that.'

'I'll run back and tell her,' put in Clint eagerly.

'Bress you, honey!' old auntie cried gratefully, wiping her eyes on the fringe of her shawl. 'I wouldn't let you take your time from school no more nor nuthin', only his ma'll think I've foolin', an' won't give me the wash no more. I isn't in no way to lose it, fur it's mos' all I has to live on, honey. There isn't enuff pervisions in the house this minute to coax a mouse around.'

'O, I'll go right away. And I'll stop and tell my mother you're sick and need things,' and before old auntie had a chance to open her mouth again he was out of the house speeding away up the street.

He left his message at Jerry's home, and a few minutes later was breathlessly enlisting his startled mother's sympathy in old auntie's behalf.

'You'll go, won't you, mamma? You always go to see sick folks you know. And make Joan take her a great big basket of things. If there's not enough in the house,' he added as he hurried away, 'you can take what I'd eat at my dinner. I can get along without it. I've got to rush, now, I'm late, I guess.'

But though he ran every step of the way to school, the last bell had rung before he reached there and the black mark he disliked so much was placed against his name.

Mrs. Warren made her preparations for a visit to old aunties without delay. Her heart was very tender as the "big basket of things" was being packed.

'Old auntie shall be well supplied with the best the house affords,' she murmured softly, 'and the dear boy will not have to miss his dinner either.'

A short time after, when auntie Pettibone had been refreshed by some warm tea and nice toast, and was resting her aching head on the bag of hops which Mrs. Warren had opportunely placed in the big basket, her gratitude found audible expression:—

'That chile's a born gen'leman,' she said repeatedly. And as Mrs. Warren was about to take her departure after administering some soothing drops and making everything about her comfortable she broke out gratefully:—

'Please tell him for me, Mis' Warren, he's hoisted me out o' dark waters. Ole auntie'd done gone lonesome an' hungry an' sick all day but fur that bressed chile's white heart!'

When Mrs. Warren told Clint at noon about old auntie's gratefulness for her relief from pain and hunger, he found his last vestige of regret for the distasteful mark his manly act had brought him, vanishing.

'I'm proud of it!' asserted Mrs. Warren, earnestly. 'I'd rather have that mark against your name to-day and feel your heart was clean, than to have Jerry's unmarred record for prompt attendance and the black mark his heart is disfigured with because of his unkind, discourteous act.'

In which sentiment Clint, after a moment's deliberation, heartily concurred.—  
*Fannie Best Jones.*

## Missionary World.

### "ME DIE FOR MISSIONARY."

Rev. Dr. John G. Paton, in the *Christian Work*, writes as follows:

When I went to Ambrym three years ago, 1890—at that side of the island where there is no missionary—we saw the people on the shore all lying under arms. We hesitated to go near, and whenever we approach them, they would rush to the shore and draw up their canoes. Four hours they continued doing this. At last, two lads came off in canoes, with shaking and trembling limbs, and one called out:

"You missionary?"

"Yes, I am a missionary."

"You true missionary?"

"Yes."

"You no got revolver?"

I bared my body, and showed that I had none.

"You no come to steal boys and women."

"No, we have come to tell you about God."

Thereupon he shouted:

"Yes. Me savvy [know] you! You true missionary. You bring Missi Gordon, who come here long, long ago."

I said yes, and with one rush the two lads came in their canoes, and leaped into our boat, calling ashore:

"Missi! Missi! Missi!" and something else that we did not understand. The cry was taken up and echoed throughout the whole island—you heard it everywhere—

"Missionary! Missionary!"

The people laid aside the weapons, and we soon landed, the natives rushing into the surf and taking the boat up on the beach.

As soon as I got out I saw a painted, forbidding-looking savage making towards me. I kept my eye on him; for I did not know what he was after.

He seized me by the arm, exclaiming, in burning, broken accents:

"Me die for missionary. Me want a missionary. Me no got a missionary. Me die for missionary."

O, how the iron entered into my soul as I felt the grip of that poor savage, and heard his pleading cry; for, alas! we had no means of helping him.

I said: "We cannot give you a missionary."

"Do, do, do!" he said, looking appealingly at the young men with us.

I said they were for another land.

"No. You stop long o'me. Me die; me die; me want a missionary to teach me."

If God's dear people could have heard and seen him with their own ears and eyes, then, how soon his desire would have been fulfilled!

At length we went to the boat, and he said:

"When you come with missionary?"

I said: "We cannot for a year."

"O," he pleaded, "not say twelve months. Me want missionary; me die for missionary. Not say year."

Three weary years have passed, and we have not one for them yet.

Such is the desire on many islands. O, to enter with the gospel and see its blessed effects!

### CURIOSITIES OF MISSION LIFE.

Through the kindness of Dr. Marion Oliver we are favoured with a copy of the *Punjab Mission News* of 15th February last, in which we find the following interesting incident, contributed to its columns by "C. G. C.":—

In going about among the villages one is often struck with the thought how admirably missionary life is adapted in its outward circumstances to keep the worker from being exalted above measure, or depressed beyond endurance. Not only are the most various sentiments expressed in European

circles as to the value of missionary work, but the people of the country, too, help to keep the balance even. At one moment one hears such opinions and wishes as the following:—"These people only do it for what they can get: The Sarkar pays them well for every baptism: God grant their tents may fall on them and crush them:" with other accusations so unpleasant that it seems better not to repeat them.

But within a few hours probably something more encouraging is met with, as for instances:—

"Our sun arises when we see you," or, if it be a dry season, "much rain has fallen since you came."

The girls sit at their spinning wheels and sing, "May the raj of these *topiwalis* be blessed," and sweetest of all what is often said: "These people go about doing good may the Lord reward them double."

Evil reports and good reports are quite as rife as in the days of St. Paul, and thereby we are taught not to think of ourselves more highly than we ought to think, but to think soberly.

The curiosities of work among village folk are many, and especially in trying to teach the lower class Christians such astonishing statements are heard as make one feel inclined either to laugh or to despair.

After carefully going through the Creed a woman was asked whether she really believed her body would raise again. With an expression of horror she answered "Tauba, tauba," as if that were a superstition she had put far from her. Then again:

Query.—Who was Pontius Pilate?

Answer.—Dowen Bhrao san (they were both brothers).

Query.—Where was Christ born?

Answer.—In Hyderabad.

Query.—What does bamesha kizindagi mean?

Answer.—It means that Christians never die;—but the Christian cemetery close by was rather puzzling. The poor woman who gave this answer seemed to possess a vocabulary consisting only of some four or five dozen words, she did not know what a *mez* (table) or a *chauki* (chairs) or *dari* (tent) were, so the difficult of teaching more abstract ideas was extreme. And yet she walks eight miles there and back to Church nearly every Sunday carrying a heavy baby and when this same baby was ill, she said so simply, "I am not worthy that the Lord should give him back, but perhaps He will throw my baby to me as He passes."

The three great Ethnic religions of the world that in their spirit and work are aggressive, diffusive, and missionary, are Buddhism, Mohammedanism, and Christianity. The first from a humanitarian motive only. The second with a prevailing political object. But the Gospel of Christ is spread from supreme love to Him as the chief impulse, and also from love for the world. Let us, by all means, love our country as Christ loved His, let us labour and suffer for it in His spirit, and the spirit of His great Apostle to the world, whose motto was, "To the Jew first, but also to the Gentile," for how could that love which reached out to the Gentile pass by the Jew?

Idolatry in China receives colossal sums yearly from a vast army of givers. In this heathen land all families give something to idolatry; in Christian lands some families give much, others give nothing to their religion. Heathenism depends upon everyone; Christianity upon a few. I know only one solitary thing that heathenism can teach us, and that is how to raise vast sums of money from a great army of small but persistent contributors.

"There are," says Sir John Kennaway, "1,500 Protestant missionaries in China. If they bore the same proportion to the population of the Metropolis, instead of numbering 1,500 they ought to number at least 80,000. India is even in a worse condition. It has a population of 256,000,000, and yet has less than 1,000 ordained missionaries. Africa is somewhat better off, having about the same number of missionaries to about 150,000,000 of people."



One's physical feelings, like the faithful setter, search and point out plainly the fact of disease or health.

If a man is not feeling well and vigorous — if he is losing flesh and vitality, if he is listless, nervous, sleepless, he certainly is not well. The down hill road from health to sickness is smooth and declines rapidly.

At the first intimation of disease, the wise man takes a pure, simple vegetable tonic. It puts his digestion into good active order and that puts the rest of his body in order. The medicine that will do this is a medicine that is good to take in any trouble of the blood, the digestion, or the respiration, no matter how serious it may have become.

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## GENERAL ASSEMBLY.

(Continued from page 413.)

nection with the common hymnal. The report of the committee was in substance to thank the British committee for the hearty and most courteous reception which they had given to the delegates from our Church, their kindness, in sending out a large supply for the use of the Assembly of the "Draft Common Hymnal," and to postpone farther action in the bringing out of the proposed "Book of Praise" for our own Church, until it shall be seen at the next Assembly if the common hymnal plan is likely to be successfully carried out within a reasonable time. The Rev. Dr. Moore, of Ottawa, with a good deal of earnestness opposed this course and pointed out strongly the objections to it of various kinds, but after the calm, full and clear statement of the whole case made to the Assembly by Mr. MacMillan, the plan recommended by the committee was adopted, and accordingly the subject will be reported upon at next Assembly by the same committee, except for a small addition to it. The common hymnal, so far as it has gone, is spoken of in the highest terms by all the members of the committee, and only requires some additions to it, to adapt it still better to our special wants, to make it all that could be desired as a hymn book for the service of praise in our Church.

### EVENING SEDERUNT.

The Augmentation funds East and West reported upon. The working of these funds has been for the most part exceptionally difficult and discouraging. This year they are happily both in a more encouraging condition. Their great value to the Church cannot for a moment be doubted. In the East since the fund was started 13 congregations have been nursed by it into being self-supporting, and last year 48 weak and struggling congregations received promises of help to the amount of \$5,015 and a marked increase has taken place in the settlements in charges of this kind. With two exceptions every Presbytery this year increased its contributions, and the total increase was \$400; the total receipts were \$8,263, but the expenditure exceeded this amount by \$95. "On the whole, however," says the report, "the work of the year has been very gratifying. A larger number of congregations than ever before have been helped by the fund, and that not because they showed less disposition to help themselves, but, on the contrary, they felt the need of supply, and bestowed themselves to secure the advantages of a settled ministry."

In the Western section, reported upon by the Rev. D. J. Macdonell, a like hopeful and encouraging state of things is found. In the first place, last year owing the difficulty which had been experienced in working this fund, and repeated deficits, it was thought advisable to put it under a separate committee which should give its whole attention to it. Special efforts also in various ways were made during the year in its behalf, such as visitation of Presbyteries, a thorough revision of grants and the preparation and distribution of a leaflet in its interests. The result has been gratifying. The report says, "A year ago there was a deficit of \$4,500, and it was necessary to make a deduction of \$36 from each grant (though this was in many cases made up by local effort). This year, grants have been paid in full and though the Financial Statement shows a slight balance (\$766) against the fund it is strictly speaking \$466. Even the small deficit mentioned would not have appeared but for charging against the fund one-fourth of the salary and expenses of Mr. Finlay, as superintendent of the Algoma and Muskoka districts; a proposal made by the Home Mission Committee, which is to be a subject of conference between the two Committees.

The amount received from all sources during the past year is \$25,436.05, as compared with \$23,576, (of which \$1,000 was a bequest) in the preceding year; leaving the bequest out of account, this indicates an advance from ordinary sources of about \$3,000. It is satisfactory to note that while there have been a few generous donations, this result has been secured mainly by a general raising of the standard of giving. In 22 Presbyteries out of 26 in Ontario and Quebec, there has been increased liberality, and the increase in contributions from these Provinces amounts to over \$2,500. In the West, also, the reported improvement is considerable. The number of congregations at present requiring aid is 142, and the average grant is about \$170.

The Rev. Peter Wright, of Portage la Prairie, spoke in the strongest terms of the great benefits which this fund has in the past rendered to weak congregations in the West, and how indispensable it is. In looking to the future, the report in

closing says, "If Presbyteries will be careful and conscientious in making thorough examination of each case before applying for a grant; if ministers will give the necessary information to their people about the working of the scheme and the benefits resulting from it; if congregations that have done well for the fund will not go back, and if those that have been less generous will reasonably increase their contributions; if we look 'not every man on his own things, but every man also on the things of others,' there is no fear of failure."

### SIXTH DAY.

This is one of the great works of the Church, and the report of it is always looked for with interest. The Rev. Dr. MacVicar, of Montreal, who has become a veteran in it, presented the report. The following summary will be read with interest:—

Twenty-five pastors, ordained missionaries and licentiates, ten student missionaries, seven colporteurs, and twenty-three teachers were employed. There were thirty-six mission fields with ninety-three preaching stations; connected with which were seven hundred and eight five families. Nine hundred and eighteen pupils attended Sabbath School. Thirteen hundred and nine copies and portions of the Scriptures and about sixteen thousand religious tracts and illustrated papers were distributed. Two hundred and three were added to the Church, (fifty of these were English), making a membership of eleven hundred and five.

Six hundred scholars, over forty per cent. of whom came from Roman Catholic homes, were enrolled in the twenty Mission Day and five Night Schools, with an average attendance of four hundred and twenty-five. One hundred and seventy-three pupils attended the Pointe aux Trembles Schools, of whom ninety-four belonged to Roman Catholic families. The contributions from fields were five thousand, six hundred and eleven dollars (exclusive of school fees). The total receipts were thirty-four thousand, one hundred and fifteen dollars.

As regards its finances the Board are gratified to report that, notwithstanding the prevailing business depression, the year closes free from debt, and that the total receipts are considerably in excess of those of any former year. This is owing to the receipt of \$39,000 from the executor of the estate of the late Hon. J. G. Ross, Quebec. After defraying certain expenses the greater part of the balance of this sum has been invested, and the interest will be available annually for the maintenance of the work.

The Rev. Dr. MacVicar in presenting the report made a brief, but powerful speech, powerful often for what he did not say, but suggested, as to the spirit, power and aims of popery. He referred to the aim of the committee, and of their determination to abide by it, simply to give the gospel to French Roman Catholics; the outlook, the immense wealth of the Church, the increasing aggressiveness of the Jesuits, the rising spirit of liberty, steadily growing among the intelligent upper classes of the French, demanding freedom from priestly control, common schools for Quebec and separation of Church and state, a spirit which cannot and will not always be repressed.

The Rev. Mr. Heine, of Montreal, in moving the adoption of the report, referred to the agencies employed the progress made, and the systematic ousting of Protestants in the Eastern Townships to make room for Roman Catholics.

Thanks to the committee, especially to Dr. MacVicar, were moved by Mr. Drysdale, of Montreal, and agreed to. Rev. Dr. King, speaking in connection with this report in its educational aspects, strongly emphasized the value of Christian education as a means of propagating Christian ideas, and members of the Assembly were urged to continued interest in this work. The closing sentence of the report is wholly in this line and is one of hope and encouragement: "The Board is persuaded that the time is opportune, and the conditions were never so favorable for bringing the Gospel of Jesus Christ in its purity, its sweetness and power to the people. That is what they need, and all they need—a Gospel of Christ proclaimed, trusted, loved and lived, and 'to Him shall the gathering of the people be.'"

### SEVENTH DAY.

The Rev. Dr. Dickson, of Galt, convener of the Committee on Remits, reported on the remit proposing the amalgamation of the Committees on Temperance, Sabbath Observance, the State of Religion and Systematic Benevolence. There were murmurs of dissent against this by some, but as Presbyteries had answered largely in favor of it, it was adopted.

The calling and settling of ministers is a subject towards which the attention of the Church has for some length of time been directed, and as it has been supposed that certain evils have arisen in the Church in this connection, the report of the convener of the committee to which the remits on this subject were referred was looked forward

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to with much interest. The Rev. Kenneth MacLennan presented a very full report. Several Presbyteries reported congregations which had suffered from the length of their vacancies. Congregations requiring Gaelic were placed at a special disadvantage from the difficulty of finding Gaelic supply. Vacancies averaged in length from nine to fourteen months. The average length of the pastorate, upon examination, was found to be seven years and four months. Presbyteries, it was shown, had the matter very much in their own hands; they have power to supply vacancies, to grant translations and dissolve the pastoral tie. Faithfulness on their part was recommended in guiding wisely and firmly congregations when they become vacant, and they should lose no time in seeking to ascertain as soon as possible the mind of congregations after hearing those eligible for a call. The circumstances of congregations were so different that it was found difficult to lay down any rule of procedure to shorten vacancies which would be generally workable, and upon the whole there was not found to be in the Church such a state of things in this respect as to call for a departure from our present system.

The Rev. Dr. Campbell, of Montreal, spoke at some length, noticing that the state of things in Toronto, the Presbytery of which city overtook the Assembly, as having a superabundance of ministers without charge, was exceptional. He spoke of causes which led to unrest in the Church, such as our nearness to the United States, the

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influence upon our people of the itinerating system of the Methodists, and the want of that deliberation and care in settling which the permanent pastorate made advisable on the part of licentiates. The permanent pastorate, he considered, was one of the sources of the great influence of our Church for good in the land. On the whole, he thought, we had been doing very well, and as yet there was no such agreement of opinion as to the change if any required as to justify the attempt to make any. The report and its recommendations were adopted.

THE STATE OF RELIGION.

This is another very important report. The convener of the committee is the Rev. D. M. Ramsay, B.D., and in his absence the report was read by the Rev. Dr. Dickson. The report is very carefully prepared and is marked by discrimination, and it asks for definiteness and discrimination in those who supply the data for it under the head of Sessions. The reports remark as to ministers that it depends very largely upon the minister whether the Session is working systematically and energetically, or is moving on slowly and sleepily; that, in fact, the most successful minister is the man who can bring fully into play the varied capacities for usefulness which can be found in every congregation. Though the character of the eldership is distinctly rising, the idle elder is not yet quite extinct, but there are very few who say that the only duty the elders perform is to assist at the communion services. Perhaps some of these have forgotten how great a boon to a minister is a wise counsellor. There are men, as some reports remind us, who are too diffident to visit the sick, to lead in prayer, or to teach in the Sunday School, but whose counsel, (e.g.) in a case of discipline is invaluable. Yet we rejoice to add that everywhere the elders seem to be increasing in their activities. The Synods of the East find that the town congregations have in many cases been splendidly organized, while in the country districts the elders are carrying on a good work in spite of many difficulties. "There never was a time when there were so many Young People's Societies in connection with the Christian Church, and if from these we are to derive the greatest good with the least possible danger ministers and elders must give their counsel and help in a sympathetic, kindly spirit.

Of the congregation, and the observance of family worship and family religion generally the report has much to say. The following are characteristic sentences: The Synod of Montreal and Ottawa finds the proportion to be rather less than 50 per cent.; and we are of opinion that this Synod may fairly represent the whole Church in this respect. Many of the returns seem to take family worship to be synonymous with family religion. Others, however, distinguish; and these on the whole find instruction to be more general than worship in the home. We are told that "in a rapidly increasing number of cases the Sunday School lesson is being studied in the home under the guidance of a Christian mother; or, "in many homes the children are taught by Christian mothers the great truth of God's Word; and the family life is to a considerable extent

permeated by the Christian spirit," etc. Only once is it said that religious instruction in the home is declining.

From the far East comes the question: "What is the matter with the prayer-meeting in many of our congregations?" And the far West replies: "Considering how difficult it is to make prayer-meetings permanently interesting, it would be well for sessions to study carefully how best to secure to those who attend a large measure of profit." It may not be improper to emphasize this advice. It is to be feared that many ministers make exceedingly little preparation for the prayer-meeting. The address is necessarily short, but it is given to the most intelligent and spiritually-minded of the people, and therefore should be full of "the finest of the wheat."

Turning now to interest in missions, we are told that it is deepening in almost every part of the Church, and instances are given in which congregations have doubled or even trebled their contributions.

Of the societies which help the Church the W. F. M. S. is strongly entrenched in the heart of it, and stimulates every department of her work and similar testimony is borne to the Y. P. S. C. E.

THE CHURCH'S HINDERERS.

These are many and formidable. The love of pleasure receives the greatest prominence. This takes the forms of dancing, card-playing, Sabbath visiting and riding whether with horse or bicycle, novel reading, religious sensationalism, etc. The results are being seen in all departments of life. The most superficial attractions are now found necessary to draw men and women to religious meetings as well as other gatherings that are called for the instruction of the people. Next in bad pre-eminence stand the indifference and inconsistency of the members of the Church. "There is not much difference," says Halifax Presbytery, "between the Church and the decent world, hence the world sees no need to be at all anxious." This point is worthy of emphasis. Various forms of error vex the souls of some. Intemperance, lewdness, profanity, gambling, pride, strife, bad literature, unfortunate marriages, etc., of course exercise their baleful influence. One report alludes to "inadequate preaching," and adds: "There is a tendency to lower the high and holy duties of the ministry into a routine work, and in our absorption in Christian service to get out of touch with Christ." This is a true witness, and yet over again it is to be set the fact that everywhere the plain, practical preaching of the Word of the Cross is still considered the most powerful means of overcoming the doubtful list of hindrance. There is no report which does not speak of personal dealing as a most important complement of public services. Some reports, however, seemed to doubt whether the young men are sought after, in the workshop or the field, and dealt with as tenderly and faithfully as their temptations and their slowness to confess Christ as their Lord demand. The circulation of good literature is by some emphasized as an offset to the prevalence and allurement of vile publications.

It is gratifying to find that sessions speak more cheerfully this year than last of the success of their efforts. Victoria Presbytery says: "The encouragements are very many and very great. The tone of society has undergone a revolution during the past six or seven years. The tide of sentiment has so risen that what was looked upon with favor, would not now be tolerated;" and the Synod of British Columbia adds that slow as the progress may seem, and advance is manifest. The Synod of Manitoba and the North-West bears testimony that persistent labor for Christ and godly example are having their due effect; while one of its sessions rejoices that of those who were once a hindrance, some are now earnest Christians. Other sources of encouragement are "evident appreciation of the means of grace," "a spirit of harmony in the Church," "increased consecration of God's people," "the pillars of the Church, straight and solid," "those at ease in Zion getting uncomfortable," and in general the tone of the reports is cheery. The spirit of our Church is not that of those who say, "Rest and be thankful," but rather that of those who, grateful for past blessings and conscious of personal unworthiness, set themselves to more earnest effort and more faithful prayer for the time to come.

The report makes the following recommendations:—1. That sessions be again strongly advised to hold meetings for devotional purposes and for conference on the spiritual condition of their congregations.

2. That sessions and Presbyteries be asked in their conferences on the state of religion to con-

sider the best means of pressing the subject of family religion upon their people, and in particular to urge this duty upon the heads of families when they become communicants.

3. That ministers be invited, in view of the special difficulties of young men, to make every effort to bring before them individually the matter of personal religion.

SABBATH SCHOOLS.

The report of the Committee on Sabbath Schools, of which the Rev. T. F. Fotheringham is the efficient and indefatigable convener, and who presented it fully and in excellent shape, says: "As appointed by last Assembly, the work of your Committee has been divided between the convener and two vice-conveners. The Rev. J. W. Rae, vice-convener for Statistics, has prepared the statistical tables and the comments upon them. The Rev. W. Farquharson, vice-convener for Higher Religious Instruction, submits the report and appendices connected with that department. The convener deals with the publications of the committee and its finances."

In consequence of this sub-division of labour the report is most full, orderly and complete. The publications of the Church are steadily rising in excellence both in mechanical execution and in the matter of them; and the finances of the committee, which have hampered it in the past, are improving so that in a short time this difficulty will be overcome. One member of the Assembly and only one ventured to make some strictures on both the mechanical and brain work of the Church's Sabbath school periodicals. The report was readily adopted by the Assembly, and on motion, made and carried, the Moderator conveyed the thanks of the Assembly in cordial and appreciative terms to the convener. The examinations in the subjects taught in connection with Sabbath schools and classes for Higher Religious Instruction are being taken advantage of to a greater extent from year to year. The summary of statistics under the heads of attendance and recitations shows a marked increase, and it is only in contributions that for some reason, there is a falling off under some heads, while in others there is a large increase.

TEMPERANCE.

The report on Temperance was presented to the Assembly by the Rev. Stiles Fraser, the able and enthusiastic convener of the Assembly's Committee on this subject. Since discussions arose upon strictures made in the report on the report of the Commission of the Dominion Government, which has been investigating this subject, the sympathy of the Assembly with the committee being unmistakable, we quote only a few sentences of the report which throughout has the true ring of courage and faith in final triumph.

THE OUTLOOK.

The outlook is hopeful, notwithstanding the great difficulties that have to be met. The many agencies at work in the interests of Temperance and Prohibition are more than ever alert, active, and aggressive. The men and women who are making use of these agencies are not only rapidly increasing in numbers, but are also becoming more firmly fixed in their purpose to completely root out the liquor traffic, in condemnation of which the religious tone of the whole country is emphatic.

A general survey of the whole field is well fitted to give much encouragement. Compared with the two preceding years of plebiscite agitation, the last year has been a quiet one, but one that has been fruitful of good results. There has been little agitation, but much solid work. Foundations have been laid in the excellent educational work that has been done in the Church and in the schools. The leaven of Temperance has been steadily leavening the whole lump. Taking the country as a whole, the children of to-day are total abstainers from principle more than were their father or their forefathers. The very great extent to which this statement is true is one of the most encouraging things about the Temperance movement.

Two things remain to be done: (1) Continue the work of education in the principles and practice of Temperance with unabated zeal; labor earnestly and prayerfully for the upbringing of a generation of total-abstainers. (2) Use every possible means to restrict, and finally prohibit, the liquor traffic, so that the temptations to drink may be removed from the way of the weak and the unwary.

RESOLUTIONS.

Be it Resolved: 1. That this Assembly gives thanks to God for the continued growth of Temperance sentiment and practice throughout the boards of the Church, for the good work done by a large majority of congregations on behalf of the young—either according to the Assembly's "Plan of Work," or along similar lines—and urges ministers and other office-bearers, members and adherents, to continue the diligent use of all proper means to deepen that sentiment and increase that practice; and further recommends the "Plan of Work" as well fitted to help congregations in doing effective work among their children and youth.

2. That a more prominent place be given to Temperance in prayer meetings, and that our people be asked to make it a subject of prayer to God that Temperance principles may be strengthened and advanced, and that intemperance may be removed by the entire suppression of the liquor traffic.

3. That Presbyteries be enjoined to watch over the interests of Temperance within their respective bounds, note the course of events bearing upon the movement, hold conferences upon the subject, and report directly to the Assembly's

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Committee on Temperance, as well as the Committees of Synods.

EIGHTH DAY.

Many matters of greater or less importance came before the Assembly to-day and were rushed through with great haste. Some of these are referred to elsewhere, and will from time to time during the year be noticed in our columns. For the present we merely notice the following:

The Rev. Dr. Sedgwick brought up, as he had promised, the matter of the Presbytery of Whithby having elected as its Moderator a ruling elder. It was referred to the Synod of Toronto and Kingston to deal with according to the law of the Church.

CHURCH AND MANSE BUILDING FUND

The important report of the Church and Manse Fund of Manitoba and the Northwest was read by the Rev. Peter Wright, of Portage la Prairie. The Board assisted to erect five manse and twenty six churches, and made four loans and one grant for buildings previously erected, making a total of thirty-six congregations aided during 1894-95. The manse are frame and valued at \$5,300. Of the churches, one is brick, four log, and twenty-four frame, and valued at \$23,750. The total grants thus would be \$2,785, the loans \$6,100, or \$8,885 in all. Of the congregations helped, nine are in the Province of Manitoba, seven in Assiniboia, one in Saskatchewan, eleven in Alberta and eight in British Columbia. The committee appealed for more liberal support from individuals and congregations.

The very important subject of reducing the representation of the Church in the General Assembly was taken up, in a very thin house, by overture from Presbyteries in the distant east and west. A committee subsequently brought in a report on the subject, through the Rev. K. D. Fraser, suggesting a reduction by half, from one-fourth to one-eighth. This was held to be too sweeping, and it was made one-sixth and passed, to be sent down to Presbyteries.

Church union was brought up on a report by Rev. Dr. Caven on this subject. He spoke strongly, seconded by Rev. Dr. Grant, on the importance of having such a body to discuss subjects of this general character. In connection with this, the proposed scheme for a federal court drawn up by the Methodist Church was submitted and referred to the Committee on Church Union, which was reappointed.

REV. DR. GREGG HONORED.

Principal Grant moved a resolution recognizing the eminent services rendered to the Presbyterian Church by Professor Gregg in the course of his long career, and the resolution was passed unanimously.

CHINESE IMMIGRATION.

A brief but animated discussion arose on this subject on the presentation of a report upon it by Principal Grant. The controverted point was the question of the restriction of Chinese immigrants. In case it were necessary, Dr. Grant contended it should be by treaty with China, and not in its present arbitrary manner. Several members spoke for and against. Dr. Grant, closing the debate, said the recommendation of the committee was careful and cautious, and in strong terms he denounced the injustice done to the Chinese. Rev. Dr. MacLaren supported his view and, the vote being taken, the report was sustained. A committee was appointed on the subject, the Rev. Principal Grant, Convener.

SYSTEMATIC BENEVOLENCE.

The Rev. Dr. Morrison read the report on this subject. It related gratefully to the fact of the Church being able, in a year of deep financial depression, through the voluntary contributions of its members, to discharge its financial obligations, as speaking well for the consciences of our people, and the effective methods in operation in all our congregations. It concluded by pointing out that the present rate of giving is \$2.90 per family, and \$1.60 per communicant, which, in the face of the needs of the work, it did not regard as an adequate proposition.

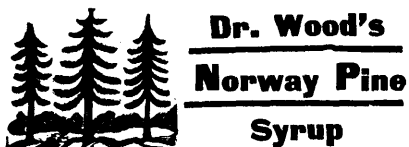
Attention was given to a number of items in the closing minutes of the Assembly. The Moderator then addressed in fitting terms the few still remaining, making passing reference to some of the salient features of the Assembly. Professor MacLaren led in prayer; a Psalm was sung, and the Assembly was dissolved, with the benediction, pronounced by Rev. Dr. Reid.

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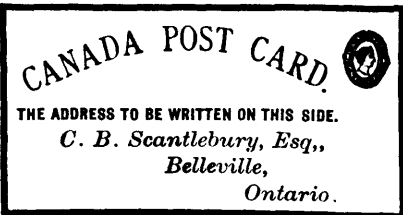
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British and Foreign.

The Convener of the Committee on Established Church Sunday-schools thinks it a most melancholy thing that whenever people get married they think it necessary to give up Sabbath-school work: it seems to be one of the bad influences of marriage.

Of the 3,352 ships using the Suez Canal last year, 2,386 were English, 296 German, 191 Dutch, 185 French, 78 Austrian, 63 Italian, 41 Norwegian, 35 Russian, 33 Turkish, 28 Spanish, six Japanese, five American, two Egyptian, two Portuguese, and two Nicaraguan.

A telegram from Burmah, with the words "Lambert murdered," is believed to announce the death of an English missionary of that name who went out five years ago under the auspices of the China Inland mission, but afterwards undertook independent work, and recently went to the aid of some Baptist missionaries near Mandalay.

The Manchester Guardian says that one of the few remaining links of the Wesley family has passed away through the death of Miss Eliza Wesley, a grand-daughter of Charles Wesley, of hymn-book fame. All her life Miss Wesley has been associated with the Church of England, and for the past 40 years was organist in one of the London churches.

The Princess of Wales has inherited deafness from her mother, the Queen of Denmark, but the eyesight of both mother and daughter is exceptionally good. It is on record that a gipsy fortune-teller once foretold that the Princess of Wales would hereafter be a Queen-Empress, that one sister would rule over a large empire, and the other possess a queenly title without a throne.

The seceders from the Free Church held Communion service in Glendale, Skye, on a recent Sunday. It was held in the open air, close by the church lately built by the seceders. The day was fine, and about 1,500 people, some from long distances, attended the solemn ceremony. The Rev. Mr. M'Farlan, of Raasay, and the Rev. Mr. M'Kenzie, of Inverness, officiated. Time is not diminishing the ardour of this party in the island.

A GRATEFUL MOTHER.

RELATES HOW HER DAUGHTER'S LIFE WAS SAVED.

Anæmia and General Debility Had Brought Her to the Verge of the Grave—Physicians Held Out no Hope of Recovery—Dr. Williams' Pink Pills Again Prove a Life Saver.

From the Ottawa Free Press.

A personal paragraph in the Free Press some time ago, simply stating that Miss Sophia Belanger, 428 Cooper Street, Ottawa, had recovered from a serious illness caused by anæmia and general debility, has apparently awakened more than usual interest and pleasure among her relatives and acquaintances. So much so, indeed, that a reporter of the paper found it extremely interesting to visit the family and enjoy a chat with Mrs. Belanger on the recovery of her daughter after she had for two years been considered irrecoverably a victim of this terribly enervating and dangerous disease. Mrs. Belanger is a very intelligent French-Canadian, wife of Mr. Joseph Belanger, whose wall paper and paint and glass establishment is at 146 Bank Street. Miss Sophie Belanger, the whilom invalid, vacillating between death and life, is a promising young lady of seventeen years. She is a student under the nuns in St. Jean Baptiste school on Primrose Hill. Over two years ago she fell sick and rapidly wasted away. The nature of her disease appeared to be a profound mystery to the physicians as they were called in one after the other. Despair seized the family as they looked upon the once beautiful, spirited girl, laying day in and day out, weeks and months on her couch, simply slowly vanishing and they powerless even to raise a smile to her wan lips. Each succeeding medical man gravely told the parents to prepare for the worst. However, Mrs. Belanger is not one of those women who give up in despair while there is still hope, as her own words will denote.

"It was a terrible time," she said. "We had been told again and again that nothing could be done to save Sophie, and had almost been forced by appearances to believe it. I have now to say that but for Dr. Williams' Pink Pills she would have been in her grave instead of attending school every day the liveliest of the lively. It began like this: the poor girl was coming to me three or four times a day exclaiming, 'Oh, ma; I have such a terrible headache. I cannot stand the pain of it.' This went on for a long time, weeks in fact, until we began to look at it in a very serious light. We had almost every French doctor in the city called in, but with no result. Sophie got worse and worse. Her face was

small and yellow while her lips were as white as your collar. She was listless and apathetic and so weak she could not raise her hand to her head. A leading doctor forced her to



She lay on a couch like one dying.

take a certain kind of powder, which seemed to be taking the flesh from her bones. Her skin became hot and parched, her eyes sank into her head and she lay on that couch as one dead, taking no interest whatever in thing going on around her. Then it was we became confirmed to the popular belief that she was going to die. It was agonizing to look at her, but we became partially resigned to the fate that appeared to be overtaking us. She was watched day and night, but we could detect no change unless for the worse. All hope had gone. I had read of the cures by the use of Dr. Williams' Pink Pills, and about this time I noticed a description published in the Free Press somewhat similar to Sophia's case. Something seemed to urge me to give them a trial, and now I thank God I did. I sent for some and began giving them to her one at a time. Before long we saw an improvement, and gradually increased the dose from one to two and then to three at regular intervals. It was incredible to note the change. Her colour came back, a different look in her eyes, her general health and appearance gave us all new interest in her. Before the fourth box was gone Sophie was able to be up and around again, and a further use of them fully restored her health, or rather snatched her from the brink of the grave. To Dr. Williams' Pink Pills is due all the credit for we had stopped doctor's medicine and simply gave her these, following the directions around the box. My daughter's life was saved by Pink Pills and no one knows better than her mother. I wish to tell everyone of the cure, as it is almost impossible to believe that the poor thing that lay there, and the happy rosy-cheeked girl who goes regularly to her classes are one and the same person in such a marvellously short space of time, and you may be sure I am advising ailing neighbours to use this wonderful medicine."

Just as the reporter was leaving Miss Belanger returned from school. She was the picture of grace, healthy and beauty, her lithe physique denoting health in every movement, while her face showed the warm, ruddy glow of health. She corroborated all her mother had said besides adding some new testimony. Happiness now abideth in that home where misery held sway too long, and Mrs. Belanger rests her faith in Dr. Williams' Pink Pills, which will do for other weak and ailing girls what they did for her daughter.

THAT purchasers of our matches may secure entire freedom from false representations and from substitution, E. B. EDDY'S name appears on every box.

There should be therefore no mistake about getting the best.



REGULATE THE STOMACH, LIVER AND BOWELS AND PURIFY THE BLOOD.

RIPANS TABLETS are the best Medicine known for Indigestion, Bloating, Headache, Constipation, Dyspepsia, Chronic Liver Trouble, Bizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels. Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effectual, and give immediate relief. Price—50 cents per box. May be ordered through nearest druggist, or by mail. Address

THE RIPANS CHEMICAL CO., 10 SPRUCE STREET, NEW YORK CITY.

Toronto Bible Training School

Open to Christian men and women of all denominations. Prepares for Sunday School, City, Home and Foreign Mission Work. Session begins September 16th. Day and evening classes. Tuition free. For prospectus and forms of application address,

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THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS PUREST BELL METAL, (COPPER AND TIN.) Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELL METAL PUREST BEST GENUINE WEST-TROY, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

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House Full of Steam!

A big fire, heavy lifting, hard work is the usual way of doing the wash . . . . .

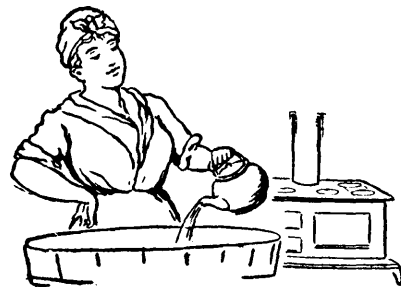


There is an easier and cleaner way.

A TEA KETTLE

will give all the hot water required when

Surprise Soap



is used according to the directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

169a.

THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

Monsignor Capel, who was once so notable a personage in London society, has, it is stated, been working an extensive ranch in California for a long time past, and has amassed therefrom a large fortune. Monsignor Capel, has, notwithstanding his changed relations with the ecclesiastical authorities at home, never seceded from the Roman Catholic Church; nor (as he himself has frequently asserted) has he ever contemplated such a step. He purposes, ere long, returning to London life once more.



SEE THAT MARK "G. B." It's on the bottom of the best Chocolates only, the most delicious. Look for the G.B.

Ganong Bros., Ltd., ST. STEPHEN, N.B.



## To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty, WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

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

PRICE. 40 CENTS PER BOTTLE.

HEALTH FOR ALL!!

## HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the  
**LIVER, STOMACH, KIDNEYS & BOWELS.**

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford Street, London And sold by all Medicine Vendors throughout the World.

N.B. - Advice gratis at the above address, daily between the hours of 11 and 4, or by letter

# HOME-COMFORT

ROLL OF HONOR.

THREE GOLD

and ONE SILVER MEDAL  
 THE WORLD'S INDUSTRIAL and  
 COTTON CENTENNIAL EXPOSITION.  
 NEW ORLEANS, 1884 and 1885.

HIGHEST AWARDS

NEBRASKA STATE BOARD  
 OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,  
 At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition,  
 Columbus, Ga., 1888.

HIGHEST AWARDS

25th ANNUAL FAIR  
 ST. LOUIS AGRICULTURAL & MECHANICAL  
 ASSOCIATION, 1889.

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION  
 CHICAGO, 1893.

HIGHEST AWARDS

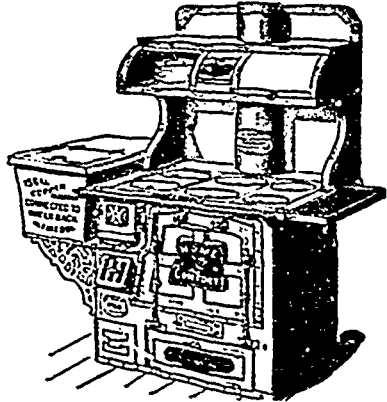
WESTERN FAIR ASSOCIATION,  
 LONDON, CAN. 1893.

SIX GOLD MEDALS

MIDWINTER FAIR,  
 San Francisco, Cal., 1894.

ABOVE HONORS WERE

RECEIVED BY **WROUGHT IRON RANGE CO.,** MANUFACTURERS OF  
 Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.  
 OFFICES, SALESROOMS AND FACTORIES,  
 70 to 76 PEARL STREET, TORONTO, ONTARIO, and  
 Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U.S.A.  
 Founded 1864. Paid up Capital, \$1,000,000.



## STEEL

### HOTEL AND FAMILY RANGES.

CARVING AND STEAM TABLES,  
 BROILERS, MALLEABLE WATERBACKS,  
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Above Style Family Range is sold only  
 by our Travelling Salesmen from our  
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 throughout Canada and  
 the United States.

Made of MALLEABLE IRON and WROUGHT  
 STEEL and will LAST A LIFETIME  
 if properly used.

SALES TO JANUARY 1st, 1895,  
 299,327.

### MISCELLANEOUS.

The Portuguese Chamber of Deputies in Lisbon has been destroyed by fire and all the archives were burned. The Chamber of Peers was saved.

The English Presbyterians will be represented at the General Assembly of the Welch Calvinistic Methodists, to be held at Exter Hall, by Rev. Dr. McGaw, Dr. Pentecost, Dr. Dykes and Dr. Monro Gibson.

Druggists say that their sales of Hood's Sarsaparilla exceed those of all others. There is no substitute for Hood's.

The nineteenth annual meeting of the British Woman's Temperance Association was opened in London, lately, when the annual address was delivered by Lady Henry Somerset. In the course of her remarks she said that Toronto was the best governed city on the American continent.

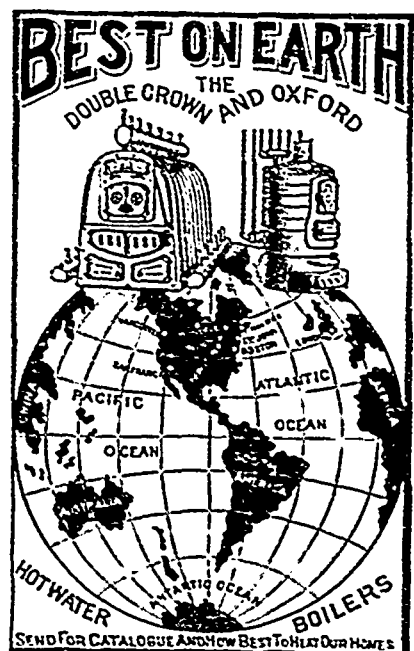
Sixteen years ago a small coffee-plant was sent from the Botanical Gardens, Edinburgh, to Blantyre, in Africa, and from this single plant no fewer than five million coffee trees have been derived, and have become the main sources of prosperity of the European settlements in that part of the Dark Continent.

RHEUMATISM CURED IN A DAY—South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. It removes at once the cause, and the disease immediately disappears. The first dose greatly benefits. 75 cents. Sold by all Druggists.

The finest choir in the world is that of St. Peter's in Rome, known as the Pope's choir. There is not a female voice in it, and yet the most difficult oratories and sacred music are rendered in such a manner as to make one think that Adelina Patti is leading. The choir is composed of 60 boys. They are trained for their work from the time they get control of their vocal chords, and some of the best singers are not over nine years old. At the age of 17 they are dropped from the choir.

The Maharajah of Baroda has issued a notification to the effect that within his territories no new liquor shops shall henceforth be opened without the sanction of the minister. As for the existing shops, if five-sixths of the house owners and inhabitants of any village or town would represent to the minister their wishes that the liquor shops be closed, the minister, if he sees no objection, will give the necessary sanction. This same Hindu ruler has schools for the low caste as well as high, and for zenana women and widows. Board, clothing, books, etc., are furnished the lower castes free of charge. Industries of all sorts and farming are taught to the boys. Sewing, fancy work and cooking are taught to the girls and women. He also has fine libraries for his people.

## Hot Water Heaters



The claims made above can be substantiated by the testimonials of thousands of users. Send for Illustrated Catalogue and Testimonials.

The Gurney Foundry Co., Ltd.  
 Toronto.

# RADWAY'S PILLS,

Always Reliable,  
 Purely Vegetable.

Perfectly tasteless, elegantly coated purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,

Sick Headache,  
 Female Complaints,  
 Biliousness,  
 Indigestion,  
 Dyspepsia,  
 Constipation

—AND—

All Disorders of the Liver.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c. per Box. Sold by Druggists. Send to DR. RADWAY & CO., 479 St. James St., Montreal, for Book of Advice.

### QUICK CURE FOR SICK HEADACHE

## DUNN'S FRUIT SALINE

GIVES HEALTH BY NATURAL MEANS  
 KEEPS THE THROAT CLEAN AND HEALTHY.  
 DELIGHTFULLY REFRESHING.  
 SOLD BY ALL CHEMISTS. WORKS CROYDON ENGLAND

## PILES EUREKA PILE CURE

PRICE 25 CENTS.

Will cure Blind, Bleeding, Itching or Ulcerated Piles. First trial gives instantaneous relief. Ten or twelve applications will cure any case of Piles. Will check Bleeding Piles in fifteen minutes. Ask your druggist for it. If he does not keep it send 25 cents to

### EUREKA PILE CURE CO.,

127 W. Congress St., Chicago, Ill., U. S. A.

and it will be delivered to you, directions on each package; if strictly followed you will receive instant beneficial succor from the ointment.

AGENTS WANTED.

### FREE ONE DOLLAR MUSIC BOOK.

In one hour you can learn to accompany on the Piano or Organ by using Clark's Lightning Chord Method. No Teacher Necessary. Should be on every Piano or Organ. A limited number given away to introduce. The price of this book is \$1.00, but if you will talk it up and show it to your neighbors, we will mail you one copy free. Send one dime for mailing. Address, Musical Guide Pub. Co., Cincinnati, Ohio. Mention this paper.

**SUPERFLUOUS HAIR REMOVED** forever from any part of the person. Simple remedy, and harmless. Mailed on receipt of \$1.00. Correspondence private. Circulars free. Address: Continental Toilet Co., Dept. 3 P., Cincinnati O.

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IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue. IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

Full information furnished upon application to the Head Office or any of the Company's Agents, W. C. MACDONALD, Actuary. J. H. MACDONALD, Managing Director.

### CHURCH SEATS FOR SALE.

Two complete sets with cushions. Each set cost about six hundred. Seats modern style iron ends. Will be sold in one or two

Address, R. W. HURLBURT, M.D., Secretary, Mitchell, Ont.

### PRECENTOR WANTED

For Geneva Church, Chesley. No Organ. Psalms and hymns sung. For particulars write C. J. MICALLE, Chesley

### MENEELY BELL COMPANY,

CLINTON H. MENEELY, - General Manager, Troy, N. Y., and New York City. MANUFACTURE SUPERIOR CHURCH BELLS

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**MORE WHOLESOME  
AND TASTE BETTER.**  
Pastry and Cakes made with the help of  
THE  
**COOK'S  
FRIEND**  
BAKING POWDER.



**PARISIAN STEAM  
LAUNDRY.**  
67 Adelaide St. W.  
Phone 1127.  
Shirts, collars and  
cuffs a specialty.  
Mending done  
free.  
Established 1873.  
E. M. MOFFATT,  
Manager.



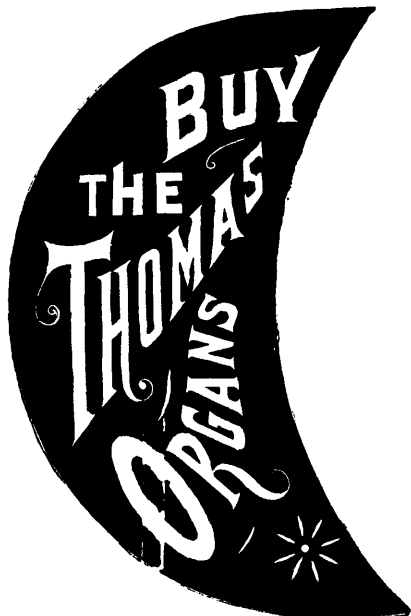
**"ST. AUGUSTINE"**  
Sacramental Wine.

The REV. DR. COCHRANE writes:  
BRANTFORD, May 23rd, 1895.  
Messrs. J. S. Hamilton & Co.  
GENTLEMEN.—The St. Augustine Wine used in my own church on sacramental occasions, as well as in many other churches, I have always heard spoken of in the highest terms and is admirably suited for the purpose. Its deservedly high reputation for purity can be relied upon. The unfermented grape juice also commends itself to those who prefer that the wine should not be fermented and should have a large and increasing sale in our Presbyterian and other Churches.

WM. COCHRANE.

St. Augustine in cases, 1 dozen quarts, \$4.50.  
Unfermented Grape Juice, 1 doz. qts., \$9.90  
F. O. B. at Brantford.

**J. S. HAMILTON & CO., BRANTFORD**  
SOLE AGENTS FOR CANADA.



The Leading Instruments of the Day

Write for Catalogue and Prices.

**Thomas Organ Co.'y**  
Manufacturers of High Grade  
Organs,  
WOODSTOCK, ONT., CANADA.

**DIAMONDS** Are valuable, but they are not "in it" with **Dr. Key's Kidney Pills** where you are troubled with ill-health. One box will convince you of their worth.

For sale by **JOHN MCKAY**, 395 Yonge St., Cor. Gerrard St.

MEETINGS OF PRESBYTERY.

**ALGOMA.**—At Richard's Landing, St. Joseph's Island, in September.  
**BROCKVILLE.**—At Spencerville, on July 9th.  
**BRUCE.**—At Paisley, on July 9th, at 1.30 p.m.  
**BRANDON.**—At Brandon, on July 16th, at 10 a.m.  
**CALGARY.**—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m.  
**CHATHAM.**—At Windsor, in St. Andrew's Church, on July 9th, at 10 a.m.  
**GLENGARRY.**—At Alexandria, on July 9th, at 11 a.m.  
**GUELPH.**—At Guelph, in Chalmers Church, on Tuesday, 16th July, at 10.30 a.m.  
**HURON.**—At Goderich, on July 9th, at 10.30 a.m.  
**KAMLOOPS.**—At Vernon, on Sept. 3rd.  
**LINDSAY.**—At Canby, on June 24th, at 2 p.m.  
**LONDON.**—At St. Thomas, in Knox Church, on July 9th, at 11 a.m.  
**MAITLAND.**—At Wingham, on July 16th, at 11.30 a.m.  
**MIDLAND.**—At Midland, on July 30th, at 2 p.m.; regular meeting.  
**MONTREAL.**—At Montreal, in Knox Church, on Tuesday, 9th July, at 10 a.m.  
**ORANGEVILLE.**—At Orangeville, on July 9th, at 10.30 a.m.  
**OWEN SOUND.**—At Owen Sound, in Knox Church, for Conference, June 24, at 2 p.m.; for Business, June 25, at 10 a.m.  
**PARIS.**—At Paris, on July 9th, at 10 a.m.  
**PETERBOROUGH.**—At Peterborough, in St. Andrew's Church, on July 2nd, at 9 a.m.  
**QUEBEC.**—At Inverness, on August 17th.  
**REGINA.**—At Regina, on July 10th.  
**SUPERIOR.**—At Keewatin, in September.  
**SAUGEN.**—At Mount Forest, on July 9th, at 10 a.m.  
**SARNIA.**—At Sarnia, in St. Andrew's Church, on July 4th, at 11 a.m.  
**TORONTO.**—In St. Andrew's on first Tuesday of every month.  
**VICTORIA.**—At Victoria, in St. Andrew's Church, on September 3rd, at 2 p.m.  
**WHITBY.**—At Pickering, on July 16th, at 10 a.m.

**BIRTHS, MARRIAGES AND DEATHS**  
NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At Dunnville, on June 12th, by Rev. M. C. McLennan, Henry Philip Coverdale, of Caedonia, to Agnes Ann Grant, only daughter of Francis Grant, Esq., Township of Dunn.

DEATHS.

On the 19th June, Donald William, eldest son of Rev. Alexander Stewart, Clinton, aged 12 years.

HEALTHY CHILDREN

Come from healthy mothers. And mothers will certainly be healthy if they'll take Dr. Pierce's Favorite Prescription. Nothing can equal it in building up a woman's strength, in regulating and assisting all her natural functions. It lessens the pains and burdens of child-bearing, supports and strengthens weak, nursing mothers, and promotes an abundant secretion of nourishment.

It's an invigorating, restorative tonic, a soothing and bracing nerve, and a remedy for woman's ills and ailments. In every chronic "female complaint" or weakness, it acts so beneficially that, once used, it is always in favor.

Delicate Diseases affecting male or female, however induced, speedily and permanently cured. Illustrated book sent sealed for 10 cents in stamps. World's Dispensary Medical Association, 663 Main Street, Buffalo, N.Y.

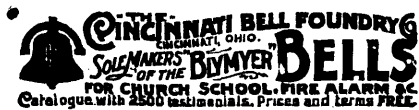
**AGENTS! AGENTS! AGENTS!**  
The grandest and fastest selling book ever published is  
**DARKNESS DAYLIGHT**  
OR LIGHTS AND SHADOWS OF NEW YORK LIFE  
By Helen Campbell, and Supt. Byrnes, with introduction  
By Rev. Lyman Abbott.  
It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from flash-light photographs of real life. Ministers say "God opened it." Every one laughs and cries over it, and Agents are selling it by thousands. 25-1000 more Agents wanted—men and women. \$1.00 to \$2.00 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address: **HARTFORD PUBLISHING CO., Hartford, Conn.**



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Windows**

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Please mention this paper.

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OPEN NOW FOR ENGAGEMENTS WITH  
SUNDAY SCHOOLS, CHURCH ORGANIZATIONS, ETC.  
Those desiring an Excursion and Day of Recreation free from evil influences can secure this popular steamer to  
**Lake Island Park, Wilcox, N. Y.**  
at a low rate, whereby a profit of not less than 50 per cent. will be secured for the parties from the sale of their tickets.  
Special Inducements Offered for Excursions in June.  
All persons interested in small or large excursions please call or communicate with the undersigned at the Steamer Garden City Office, Geddes Wharf, foot of Yonge St., East Side.  
W. N. HARRIS, Agent.  
THOS. E. NICHAN, Purser.  
Telephone No. 235.

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Through trains. Low rates to excursion parties. Family books for sale. Tickets at all G.T.R. and leading ticket offices and at office on wharf.

The Toronto & Montreal Steamboat Co., Ltd.

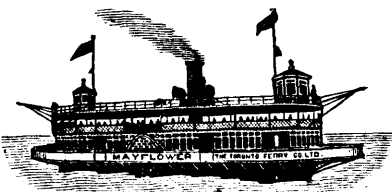
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W. A. GEDDES, 69 Yonge Street.



Hold your Annual Church Picnic at Hanlan's Point or Island Park. Hanlan's Point has been converted into the most beautiful grounds in the province, and hot water is supplied free of charge to all picnic parties, and all refreshments are sold at city prices. The Toronto Ferry Co. issue a very low rate to picnic parties, and for a very moderate charge, will give the excursion party a beautiful sail round the Island before landing at the picnic grounds. For further information apply to W. A. ESSON, Manager, 83 Front St. W. Telephone 2955.

Victoria Park.

The Toronto and Scarboro Electric Railway runs to the entrance gate, from the Woodbine every 20 minutes.

The Toronto Railway runs to Balm Avenue every 6 minutes.

Entrance to the Park Free by either of the lines.

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THE BEST TALENT

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THE NATIONAL SCHOOL OF ELOCUTION AND ORATORY of Philadelphia, will hold its Summer session, commencing July 8th.

PHYSICAL CULTURE CLASSES

during July and August.

The Park contains—  
**One Hundred Acres** of forest and meadow land.  
**A Grove** of wonderful variety of foliage, large area, and great beauty and luxuriance of shade.  
**A Lake Frontage**, open to the delightfully cooling water-breeze, and commanding a magnificent view.  
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THE PARK TEMPLE,

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Illustrated Programmes, giving full particulars on all points, may be had at the Methodist Book Room, and sent post free on application to Mr. B. C. Fairfield, St. Catharines.

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**NOAH PHELPS**, President. **W. C. WILKINSON**, Secretary.

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Tone Touch, Singing Quality, Delicacy and Great Power of Tone  
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Warranted Seven Years  
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PIANO AND ORGAN MFRS..  
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**IRON FENCING BANK & OFFICE RAILINGS**  
And all kinds of Iron Work, address  
**TORONTO FENCE AND ORNAMENTAL IRON WORKS**

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100 Styles of

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